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(1895) 33, (1896) 36, (1897) 39, (1898) 43, (1899) 46, (1900) 52,
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Harpoot, — 2, 3, 9, 10, 20, 25, 26, 47, 51, 55, 57.

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Estimates

and

Tabular Views

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Estimates of Eastern Turkey Mission for 1890.

Bitlis Station.

				People.	Board.		
II General Work.							
Sal. of Missionary - G. C. Knapp.				16250			16250
Native Agency.				People.	Board.		
Assistant to Missionary - Haratoon			(350)		4200		
Evangelist - Hagop Kofrslian -			(300)		3600		7800
Churches - Bitlis ( ) - Moosh	(225)	41/45	2700	240	2460	240	2460
Preaching Places.							
Aghagh & Dzughag - Sarkis Hagopian -	(225)	3/4	2700	675	2025		
Deirkerbank - Hohannes Kazarian -	(150)	81/100	1800	342	1458		
Havadoric - Sarkis Baghdasarian -	(210)	3/4	2520	630	1890		
Kooltig - Sem. Graduate	(250)	61/75	3000	560	2440		
Tookh - Nerses Mooradian -	(155)	27/31	1860	240	1620		
Tonjaloo - " " Arokelian	(185)	4/5	2220	444	1776	2891	11,209
Winter Helpers - 6 mos.							
Hank - Aadvadoor,	(100)	7/8	600	75	525		
Khundzokin - Krikore	(110)	28/33	660	100	560		
Lerz - Satrag -	(140)	37/42	840	100	740		
Tapshen - Hovasp -	(80)	7/8	480	60	420		
Serkhoos - Baghdasar -	(110)	13/15	660	88	572		
Shrghaoob - Apran -	(125)	19/25	750	180	570	603	3387
Colporteering - (75 £. 2/3 from the Bib. Soc.) -							2500
Total for Native Agency.						3734	27356

			People	Board
Education - Bitlis High School -				
Principal - Mompri - (300) 5/6	3600	600	3000.	
Turkish Tea. Vartan - 10 mos (100) 7/10	1000	300	700	
Expense of 20 Pupils - Boarders (300) 1/3,	6000,	4000	2000	
Fuel 300; Lights 100; Service, 600;			1000	
Carried Forward.			4900	6700
Common Schools -				
Bitlis - Simon - (220) 5/8,	2640	990	1650	
Mogoonk, Dikran - 11 mos. (100) 10/11	1100	100	1000	
Moosh, Davit - (180) 53/78	1560	500	1060	1590 3710
Winter Schools - 6 mos.				
Aghagh - Moorad - (140) 27/35	840	192	648	
Dzughag - Aghmnag - (80) 5/6	480	80	400.	
Gonjaloo - Mompri - (80) 9/10	480	48	432	320 1480.
Aid to 3 Theol'l Students - Harpoot. @ 1000 -				3000
Total for Education -			6810	14890
Rents and Repairs & Miscellaneous -				
Rent of house for Mr. Cole -			2000	
Summer Residence -			800	
Medical Expenses -			800	
Missionary Touring - 3000; Postage, 750. 3750.				
Total for Miscellaneous -				7350
Grants in Aid of Chapel Building -				
Dzaag - (1200) 2/3. 400 - 800. Hant (1800) 7/10, 540 - 1260				
Mogoonk - (4000) 7/10, 1200 - 2800. Serkhoos (600) 1/2 300 - 300				
Total for Grants in Aid -			2440	5160

Estimates E. T. M. - 1890 - Bitlis Station.

		People.	Board.
III - Special - Work for Women.			
Sal. of the Misses Ely -			750
Bible Women.			
Boolanik, Rakel.	(50) 19/20, 600 80 570		
Kooltig, Timoot.	(100) 7/8, 1200 150 1050		
Moosh,	(80) 15/16, 960 60 900		
Total for Bible Women -		240	2520
Education -			
Girls' High School - 2 Ass't Teas.	(200) 5/6, 2400. 400. 2000.		
Expense of 40 Pupils -	(10,000) 9/25,	6400.	3600
Summer Residence - 400: Fuel & Lights, 600:			
Service, 400: -		1400	
3 Ward Schools - Teac 10 mos. @ 40 ea.	(120) 5/6, 1000. 200		
Total for Education -		7800	7200
Miscellaneous - Touring, 1000. Postage, 150.			1150
Total of Work for Women -		8040	10870
IIIII - Contingent.	People - Board		
Bitlis 2d Chapel -	(12000) 5/12, 7000 5000	7000	5000

Summary.

	People	Board		
Native Agency -	8734	27356		
Education	6810	14890		
Miscellaneous		7350		
Grants in Aid for Chapels	2440	8160		
Work for Women	8040	10870	21024	65626

Estimates E. T. M. - 1890. Bitlis 4 - Erzroom 1 -

	People	Board
Total Brot. forward for General Work -	21024	65624
" " for Missy Salaries -		23750
" " asked exclusive of Contingents		89376
Contingent	7000	5000
Grand Total Asked	28024	94376

Summary of % asked from the People.

Native Agency	12 %
Education	31 %
Grants in Aid	32 %
Work for Women	45 %
Contingent	42 %

Average % asked from the People - 33 %.

Erzroom Station

II General Work.

Missionary Salaries

W. N. Chambers	21250 - 2500 rent	18750	
D. A. Richardson	18750 - 2500 rent	16250	35000

Native Agency.		People	Board	People	
Churches -					
Erzroom - Tashgran -	(500) 6000 - (1/3)	4000	2000		
Hvamik & Chevermuch - Kahadian - Evang't.	(125)	1500			
Pakank & Hazark - Haratune	(300) 17/34	1900	1700	5900	8200

Estimates E. T. Mr. Erzroom				Profile	Board	Profile	Board
Churches - Brot forward -				5900	8200		
Samaghar & Etchmiadzin (Russia)							
Caloustian & Sardidarian	(800) 150	3600 1800	(1/2)	2700	2700		
Total for Churches -						8600	7900
Preaching Places -							
Alasguerd	Haloian	(200)	23/24 2400	(23/24)	100	2300	
Erzingan	Yazigian	(350)	4200	(5/7)	1200	3000	
Khanoos	Pert Tattoz	(250)	3000	(4/5)	600	2400	
Khozloo	Ohannes	(200)	2400	(3/4)	600	1800	
Melican	Shawash 10 mos.	(150)	1500	(2/3)	500	1000	
Todorvend & Komatian	Hovp	(150)	1800	(5/6)	300	1500	
Total for Preaching Places -						3300	12000
Colportage (L.T. 90 - 2/3 fr Bib Soc.)							3000
Education.							
Erzroom High School & Inter^{s}.							
Tros. Bedigsturian & Lapazian	(400) 250		7800	(10/13)	1800	6000	
Expense of 15 students -			9000		3800	5200	
Incidentals - Fuel & Light						1000	
2 Russian students at Harpoot -						2200	
Erzingan High School - Baronian		(250)	3000	(4/5)	600	2400	
Total for Education in High Schools -						6200	16800
Common Schools -							
Chevermech - Murad		(150)	1800	(2/3)	600	1200	
Elpis	Bedros 5 mos.	(80)	400	(3/4)	100	300	
Carried forward					700	1500	

Estimates E. T. Mr. Erzroom -	Pupils	Board	Pupils	Board	
Education - Common Schools - Brought forward			700	1500	
Hazark Gavabzd 7 mos.	(125)	875	(3/5)	350	525
Hvamik Melkone 5 "	(50)	250	(2/5)	150	100
Karokalla 12 "	(100)	1200	(1/2)	600	600
Khozdoor Aram 8 "	(90)	720	(5/9)	320	400
Kornakor Armenag 6 "	(125)	750	(3/5)	300	450
New Chevermch - Ghougas 6 "	(90)	540	(5/9)	240	300
Pakerich Karakesh 12 "	(100)	1200	(1/2)	600	600
Samaghar Zorabobel 12 "	(200)	2400	(5/8)	900	1500
Total for Education - C. Schools				4160	5975

Miscellaneous

Repairs Mission House 1000. Taxes on do. 2500 Ins. on do 1238

Summer Residence 1000 Medical Expense 1000.

Postage 700 Touring 8000 — 15438

III - Special Work for Women.

Salaries of Missionaries

Miss H. Powers 8125 Miss Preston 8125 — 16250

Native Agency - Bible Readers

Erzingan - Hripsima (100) 1200 — 1200

Khanossa Perk - Mariam (75) 900 — 900 — 2100

Education

Erzroom High School - Tea - Vartoki (200) 2400 (7/8) 300 2100

Assist tea - Mudatane (125) 1500 (4/5) 300 1200

Carried forward 600 3300

Estimates E. T. Fn. Erzroom.	Eco.	Board	Eco.	Board
Education - High School - girls - Bot. for't.	600	3300		
Aid to expense of 15 girls in school @ 430. 6450	2700	3750		
Incidentals - Fuel 1000. Lights 100		1100		
Total for High School -	3300	8150		
Common Schools -				
Erzroom Kindergarten - Sima + Azizieh - (216⅔) 2600 (15/26)	1100	1500		
Erzingan Zinnoth (150) 1800 (5/6)		800	1500	
Hzramik Leah (100) 1200 (2/3)		400	800	
Todoverend Mariam Dnoz. (75) 600			600	
Total for Common Schls.		1800	4400	
Miscellaneous - Touring of Lady missionaries -			2200	
Total Work for Women -		6100	16850	
IIIII - Grants in Aid of Chapels -				
Etchmiadzin - church + school - (Russia) 13000. (6/13)		7000	6000	
Erzingan - chapel - 9500 (8/19)		5500	4000	
Hazovik " " - repairs. 1400 (3/7)		800	600	
Total for Grants in Aid -		13300	10600	
IV - Specials -				
House wall case in Erzroom -		5900		
Lower house wall, injured by Earthquake.		1500		
Erzingan house.		3000		10400
Total for Specials				10400
V - Contingents - in order of urgency.				
Samaghar - Russia - 10000 (2/5)		6000	4000	

Estimates E. T. M. Erzroum	Pro.	Brd	People	Board
Contingents - Brot Forward	6000	4000		
Tranganotz - Russia	6000 (1/2)	3000	3000	
Krunpolu " "	7000 (3/7)	4000	3000	
Haji Ghara " "	2400 (1/2)	1200	1200	
Total for Contingents		14200		11200

Summary	Pro.	Board
Native Agency	11900	22900
Education	10860	22775
Work for Women	5100	16850
Grants in Aid	13300	10600
Miscellaneous		15438
Total for General Work	40660	88563
Specials in Reg'r Est's		10400
Total asked apart from Sal's.		98963
Missionary Salaries -		51250
Contingents	14200	11200
Grand Totals	$54860	161413

Summary of % asked from the People.

Native Agency -	34 %
Education	81 %
Work for Women	26 %
Grants in Aid	56 %
Contingents	56 %
Average	40 3/5 %

Estimates E. T. M. 1890. Harpoot.

II General Work. Profile Board

Sal^s of Missionaries.

C. P. Allen	20500 - 2500 rent	18000		
H. N. Barnum	20500 - 2500 "	18000		
J. K. Browne	20500 - 2500 "	18000		
J. L. Barton	18750 - 2500 "	16250		70250

Native Agency.		Profile	Board
Harpoot - E. Bod Giragos	(414⅔) 5000 (1/10)	4500	500
" " Yr. Supply	(375)	4500	4500
Aghun. Bod. Melcon	(250) 3000 (1/2)	1500	1500
Arabkir. " Ghazaros	(333⅓) 4000 (9/20)	2200	1800
Chemishgezek B. Sohag	(225) 2700 (1/2)	1350	1350
Choonkoosh. Bod. Sarkis	(400) 4800	4800	
Diarbekir " Kavme	(400) 4800	4800	
Egin. Brn Kaspar	(500) 6000 (3/10)	4200	1800
Eghi Bod. Khachadoor	(100) 1200	1200	
Haboosi " Garabed	(166⅔) 2000	2000	
Haini " Stepan	(166⅔) 2000	2000	
Hoghi Brn Hagopse	(225) 2700 (2/3)	900	1800
Hozili Bod. Asadoor	(225) 2700	2700	
Hulakegh " Hagope	(166⅔) 2000	2000	
Husenik " Garabed	(400) 4800	4800	
Ichme " Krikor	(166⅔) 2000	2000	
Carried Forward		45450	8750

Estimates	E. T. M. 1890	Harpoot-	People	Board	People	Board
Churches	Brought forward		45450	8750		
Malatia	Bod. Mardiros (375)	4500	4500			
Mashgir	Bro. Bedros (225)	2700 (1/2)	1350	1350		
Palu	Supply	(100) 1200	1200			
Perchenj	Bro. Kalost (225)	2700 (4/9)	1500	1200		
Shepik	" Garabed (225)	2700 (5/9)	1200	1500		
Tenran	" Hovhannes (250)	3000 (2/5)	1800	1200		
Mezre	Supply	(100) 1200	1200			
	Total for Churches				58200	14000
Preaching Places						
Aghuntsik	Hagope (175)	2100 (1/3)	1400	700		
Bezmishen	Giragos (200)	2400 (1/2)	1200	1200		
Chermook	Hovhannes (225)	2700 (5/9)	1200	1500		
Dibne	Hogos (100)	1200 (3/4)	300	900		
Dyak	Tilibos (180)	2160 (5/9)	960	1200		
Garmuri	Zakar (200)	2400 (5/8)	900	1500		
Hoh	Sahag (225)	2700 (5/9)	1200	1500		
Hovhor	Garabed (200)	2400 (7/10)	720	1680		
Kesrik	(Supply)	500	500			
Maadn (Bakur)	Hovatanes (225)	2700 (2/3)	900	1800		
Malatia - West	Avakel (225)	2700 (2/3)	900	1800		
Ozoonoba	Hovhannes (200)	2400 (1/2)	1200	1200		
Peri	Asadoor (250)	3000 (3/5)	1200	1800		
Yeghiki	Mesrope (225)	2700 (5/9)	1200	1500	13780	1828

								People	Board	People	Board
Estimates E. T. Fr. 1890 - Harpoot -											
Native Agency - Totals for Churches + Preaching Places										71980	32280
Winter Out Stations											
Abrank			5 mos.	(150)	750	(2/3)		250	500		
Keghvank	Krikor		5 "	(140)	700	(9/14)		250	450		
Moorik Kailoo			5 "	(140)	700	(9/14)		250	450		
Pertag	Yerkilian		5 "	(140)	700	(5/7)		200	500		
Sarakamish	Bagh -		5 "	(100)	500	(3/5)		200	300		
Schehadji	(Lower)		5 "	(125)	625	(4/5)		125	500		
400 Shuntil	Karpar		5 "	(150)	750	(1/2)		375	375		
Total for Winter Out Stations.										1650	3075
Colporters								Bib. Soc.	Board		
Arabkir	Mardiros			(180)	2160	(1/3)		1440	720		
Charanjak	Yeghi			(150)	1800	(1/3)		1200	600		
Diarbekir	Mardiros			(175)	2100	(1/3)		1400	700		
Expenses	.	.			1800	(1/3)		1200	600		
(Colporter Evangelist Hovhannes -					(150)	1800		1200			
the other 6 being met by the Soc. for Kordish Work.)								6440			
Total for Colporters											2620
" " " Native Agency -										73630	37975
Education											
College - Male Dept. Board -								24000			
" " " " Tuition								16000			
Theol. Sem. 5 mem. Aid									4000		
828 " " " Col. teachers for do.									1000		

Estimates E. T. M. 1890				Harpoot People	Harpoot Board	People	Board.
Education -	Theo. Sem. 5 men Specials				3000		
	Total for Education Col. + Sem.					39000	8000
High Schools							
Arabkir	(250)	3000	(1/2)	1500	1500		
Diarbekir	(250)	3000		3000			
Choonkoosh	(225)	2700	(4/9)	1500	1200		
Egin (see church)							
Hoili	(200)	2400	(1/2)	1200	1200		
Ichme	(200)	2400	(1/2)	1200	1200		
Malatia	(250)	3000	(2/5)	1800	1200		
Mezgere	(300)	3600	(1/3)	2400	1200		
			Total for High Schools			12600	7500
Common Schools - Boys							
Arabkir 12 mos.	(120)	1440	(1/2)	720	720		
Ainletsik " "	(150)	1800	(1/2)	900	900		
Aghuntsik 8 "	(100)	800	(2/5)	480	320		
Arghuni 12 "	(140)	1680	(2/7)	1200	480		
Bizmishen 6 "	(120)	720	(1/2)	360	360		
Choonkoosh 12 "	(80)	960	(1/2)	480	480		
Chermook 10 "	(120)	1200	(1/2)	600	600		
Habousi " "	(140)	1400	(5/14)	900	500		
Haini 12 "	(150)	1800	(1/2)	900	900		
Harpoot E. " "	(225)	2700	(7/27)	2000	700		
			Carried Forward	8540	5960		

							People	Board	People	Board
	Estimates	E. T. M.	1890	Harpoot.						
	Education - Common Schls - Brot forward						8540	5960		
00	Hoghi	5 mos	(80)	400	(1/2)		200	200		
	Hoh	4 "	(100)	400	(1/2)		200	200		
	Horili	5 "	(80)	400	(1/2)		200	200		
	Hulakegh	6 "	(110)	660	(1/2)		330	330		
	Malatia Pri	12 "	(110)	1320	(5/11)		720	600		
	" " Com.	" "	(110)	1320	(5/11)		720	600		
	" " Eski	5 "	(100)	500	(1/2)		250	250		
	Muzenik	12 "	(150 / 120)	3240			3240			
	Mezgre	12 "	(125)	1500	(2/5)		900	600		
	Morenik	10 "	(100)	1000	(3/10)		700	300		
500	Palu	12 "	(150)	1800	(2/5)		1080	720		
	Pehehaji	5 "	(100)	500	(1/2)		250	250		
	Tenran	10 "	(120)	1200	(1/2)		600	600		
	Yeghekí	4 "	(100)	400	(1/2)		200	200		
	Yertmenik	6 "	(120)	720	(2/3)		240	480		
	Total for Boys Com. Schls -								18370	11490
	" " " Education								69970	26990

Miscellaneous -

Taxes on Mission Houses		600	
Extra repairs & care of do.		3000	
Care of Summer houses 500 - Postages	1000	1500	
Touring 6000 Medical Expenses	1000	7000	12100

Estimates E. T. Jr. 1890. Harpoot. People Board People Board

IIII - Special Work for Women.

Salaries of Assistant Missionaries.

H. Seymour	7500.	C. E. Bush	7500	15000
E. C. Wheeler	7500	M. L. Daniels	7500	15000
Alice Heald	7500	Emma Barnum	7500	15000

45000

Bible Readers.

Arabkir -	Yugaper	12 mos	(60) 720	(3/4)	180	540
" "	Yeghise	" "	(60) 720	"	180	540
Bizmishen	Marian	5 "	(32) 160	"	40	120
Chemishgezek	" "	6 "	(40) 240	"	60	180
Choonkoosh	Yeghise	10 "	(60) 600	"	150	450
Diarbekir	Nuwook	12 "	(80) 960	"	240	720
" "	Toma	12 "	(80) 960	"	240	720
Egin		12 "	(80) 960	"	240	720
Garmiri		5 "	(40) 200	"	50	150
Habposi	Varter	5 "	(40) 200	"	50	150
Harpoot	Marian	12 "	(80) 960	"	240	720
" "	Trofion	12 "	(80) 960	"	240	720
Holi	Badrekhan	10 "	(40) 400	"	100	300
Hoghi	Armi	5 "	(40) 200	"	50	150
Hoelli	Lusie	5 "	(60) 300	"	75	225
" "	Sophie	5 "	(60) 300	"	75	225
Hulakegh	Nazig	5 "	(32) 160	"	40	120
Husenik		10 "	(60) 600	"	150	450
		Carried forward			2400	7200

Estimates E. T. M. 1890						Harpoot People	Board	People	Board.
Bible Readers - Brot forward						2400		7200	
Malatia	Anne	12 mos.	(60)	720	(3/4)	180		540	
" "	Mariam	"	"	(60)	720	"	180	540	
Maadin	Shimon	"	"	(40)	480	"	120	360	
Mezre		10	"	(60)	600	"	150	450	
Cerchenj	Markarid	5	"	(40)	200	"	50	150	
Shefik		5	"	(40)	200	"	50	150	
Temran	Mariam	5	"	(40)	200	"	50	150	
Geghekí		5	"	(40)	200	"	50	150	
					Total for Bible Readers		3230		9690

Education

College Female Dept. - board 55 girls @ 500						23500	4000
Common Schools - girls						Peo.	Board.
Arabkir	12 mos	(100)	1200		(1/2)	600	600
Bizmishen	6 "	(90)	540		(1/2)	270	270
Choonkoosh	12 "	(100)	1200		(1/2)	600	600
Diarbekir	12 "	(150)	1800		(1/2)	900	900
Egin	12 "	(120)	1440		(1/2)	720	720
Habooshi	8 "	(90)	720		(1/2)	360	360
Harpoot - East	12 "	(100)	1200		(2/5)	720	480
Horili	8 "	(100)	800		(2/5)	480	320
Hulakegh	5 "	(80)	400		(1/2)	200	200
Husenik	12 "	(130)	1560			1560	
Carried forward						6410	4450

Estimates E. T. M. 1890 Harpoot -		People	Board	People	Board
Common Schools - girls Brot forward		6410	4450		
Ichme	10 mos. (100) 1000 (1/2)	500	500		
Kezirik	12 " (120) 1440 (1/3)	960	480		
Maaden B-	12 " (90) 1080 (5/9)	480	600		
Malatia	12 " (150) 1800 (1/2)	900	900		
" " Asiatic	12 " (50) 600 (1/2)	300	300		
" " West	12 " (60) 720 (2/3)	240	480		
Mezire	12 " (100) 1200 (1/2)	600	600		
Palu	10 " (120) 1200 (1/2)	600	600		
Perchenj	8 " (90) 720 (1/2)	360	360		
Temran	8 " (90) 720 (2/3)	240	480		
Yeghiki	5 " (90) 450 (1/2)	225	225		
Mashgir	8 " (60) 480 (1/2)	240	240		
Chemishgizek	6 " (90) 540 (2/3)	180	360		
Total for Common Schools -		12235	1057[illegible]		
" " Education		35735	1467[illegible]		
Touring of Lady missionaries			600		
Total Work for Women - general -		38965	30260		

Summary	People	Board
23 Churches	68200	14000
14 Preaching Places	18780	18280
7 Winter Out Stations	1650	3075
3 Colporters & Expenses		2620
Total for Native Agency	73630	37975

Estimates E. T. M. 1890	Harport.	Pro.	Brd.	Pro.	Brd.
Total for Native Agency - Brot forward			73680		37975
College - Male Dept.		39000			
Thro. Sem & Specials			8000		
8 High Schools		12600	7500		
25 Common Schools boys		18370	11490		
Total for Education			69970		26990
Miscellaneous					12100
Work for Women					
26 Bible Readers		3230	9690		
23 Common Schools - girls		12235	10575		
College - Female Dept.		23500	4000	38965	24265
Touring of Lady Missionaries					6000
Total Work for Women				38965	30265
Total for General Work -				182565	107830
Total for Sol^n of Missionaries -		70250			
" " " " Assist^t " "		45000			115250
Grand Total Asked					222580

Summary of % asked from the People.

Native Agency	67 %
Education	72 %
Work for Women	62 %
Average of % from the People.	68 % -

Estimates E. T. M. Mardin.	Pro.	Bord.	Pro.	Board.
I - General Work.				
Salaries of Missionaries.				
A. N. Andrus 18750 - 2500 rent		16250		
D. M. B. Thom 18750 - 2500 " "		16250		
W. C. Dewey 18750 - 2500 " "		16250		
C. F. Gates 18750 - 2500 " "		16250		
J. A. Ainslie (Mosul) 21250 (- 2500 rent)		21250		86250
Native Agency - Churches.				
Mardin - Jurjis Hadaia (850) 4200		4200		
Dariki, Khudershaw (250) 2760 (9/23)		1680		1080
Kulleth, M. Melki (200) 2400 (3/4)		600		1800
Kutturbul - with Karabash & Kaabi,				
Abdshe Yakob - (300) 3600 (1/3)		2400		1200
Midyat M. Marina (375) 4500 (2/5)		2700		1800
Mosul - Hanoosh Melki (300) 3600 (3/4)		900		2700
Sert - Jurjis Kor Emro (300) 3600 (5/6)		600		3000
Total for Churches.		13080		11580
Preaching Places				
Arnas & Bâti - Yakob Sawa - (100) 1200 (3/4)		300		900
Azakh - Ishâk. (200) 2400 (9/10)		240		2160
Benabil - M. Ibraheem, (200) 2400 (4/5)		480		1920
Erdez & Ermoonli - Mirza, (150) 1800 (9/10)		180		1620
Gozli Abshalom Melki (250) 3000 (18/25)		840		2160
Carried forward		2040		8760

Estimates E. T. M. Mardin.	Pro.	Brd.	People	Board
Native Agency - Brot forward	2040	8760		
Hassan Kôfe - Isya Yakob - (200) 2400 (19/20)	120	2280		
Jezireh - Tuma. M. 'Asho (300) 2100		2100		
Kerboran - Ibrahim (200) 2400 (4/5)	480	1920		
Mosul (El Kalaat) Elyas (250) 3000 (24/25)	120	2880		
Total for Preaching Place -	2760	17,9		
Bible Readers.				
Mardin - Jurjis Abdullah (100) 1200 (3/5)	480	720		
Midyat - M. Hashesh (100) 1200 (3/4)	300	900	780	162
Colporteering - (93 L.T., of wh 2/3 from Bib Soc.)				310
Total for Native Agency -	16620	342,4		
Education. Theological School -				
Assistant Teacher, Yusef 'Ozay (375) 4500				
Expense of 4 students @ 500	2000			650
High School for Boys				
Assist't Teacher - Bahi Speer (250) + board of family.		3000		
" " " " M. Antone (250) ½ time.		1500		
" " " " Selim Hanno (75) 9 mos -		675		
Turkish " " (150) "		1350		
		6525		
Tuition from pupils -	2000 -	2000		452
		4525		
Expense of 80 pupils @ 500 - ~~15000~~ (19/30)	5500	9500	5500	950
Total for High School -			7500	1402
Carried forward			7500	2052

Estimates	E. T. M.			Mardin - Eco.	Bd.	Eco.	Board
Education - Brot forward				7500	20525	7500	20525
Common Schools -							
Azakh -	Esa Sertlee.	8 mos.	(90) 720			720	
Dawki -	Abd'l Ahad	8 "	(90) 720	(7/9)	160	560	
Karabash -	Yakob Khud.w.	8 "	(90) 720	(1/2)	360	360	
Kerboran -	Shemmas Kerim	8 "	(50) 400	(4/5)	80	320	
Mardin -	Elyas -	12 "	(120) 1440	(3/5)	576	864	
" "	Selim Sperr	12 "	(50) 600	(3/5)	240	360	
Midyat -	Hanna Kerbo	12 "	(100) 1200	(3/4)	300	900	
" " -	Esa Lahdo -	12 "	(80) 960	(3/4)	240	720	
Mosul -	Mosa Hanoosh -	12 "	(160) 1920	(4/5)	384	1536	
Sert -	Melki Hanoosh -	12 "	(130) 1560	(19/20)	420	1140	2760	7480
				Total for Education,		10260	28005
Miscellaneous -							
Mardin, Taxes, 1400; Roofs, 300;							
Repairs, 1500; Garden 500;					3700		
Midyat - Taxes, 200; Carpfhouse 350;					550		4250
Touring, 7500; Expenses to from Mosul, 2500							10000
Postage, 800 - Government Work 500.							1300
				Total for Miscellaneous,			15550

III - Special Work for Women -

Sal. of Missionaries. Assistant.

Miss C. H. Pratt - 7500 - Miss M. G. Nutting 7500 15000

Estimates E. P. M.									
Mardin - Pro. Bd.									People Board
Native Agency - Bible Readers.									
Mardin,	Nelie Hadaia,	(70)	840,	(3/5)	336	504			
Midyat,	Illeh Abdullah	(100)	1200,	(3/4)	300	900			
Mosul -	Fetto	(80)	960	(4/5)	192	768	828		217
Education	High School - girls.								
Assist't Teacher -	Minoosh - 9 mos.	(150) + board -				1350			
Matron -		12 "	(75) " "			900			
Male Assist't Teach'r -	Antone 1/2 time	(250)				1500			
						3750			
Tuition from Pupils -					900	900			
						2850			285
Expense of 25 pupils @ 400 - 10000 (7/10)					2100	7900	2100		7900
Repairs, Seats + Desks, 300: Utensils, 400: Black boards, 300.						1000			1000
Total for High School -							3000		11750
Mardin Kindergarten									
Assistant Teacher -	Lusentak 9 mos	(150)	1350						1350
(Running Expenses 800 - met by tuition 800.)							800		
Common Schools -									
Kutturbul -	Tona Hanoosh - 10 mos.	(80)	800	(3/4)	200	600			
Mardin, -	Julia Speer	12 mos.	(70)	840	(3/5)	336	504		
" "	Eost. Hendis	12 "	(70)	840	(3/5)	336	504		
Midyat -	Susan Bishro	12 "	(70)	840	(3/4)	210	630		
Mosul -	Sara Shusha	12 "	(90)	1080	(4/5)	216	864		
" "	Primary -	12 "	(30)	360	(4/5)	72	288		
Sert -	Rahel	12 "	(60)	720	(3/4)	180	540	1550	3980
Total for Education								5350	17030

Estimates E. P. M. Mardin	Eco.	Brd.	Eco.	Board
Miscellaneous - Pouring of Lady Missionaries				2500
III - Contingent - Missionary Residence in Mosul - $5000. =				(13680)
Aid for Church edifice in Mardin 60000 (1/3)		40000	20000	
" " " " " " " Midyat 22500 (1/3)		15000	7500	55000 27500
IV - Special for 1889				
Outhouses for High School for Girls				2000

Summary -

Native Agency -	16620	34240
Education	10260	28005
Miscellaneous		15550
Work for Women	6178	21702
Contingent $5000 + 55000		27500
Special - for 89.		2000
Total exclusive of Miss. Ed.	88058	128997
Missionary Salaries -		101250
Grand Total asked for the Board		230247 + $5000 Mosul.

Summary of % asked from the People -

Native Agency -	33 % -
Education	27 %
Work for Women	22 %
Contingent	67 %
Average % for the People	44 %

Estimates E. P. M. Van	People	Board
I - General Work		
Salary of Missionary - G. C. Raynolds		15000
Native Agency - Church -		
Van - Mugerdich Haggpean, 400 -	4800	
Preaching Places		
Agants - A. Korgerzean, (250)	3000	
Gensments, H. Kazangean, (150)	1800	
Haigatsors, H. Korozean - (150)	1800	
Van - 2nd chapel M. Bagdasian (150) 6 mos.	900	
Total,	12300	
Amt asked from Home Soc. for above -	2200	10100
Colportage (L. T. 99. of wh 2/3 for Bible Soc.)		3300
Total for Native Agency	2200	13400
Education Van High School -		
Teacher Mushan - Gharasefarian (350)	4200	
" " Assist't Hohannes - (100)	1200	
" " " " Senkerim - (80)	960	
" " " " Avedis - (60)	720	
" " " " Espirito (60)	720	
" " " " Dekran (45)	540	
Fuel, 180: Care of Rooms 100: -	280	
Total,	8570	
Amt of Tuition to be paid toward above	2500	6070
Carried forward	2500	6070

Estimates E. P. M. Van	People	Board	People	Board
Education - Brot forward -	2500	6070		
Expense of 9 Pupils @ 500 - 4500	4000	500		
Total for High School -			6500	657
Common School - Van - City - Tavit (150) 17/10	100	1700	100	170
Total for Education -			6600	8270
Miscellaneous -				
Van Missionary Premises - Papers 750: Repairs 2000 - 2750				Str
Rent at Haigatsoe			150	2900
Pouring, 2500; Postage, 750.				3250
Total for Miscellaneous,				6150
III - Special - Work for Women -		People -	Brd.	
Salaries of Missionaries -				
Miss ~~Dudley~~ Ladd, 7500: Miss Johnson, 7500:				15000
Native Agency - Bible Reader - Marine (125) 1500.	300	1200	300	1200
Education - Van Boarding & High Schl -	9000	4300	4700	4300
Common School - Van - Asne (100) 1200:				
Rent, 500: Servant, 330: Fuel, 150	980	100	2080	
Total for Education,			4400	6780

People	Board	Summary -	Whole Exp.	% asked for People
2200	13400	Native Agency -	15600	14 %
6600	8270	Education -	14870	44½ %
	6150	Miscellaneous -	6150	
4700	7980	Work for Women -	12680	36⅛ %
13500	35800	Total for Genl Work	49300	27 %

Estimates - E. P. M. Van -

Summary - Continued.	People -	Board
Total for Civil Work -	18500	35800
Missy Salaries -		30000
Grand Total asked for Board		65800
Average % asked for People -	30 %.	

General Summary for the Mission

Item	People -	Board	Station	Whole Expense		% asked for People
Native Agency	3734	27356	Bitlis	31090		12 %
	11900	22900	Erzroom	34800		34 %
	73630	37975	Harpoot	111605		67 %
	16620	34240	Mardin	50860		33 %
	2200	13400	Van	15600		14 %
	108084	135871	Totals	243955	Avr %	32 %
Education	6810	14890	Bitlis	21700		31 %
	10360	22775	Erzroom	33135		31 %
	69970	26990	Harpoot	96960		72 %
	10260	28005	Mardin	38265		27 %
	6600	8270	Van	14870		44½ %
	104000	100930	Totals	204930	Avr %	41 1/10 %
Grants in Aid	2440	5160	Bitlis	7600		32 %
	13300	10600	Erzroom	23900		56 %
	15740	15760	Totals -	31500	Avr. %	44 %

Item	People	Board	Station	Whole Exp.s	Pcs asked for	Pcs fr
Work for Women	8040	10870	Bitlis	18910		45%
	5100	16850	Erzroom	21950		26%
	38965	30265	Harpoot	69230		62%
	6178	21702	Mardin	27880		22%
	4700	7980	Van	12680		36⅔
	62983	87667	Totals	150650	Ave	38⅕
Contingents	7000	5000	Bitlis	12000		42%
	14200	11200	Erzroom	25400		56%
	55000	27500	Mardin	82500		67%
	76200	43700	Totals	119900	Ave	55%

Summary of Totals asked by the Mission for the Board.

I. General Work

Native Agency	135871		
Education	100980		
Miscellaneous	56588		
Grants in Aid	16760	309149	
III Work for Women		87667	396816
Estimated Appropriat for 1890 $17.500 =			397727
Estimates for 1890 within said aut.		911	3968
IIIII - Contingents	43700		
Mosul Residence	$5000.		
IIV - Specials for 1890	10400		
" " " 1889	2000		561
Salaries of Missionaries			32150
Grand Total asked	$5000 +		77441

S. C. Mayo

P. Expenses of Annual Meeting for 1890 - 10,000.

P.

Estimates for 1890 for Tkhorkin Koordistan under the care of the Home Missionary Society, Harpoot.

	Salt. %	Peo.	H. M. S.	Peo	H. M. S.
Churches	Redwan - Grn. Bedros	(200)	2400 (3/4)	600	1800
Out Stations					
Tkhorkin	Bedros	(200)	2400 (9/10)	240	2160
Halda,	5 mos.	(120)	600 (2/3)	200	400
Kilisse,	Abraham	(130)	1560 (7/10)	420	1140
Pil.		(125)	1500 (3/5)	600	900
			Total Out Stations	1460	4600
Education					
Tkhorkin Boys school			2100 (5/7)	600	1500
Redwan " "			1680 (5/7)	480	1200
" " Girls "			900 (2/3)	300	600
Aid to 3 Pupils in College				1200	
			Total for Education	1380	4500
Colporter Evangelist - Hovhannes - 1/3 - (2/3 Bib. Soc.)					600
Grants in Aid,					
Tkhorkin, chapel + school			10000 (3/4)	2500	7500
Kilisse " " + parsonage			4500 (2/3)	3000	1500
			Total Grants in Aid	5500	9000
			Grand Total -	8940	20500

N. B. The total expense is 29440, of which 8940, or 31%, is on the People, & the remainder is provided for by the Home Missy Soc. J. L. Barton.

mission, for 1890.

Rec'd Aug. 28, 1889.

Copied

Estimated expenses for Euphrates College for 1890.

Salary of President	187.50
Sal^s of Prof^s, Tutors & Teachers	817.00
Care of building, taxes & repairs	70.00
Debt on College Hall in Feb	65.50
Library & apparatus	40.00
Postage & Incidentals	70.00
Turk. £, 1250.	
	$5500

Attest.

J. K. Browne

Mission, for 1890.

Estimates for 1874.

Euphrates College.

Receipts for Hospital

Dr

188[illegible] – 8 [illegible]

From Ass. Board C. F. M.	22727
" Dept. of State, Berlin	21901
" Rev. W. Conway, family	1000
" " J. A. Fidelle "	651 1/2
" " M. K. Browne Hartford	500
" " H. K. Brown, O. Mission	347
" " D. P. Coles, Hartford	500
" " A. T. Anderson, Berlin	054
" Hajji Aghar, Diarbekir	500
" U. S. Co. E. Cochrane Mission	908
" A. M. S. " "	50
" Protestant Community Marash	19
" " " Hardin	2264 1/2
" " " Kalaat el Mond	19
" " " Mydat	368
" " " Ranibel	19
" " " Mosul	106 1/2
" Abdelahad Shiker "	322
" C. B. Lawrence, family, Colo.	1136
" [illegible] Wisconsin	341
" M. Helpin " "	341
" Hajji Elia, Diarbekir	100
" ~~Miss H. A. Northrup~~	
" Thomas Suleeba, Hardy Line	1029
" Mrs. Nicolia, by M. M. Boffie	155
" High School (for C. F. Coles)	1250
" James Gould, Vermont	477
" C. F. Coles Esq. Chicago, Ill.	276
" Sundries	65
	59058 1/2

Collinocks for Coles

Expended On Hospital

		Cr.
1		
89 —		£ S. D. or pounds in gold — lb £ @ 100 —
Paid Contractor —		2,953
" for Lime, —		3,722
" " Cinder.		337
" " Pine Shingles and Labor,		5,970
" " Well Around Yard.		3,389
" " Paint and Painting		376
" " Work in Yard &c.		897
" " Iron Railing for Windows		354
" " Stone Floor for Privies &c,		200
" " Blinds,		80
" " Water Pipes		48
" " Outside & Storm Windows		500
" " Present.		15
Balance Cash in hand		2,491 1/2
£ S. D.		
£ S. = Dollars		
		17,858 1/2

D. M. B. Thom, M.D.
Superin. Dr. Legislative.
Dec. 1859.

Bill Gardner	296/43
" for Paint	3.25
" " Work	25/-
" Blacksmithing Gardner	2/40
" " Well Sinking Work	33.80
" " Paint & painting	3/-
" " Work in Hearse	8/-
" " Repairs for Chandler	33/-
" " Stone Floor for Chandler	200
" " Bricks	80
" " Water Pipe	48
" " Cutting & Repairs Chandler	200
" " Cement	12
Balance Cash in Hand	
	6.08

A. B. C. F. M.

N. B. See explanatory notes on the reverse of this sheet.

I.

Eastern Turkey, (Harpoot) Mission. ANNUAL TABULAR VIEW for the Year ending Dec. 31 1889 (State when the year ends.)

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

NAMES OF STATIONS AND OUT-STATIONS. (In Alphabetical Order.)	MISSIONARIES AND ASSISTANTS. When begun.	American: Ordained.	American: Medical Men not ordained.	American: Other Men.	American: Wives.	American: Other Women.	American: Total.	Native: Ordained.	Native: Other Preachers.	Native: Teachers.	Native: Other Helpers.	Native: Total.	Total American and Native.	PREACHING. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within a mile of Station (including Out-Stations).	CHURCHES. No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.
Harpoot (Station)	1855	5	0	0	5	6	16	2	0	0	0	2	18	1	325	600	650		1	275	150	9	350
Harpoot, East								1	0	3	1	5		1	200	200	256		1	113	58	18	113
Agkun								1	0	1	0	2		1	80	70	124		1	52	27	14	66
Arabkir								2	1	5	1	9		3	350	250	455		2	131	60	4	181
Arguni								0	0	0	0	0		1	50	40	150		1	20	12	0	22
Chemishgezek								0	1	1	0	2		2	75	35	185		1	25	14	0	30
Chorakhork								1	0	4	1	6		1	450	300	590		1	94	41	3	133
Diarbekir								1	0	4	3	8		1	450	325	600		1	305	190	12	418
Egin								0	1	2	0	3		1	120	80	125		1	36	18	0	55
Eghe								1	0	0	0	1		1	80	50	185		1	32	11	1	72
Habousi								1	0	2	1	4		1	300	200	400		1	50	30	5	75
Harput								1	0	2	0	3		1	160	120	360		1	53	21	3	83
Hoghi								0	1	1	1	3		1	125	125	130		1	15	5	0	60
Hooli								1	0	3	2	6		1	350	200	560		1	105	61	6	167
Hulakegh								1	0	1	1	3		1	275	200	350		1	76	50	5	121
Museenik								1	0	3	0	4		1	350	250	575		1	94	40	25	106
Sebe								1	0	2	0	3		1	250	250	320		1	58	35	15	140
Malatia								1	1	6	2	10		2	300	180	395		1	106	50	3	144
Mashki								0	1	0	0	1		1	40	40	55		1	27	19	5	35
Mezreh								0	1	2	0	3		1	80	80	120		1	36	21	0	80
Palu								0	1	2	1	4		1	100	80	160		1	26	16	0	42
Pertekaj								0	1	1	1	3		1	225	225	220		1	30	15	1	76
Redwan								0	1	1	0	2		1	125	125	160		1	60	40	10	85
Shefik								1	1	0	0	2		1	70	60	90		1	18	8	0	40
Jemusen								0	1	1	0	2		1	250	200	500		1	26	16	1	34
Abrank								0	0	0	0	0		1	15	00	25		–	–	–	–	–
Aghunsi								0	1	1	0	2		1	80	25	90		–	–	–	–	–
Arnatsik								0	0	1	1	2		1	30	20	61		–	–	–	–	–
Bakur Maden								0	1	1	1	3		1	80	80	95		–	–	–	–	–
Begmeshen								0	1	2	1	4		1	130	120	155		–	–	–	–	–
Cherimoz								0	1	1	0	2		1	130	120	125		–	–	–	–	–
Ichnetsk								0	0	0	0	0		1	20	00	25		–	–	–	–	–
Jime								0	1	0	0	1		1	35	35	60		–	–	–	–	–
Djak								0	1	0	0	1		1	35	35	40		–	–	–	–	–
Djemuk								0	0	0	0	0		1	25	25	40		–	–	–	–	–
Eski Malatia								0	0	1	0	1		1	35	30	40		–	–	–	–	–
In the summary of each mission give here the *number* of Out-Stations																							
~~GRAND~~ TOTAL	1855	5	0	0	5	6	16	18	18	54	19	109	125	40	5995	4735	7471		26	1893	1018	120	2718

NAMES OF STATIONS AND OUT-STATIONS.	EDUCATION. Theological Schools. Students.	College, Boarding, and High Schools: For Boys. Pupils. For Girls. Pupils.	Common Schools: Number. Male Pupils. Female Pupils. Others under Instruction. Grand Total under Instruction.	PAYMENTS BY THE PEOPLE. For Preaching. For Building and Repairs (Church and School). For Schools (Salaries and Tuition). For Missions (Home and Foreign). Miscellaneous. Total for all Purposes.	REMARKS.
Harpoot (Station)	1 7 – – – –	0 00 00 27 34	1500 2000 1000 1200 300 6000		
Harpoot, East	0 0 0 0 0 0	2 65 55 30 150	4000 1000 1800 500 1000 9300		
Agkun	0 0 0 0 0 0	1 20 10 40 70	1200 00 360 50 200 1810		
Arabkir	2 0 1 20 0 0	4 110 70 30 230	2500 1605 650 1100 1600 9900		Including Baptists.
Arguni	0 0 0 0 0 0	1 30 5 00 35	00 00 900 00 100 1000		
Chemishgezek	0 0 0 0 0 0	1 25 5 00 30	1350 00 50 00 230 1630		
Chorakhork	0 0 1 25 0 0	3 55 80 30 190	4800 1460 2790 500 3000 12560		
Diarbekir	0 0 1 26 0 0	2 70 80 60 236	4800 0 4000 1000 750 10500		
Egin	0 0 1 25 0 0	2 45 35 0 105	4000 500 2000 200 800 7500		
Eghe	0 0 0 0 0 0	2 58 47 50 155	1300 00 00 00 200 1500		
Habousi	0 0 0 0 0 0	3 60 6 47 117	1000 500 1000 200 100 2800		
Harput	0 0 0 0 0 0	2 60 45 0 105	2000 100 2000 50 500 4650		
Hoghi	0 0 0 0 0 0	1 34 16 32 86	900 00 200 00 100 1200		
Hooli	0 0 1 12 0 0	2 57 35 74 166	2700 100 500 100 600 5000		
Hulakegh	0 0 0 0 0 0	1 32 20 41 93	1000 100 200 140 400 1840		
Museenik	0 0 0 0 0 0	2 108 80 00 188	3600 1000 3300 300 2550 10750		
Sebe	0 0 1 12 0 0	2 48 38 0 98	1000 2500 1500 300 500 6500		
Malatia	0 0 2 25 1 15	5 220 110 72 442	4500 500 5550 250 1500 12300		
Mashki	0 0 0 0 0 0	1 12 10 00 22	1500 00 100 50 350 2000		
Mezreh	0 0 1 25 0 0	1 55 0 0 80	1200 00 2600 200 100 4100		
Palu	0 0 0 0 0 0	2 30 25 10 65	1200 100 1080 200 200 2780		
Pertekaj	0 0 0 0 0 0	1 45 25 25 95	900 00 300 50 350 1600		
Redwan	0 0 0 0 0 0	1 38 15 7 60	1200 00 600 100 100 2000		
Shefik	0 0 0 0 0 0	1 25 15 0 40	1000 00 50 00 200 1250		
Jemusen	0 0 0 0 0 0	2 70 50 0 120	940 100 760 00 340 2140		
Abrank	0 0 0 0 0 0	0 0 0 0 00	00 00 00 00 50 50		
Aghunsi	0 0 0 0 0 0	1 35 5 0 40	900 00 260 00 200 1360		
Arnatsik	0 0 0 0 0 0	1 12 6 0 18	100 50 700 00 100 950		
Bakur Maden	0 0 0 0 0 0	1 20 25 15 60	400 00 450 00 150 1000		
Begmeshen	0 0 0 0 0 0	2 55 35 40 130	1000 200 325 50 200 1775		
Cherimoz	0 0 0 0 0 0	1 30 12 8 50	900 100 700 00 300 2000		
Ichnetsk	0 0 0 0 0 0	0 0 0 0 00	00 00 00 00 50 50		
Jime	0 0 0 0 0 0	1 10 5 7 22	490 25 00 00 50 475		
Djak	0 0 0 0 0 0	1 20 8 7 35	960 100 50 00 25 1135		
Djemuk	0 0 0 0 0 0	0 0 0 0 00	00 00 200 100 50 350		
Eski Malatia	0 0 0 0 0 0	1 20 6 0 26	250 00 25 00 100 375		
In the summary of each mission give here the *number* of Out-Stations					
~~GRAND~~ TOTAL	1 7 8 170 1	1550 1578 969 640 3079	55500 10535 41950 6840 17295 132125		

2

Tab. View
Harpoot,
Dec. 31, '89.

S

Harpoot 1889
Tab. View.

Notes and Suggestions.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

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8. Under the general heading "Payments by the People" it will be well to include under the column for "Preaching" not merely the salaries of preachers, but such sums as are paid for rent, warming and lighting and care of rooms.

9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

10. Such missions as conduct a medical or a publication work will report the same on the Supplementary Blank provided for that purpose.

A. B. C. F. M.

N. B. See explanatory notes on the reverse of this sheet.

II

E. Turkey. (Harpoot.) Mission. ANNUAL TABULAR VIEW for the Year ending Dec. 31 1888 (State when the year ends.)

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

NAMES OF STATIONS AND OUT-STATIONS. (In Alphabetical Order.)	MISSIONARIES AND ASSISTANTS. When begun.	American. Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Native. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	PREACHING. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Station (including Out-Stations).
1 Bit for d.	1855	5	0	0	5	6	16	18	18	54	19	108	125	40	5795	4735	7471	
36. Farkin								0	1	1	0	2	2	1	50	40	45	
37. Gaban Maden								0	0	1	0	1	2	1	40	40	50	
38. Gusmuri								0	1	0	1	2		1	120	60	130	
39. Hoh								0	1	0	0	1		1	150	120	160	
40. Horoz								0	1	0	0	1		1	180	100	125	
41. Kailoo								0	0	1	0	1		1	25	00	25	
42. Keghvank + Sarpoli 40								0	0	1	1	2		2	35	00	50	
43. Kesenk								0	1	3	0	4		1	100	100	125	
44. Kilise + Holda								0	0	0	2	2		2	90	00	100	
45. Moori								0	0	1	0	1		1	40	40	20	
46. Morenik								0	1	1	0	2		1	75	40	70	
47. Ogoom Oba								0	1	1	0	2		1	125	125	135	
48. Pari								0	0	1	0	1		1	90	201	25	
49. Portak								0	0	0	1	1		1	30	20	35	
50. Surukamish								0	0	0	1	1		1	70	00	75	
51. Shakhaji, Upper								0	0	0	1	1		1	90	00	120	
52. Shakhaji, Lower								0	0	0	1	1		1	15	00	25	
53. Shenik								0	0	0	0	0		1	40	00	55	
54. Ted								0	0	0	1	1		1	60	50	65	
55. Vakhshen								0	0	0	0	0		1	25	00	30	
56. Yeghoki								0	1	1	0	2		1	90	90	110	
57. Yertnenik								0	0	0	1	1		1	45	25	60	
Unspecified College.										20		20						
In the summary of each mission give here the number of Out-Stations 57																		
GRAND TOTAL		5	0	0	5	6	16	18	26	86	29	159	175	64	7590	5605	9206	

NAMES OF STATIONS AND OUT-STATIONS.	CHURCHES. No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	EDUCATION. Theological Schools.	Students.	College, Boarding, and High Schools. For Boys.	Pupils.	For Girls.	Pupils.	Common Schools. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.
1 Bit for d.	26	1893	1018	120	2718	1	7	8	170	1	15	50	1578	969	640	3179
36. Farkin	-	41	2	3	11							1	10	5	0	15
37. Gaban Maden												1	10	6	0	16
38. Gusmuri												1	20	10	20	40
39. Hoh		35	15	12								1	40	12	18	58
40. Horoz												1	50	16	0	66
41. Kailoo												1	10	4	0	14
42. Keghvank + Sarpoli 40												1	12	8	0	20
43. Kesenk												2	60	110	0	170
44. Kilise + Holda												1	20	5	0	25
45. Moori												1	15	5	0	20
46. Morenik												1	60	20	0	80
47. Ogoom Oba												1	20	10	0	30
48. Pari		16	10	0	16							1	20	13	0	33
49. Portak		11	4	11	11							1	10	15	20	35
50. Surukamish												1	20	10	0	30
51. Shakhaji, Upper												1	30	10	0	40
52. Shakhaji, Lower												1	15	6	0	15
53. Shenik												0	0	0	0	00
54. Ted												1	10	5	5	15
55. Vakhshen												0	0	0	0	00
56. Yeghoki												2	50	30	0	80
57. Yertnenik												1	15	5	0	20
Unspecified College.	1	98	1	62	6	186	253	0	579							
In the summary of each mission give here the number of Out-Stations 57																
GRAND TOTAL	26	1981	1034	144	2756	1	7	9	278	2	77	78	2261	1507	703	4817

NAMES OF STATIONS AND OUT-STATIONS.	PAYMENTS BY THE PEOPLE. For Preaching.	For Building and Repairs (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.	REMARKS.
1 Bit for d.	5580.00	105.35	419.50	68.40	172.95	1821.25	
36. Farkin	150	50	50	00	50	300	
37. Gaban Maden	00	25	100	00	50	175	
38. Gusmuri	250	1200	100	00	250	1800	
39. Hoh	920	00	00	100	80	1100	
40. Horoz	520	500	150	00	330	1500	
41. Kailoo	40	00	00	00	40	80	
42. Keghvank + Sarpoli 40	100	00	50	00	20	170	
43. Kesenk	200	200	1800	100	100	2450	
44. Kilise + Holda	300	800	20	00	200	1320	
45. Moori	00	00	150	00	50	200	
46. Morenik	40	00	700	00	425	1165	
47. Ogoom Oba	1260	100	50	00	100	1510	
48. Pari	540	100	225	00	00	865	
49. Portak	200	450	50	00	00	700	
50. Surukamish	70	00	25	00	00	95	
51. Shakhaji, Upper	200	00	300	00	125	625	
52. Shakhaji, Lower	00	00	50	00	00	50	
53. Shenik	00	00	00	00	50	50	
54. Ted	200	00	00	00	25	225	
55. Vakhshen	25	00	00	00	25	50	
56. Yeghoki	300	00	400	200	100	1000	
57. Yertnenik	120	00	30	00	00	150	
Unspecified College.			77.800			77.800 $3112.	Including board.
In the summary of each mission give here the number of Out-Stations 57							
GRAND TOTAL	$2431. 607.85	$550. 137.60	$4960. 1240.00	$290. 72.48	$773. 193.15	$9034. 2251.00	Including College

Tabular View
Harpoot
1889.

S

3

Tab. View
Harpoot
Dec. 31, 89

Notes and Suggestions.

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6. "Population within limits of the station" is an important item, though often the report can only be an estimate. It is desirable to know how many people are within reach of the station and mission. The question is often asked: "What is the population within your field of operation?"

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9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

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A. B. C. F. M.

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Eastern Turkey Summary — Mission. ANNUAL TABULAR VIEW for the Year ending Dec 31st 1889. (State when the year ends.)

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

Names of Stations and Out-Stations. (In Alphabetical Order.)	When begun.	Missionaries and Assistants. American. Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Native. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	Preaching. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Station (including Out-Stations).	Churches. No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Education. Theological Schools.	Students.	College, Boarding, and High Schools. For Boys.	Pupils.	For Girls.	Pupils.	Common Schools. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	Payments by the People. For Preaching.	For Building and Repairs (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.	Remarks.
																																			$	$	$	$	$	$	
Bitlis 16 Out Stations	1858	2			2	2	6	1	1	30	2	35	41	17	1145	407	1373	300.000	2	236	83	22	265			1	83	1	40	24	610	216	78	1027	42.00	0	130.00	104.00	194.00	470.00	550.00 B^d of Pupils
Erzroom Turkish Portion	1839	3			3	2	8	4	4	18	4	30	38	13	755	0	1624	700.000	4	158	74	6	225			2	38	1	22	15	251	139		450	79.00	88.00	54.63	22.10	19.00	262.73	
Russian "									3	6		9	9	16	681	0	1194	1650.000		99	31	19	111							6	81	45		65	72.24	10.00	23.00	12.27	0	117.51	
Erzroom Total 31 Out Stations		3			3	2	8	4	7	24	4	39	47	29	1336	0	2818	2350.000	4	257	105	25	336			2	38	1	22	21	332	184		576	151.24	98.00	77.63	34.37	19.00	380.24	
Harpoot College and its Schools	1855									20		20	20													1	98	1	62	6	186	253		599			3112.00			3112.00	B^d and Tuition
57 Out Stations		5			5	6	16	18	26	66	29	139	155	64	7550	5605	9206		26	1931	1034	144	2756	1	7	8	180	1	15	72	2074	1247	703	4226	2431.00	550.00	1848.00	290.00	773.00	5892.00	
Harpoot Total		5			5	6	16	18	26	86	29	159	175	64	7550	5605	9206		26	1931	1034	144	2756	1	7	9	278	2	77	78	2260	1500	703	4825	2431.00	550.00	4960.00	290.00	773.00	9004.00	
Mardin 21 Out Stations	1856	4	1		5	2	12	6	9	26	8	49	61	21	1231	800	2345	140.810	8	345	121	26	498	1	4	1	54	1	35	27	622	327	212	1254	707.80	78.00	367.60	63.83	230.00	1447.13	304½ B^d of Pupils
Van 2 Out Stations	1872	1		1	1	3	6		2	12	3	16	22	4	180	170	410	200.000	1	38	9	1	48			1	70	1	20	6	83	103		276	53.00	0	94.00	6.31	0	153.31	129½ B^d of Boys
In the summary of each mission give here the number of Out-Stations 127		18	1		19																																					
GRAND TOTAL		15	1	X	X	15	48	29	45	178	46	298	346	135	11482	6982	16152		41	2807	1352	217	3903	2	11	14	623	6	194	156	3907	2330	993	7950	3385.04	726.00	5629.13	498.51	1216.00	11454.68	

J. L. Barton clerk

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Tab. View

Summary

Dec. 31, '89.

Am. Tab. View 1889.
Eastern Turkey Mission
Rec'd July 7, 1890.

Copied

NOTES AND SUGGESTIONS.

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SUPPLEMENTARY BLANK *for use of such Missions of the A. B. C. F. M. as have Medical or Publication Work.*

✠

Eastern Turkey MISSION. For the Mission Year ending Dec 31st 1889.

STATIONS.	MEDICAL WORK.			PUBLICATION WORK.					REMARKS.
	No. of Hospitals and Dispensaries.	No. of Patients.	Of whom were Males.	Volumes Printed.	No. of Tracts Printed.	No. of Pages Printed.	Bibles or Portions Distributed.	Books and Tracts Distributed.	
Mardin	1 Hos. 2 Disp.	7000	2300	Hospital not yet completed.					
Sivas	1 Disp.	387	236						

J. L. Barton Clerk
E. T. M.

Copied

Estimates of Bitlis Station, E. T. M. for 1891.

I General Work.

Salaries of Missionaries:— People - Board. Piastres

Geo. C. Knapp,		16250
R. M. Cole,	6 mos.	9000
Geo. P. Knapp,		

Native Agency:—

Assistant to Missionaries — People - Board

Haratoon Baghdasarean	(350)	4200	
Evangelist, Hagop Kapriclean, in part	(400)1/4, 4800	1200,	000 - 5400
Churches, Bitlis, do. do.	(300) 3600,	3600 -	000,
Havadvoric, do. do.		000 - 000,	3600 - 000

Preaching Places:— 12 mos.

Aghagh & ~~Gudsvag, Sarkis Hagopean~~ Samoon, Moorad Anooshean	(225) 3/4, 2700,	675 - 2025	
Isughag & Gudsvag, Sarkis Hagopean,	(225) 3/4, 2700,	675 - 2025	
Derkevank, Hohannes Kazarean,	(150) 13/15, 1800,	342 - 1458	240 1560
Havadvoric, Sarkis Baghdasarean,	(210) 3/4, 2520,	630 - 1890	
Kooltig, Horsep Lavonean	(250) 9/10, 3000,	300 - 2700	
Moosh, Hagop Mooradean,	(250) 9/10, 3000,	300 - 2700	
Sheghaoob, Hacheg Vartanean,	(250) 9/10, 3000,	300 - 2700	
Tookh, Nerses Mooradean,	(155) 27/31, 1860,	240 - 1620	
Vonjaloo, Nerses Arakelean,	(185) 4/5, 2220,	444 - 1776,	3906 - 18894

Native Agency carried forward

	People	Board
Native Agency brought forward	7506	24294

Winter Helpers:- 6 mos.

		People	Board
Hant, Asdvadzor	(120) 7/8, 720, 90	- 630	
Khurdsorkin Krikore,	(125) 4/5, 750, 150	- 600	
Leez, Setrag Changalian,	(140) 23/28, 840, 150	- 690	
Kapshen, Hovsep Mozadean,	(100) 5/6, 600, 100	- 500	
Perkhoos, Baghdasarean,	(110) 13/15, 660, 88	- 570	
Isaak, Armenag Sarkisian,	(100), 600, 00	- 600	
Isorgonk, Hasatoon Hohannessian,	(90), 540, 00	- 540	
Tadwan, Boghos,	(75), 450, 00	- 450,	578 - 4580
Colportage (7500) 1/3, 2/3 from Bible Society			2500
Total for Native Agency			8084 - 31374

Education:-

Bitlis High School:-

Principal, Mompsey Gagosian,	(300) 5/6, 3600, 600	- 3000.
Asst. Tea., Armenag Gagosian,	(250) 5/6, 3000, 500	- 2500.
Turkish Teacher, Vartan,	(140) 7/10, 1680, 504	- 1176.
Expenses, of 30 pupils, Boarders,	(@300) 1/3, 9000, 6000	- 3000
Fuel 800, Lights 200, Service 900, Lamps 450		2300.
Education carried forward		7604 - 12076

	People	Board
Education brought forward	7604	12076
Common Schools:—	People	Board
Betlis, Simon. 12 months.	(220 5/8, 2640, 990	1650
Mogonk, Arpean Abdalian, 12 mos.	(125 21/25, 1500, 240	1260
Gonjaloo, Mompsey Mellekean 6 mos.	(90 9/10, 540, 54	486, 1284 - 3396
Aid to 2 Theol Students, Harpoot @ 1000		2000
Total for Education	8888	17472

Miscellaneous:—

Rent of House for Mr. R. M. Cole	2000		
Summer Residence	1200		
Medical Expenses	1000		
Postage	900		
Lawyers' Fees on Knapp's House suit	6000		
Tours of Missionaries	5000	000	16100
Total for Miscellaneous			

Grants in Aid for Church Buildings:—

Kooltig, Enlargement of Church building	2000 - 2000	×
Sheghaob, do. do.	2000 - 2000	⊗
Total for Grants in Aid	4000	4000
Total under I, General Work	20972	68946

× ⊗ { Of course the people of these places will help in work to print and extent. ~~Of course~~. R. M. Cole

		Rupli-Board
II Special Work for Women:-		
Salary of Misses Ely		750
Bible Women:-	Rupli-Board.	
Boolanic, Sosi	(50)$\frac{19}{20}$, 600, 30 - 570	
Hooltig, Zimroot,	(100)$\frac{7}{8}$, 1200, 150 - 1050	
Mish, Rakel,	(80)$\frac{15}{16}$, 960, 60 - 900, ~~240~~ 240 - 2520	2 240 ~~240~~ 2 520 ~~2520~~
Education:-		
Girls High School 2 Teas.	(200)$\frac{5}{6}$, 2400, 400 - 2000	
Expenses for 40 Pupils	(10000)$\frac{9}{25}$, 6400 - 3600	
Fuel & Lights 600, Service, 400	1000	
3 Ward Schools, 10 mos.	(1200)$\frac{1}{6}$, 1000 - 200	
Total for Education		7800 - 7200
Miscellaneous: Touring 1000, Postage 150		1150
Total Work for Women. —		8040 - 10870
III Contingents:-		
Aid for 2d Chapel, Bittis	(15000)$\frac{1}{3}$	10000 - 5000

Recapitulation.

Salaries of Missionaries	23750.
I General Work	20972 - 68946
II Special Work for Women	8040 - 10870
III Contingents	10000 - 5000
Grand Total —	39012 - 108566
Mr. Cole's Salary for 6 mos.	9000

Bittis, Aug. 16, 1890. Geo. C. Knapp

Explanatory Remarks on the Estimates of Bitlis Station for 1891.

The order and structure of items as given in the Appropriations for 1890 are followed.

Under Native Agency the item marked "a", i.e. "Evangelist (400) 1/4 . 1200", as Hagop Kapriliean is to be the preacher for Bitlis Church, and it did not feel able to pay but 300 a month, it was thought best that he act as itinerant Evangelist one fourth of his time, and that the Board assume the expense, (100 monthly), for this time.

Looking at the results of labor of these two men - Moorad & Sarkis, and to the fact that they were classmates while obtaining their partial education, it appeared an arbitrary assumption to grant one less wages than the other, therefore we make their wages the same, and require Sarkis to work for two villages instead of one as formerly. Besides, their families are of equal size.

These three young men graduated from Harpoot Theol Sem. during the summer of 1890. In our Estimates for 1890, we applied for 300 each, but it was cut down to 250, Harpoot delegate asserting that in that Station only that wages was given for men

of that class, and we felt best to grant them what the Mission had decided.

g. Under the head of Education, we have felt compelled to have an Assistant Teacher. Baron Momjian could not do justice to all the classes, and Mrs. Knapp felt compelled to assume the charge of a number in order to allow of more time to be devoted to those Momjian cares for. It proved too much, and in the spring she came near breaking down in health. It was thought to be better economy to have an Assistant, to relieve her of this extra burden. In view of the increase of boarders, for it is expected there will be as many as 40 of these, over which she must be the Matron; as well as the increased care of incident to the new missionary and his wife, as well as increasing scale of studies all this calls for more native help. So it appeared to Mr. and Mrs. Allen during their visit here last Spring. "Armenag Yagoosian" is a recent graduate from Harpoot College.

h. We felt that we must have better lamps for the boarders, who were more or less afflicted with weak and sore eyes. On consulting with the missionaries of Harpoot, we obtained two hanging "Rochester Burners", which accounts for the item "Lamps 4.50.

The "Evangelical Society", at their last annual meeting, decided that there should be but one helper at a station, Kon-jaloo excepted, and that he should be responsible for the care of the school, either teaching himself, or securing the gratuitous aid of the best scholars of the school. This is an experiment and it remains to be seen whether it will prove a success. The helper of the station is supposed, in addition to this school to be able to conduct religious meetings besides.

By this arrangement the helper is assumed to be sufficiently advanced in culture and age as to be able to stand alone, without the aid of an assistant.

2. There have been charged to me 45 £t. for "fees", ~~and ass~~ during the year past, and I have assumed there will be 15 £t. more for the current year. Sadly the plaintiff has recently been released from prison on bail, and has been restricted more or less, in the privilege of conducting lawsuits.

Under grants in Aid 2000 each for Kooling and Sheghaoob, our students who have been to Harpoot, and seem that the

comfort and convenience of buildings for schools and religious worship are far superior to those in this Bittis field. They are not contented to curtail their efficiency by using our present poor buildings. And we are disposed to consider them as in the right. A higher advancement in education on the part of our preachers, should naturally claim better facilities for study, social life and improvement.

The "salary for Messrs. Cole and Knapp is left a blank, which I suppose the Rend. Com. can rightly fill.

Geo. C. Knapp.

Bittis, Sept. 1, 1890.

Estimates of Bittis Station for 1891
Recd Oct. 22, 1890
Geo. C. Knapp

1891

Estimates Erzroom Station E.T.M.

						People	Board
I	**General Work**						
	Missy Salaries						
	D. A. Richardson	200 - 25 Rent			175 00		
	F. W. Macallum	187 50 " "			162 50		337 50
	Native Agency						
	Churches			People	Bd.		
	Erzroom - Tashjian	72 00	4/9	4000	3200		
	Ceramick & Cherrimeh	Karadian			2400		
	Kemakh	Karatunyan (300)	36 00 7/36	19.00	1700		
	Ruzia	Saradarian (150)		1800			
	Total for Churches					7700	73 00
	Preaching Places						
	Alashguerd	Maldan (Evangelist)	(200) 23/24	100	2300		
	Erzingan	Yazigian	(400) 5/8	1800	3000		
	Khadorz (Port)	Baronian	(200) 3/4	600	1800		
	Khozloo	Lohannes	(150) 2/3	600	1200		
	Russian Outstations						
	Kulyan	Kagok	(150) 1/3	12.00	600		
	Erivan Plain	Peddler (Evan.)	(150) "	1200	600		
	Caucasus	Jorab	(250)		3000		
	Evan. at large						
	Samaghar	Ochnuadjic Katustian	(300) 2/3	1200	2400		
	Karakalla	Kaspar		1800			
	Shuahi	Avdarian	(500) 5/6	1200	4800	97 00	197 00
	Total for Preaching Places						
	Education						
	Collegiate & Seminary						
	Student in Harport				1400		
	" " Marsovan				1200		
	15 " High School Erzroom	9000		3800	5200	38 00	89 50
	Fuel & Light				1150		

Forward.

1891

Estimates Erzroom Station E. T. M.

Brit Ford Education High Schools etc					38 00	89 50
Erzroom High School	Bashgaturian 400		People	Board 4800		
Erzingan	Ghougasian 200	5/8	900	1500		
Total Higher Education					47 00	152 50

Common Schools

Cheverruch	Aslan	125	4/5	600	900
Erzroom	Papasian	250	1/5	2400	600
Cazarik	Karakin	10 mos. 125	1/2	650	600
Keramik	Bedros	6 " 100			600
Melican	Kohannes	12 " 100	1/2	600	600
Pakarich	Garabed	150	2/3	600	1200
New Cheverruch	Ghougas	6 " 150	"	150	300
Shushi	Ezrarl	500		6000	
Karakalla		350		600	3600
Samaghar		350		600	3600
Todoverend	Aram	100		600	
Total Common Schools					128 00	120 50

Miscellaneous

Repairs on Mission House 1000 Taxes 25 00		30 00
Insurance " 1238 "		1238
Postage 1000 Summer Residence 1000		2000
Medical Expenses 1000 Touring 6000		7000
Helpers Touring 2000		2000
Total Miscellaneous		15738

II Special Work for Women

Salaries of Missionaries

Miss H. G. Powers 81 25

" A. L. Preston 81 25

Total Salaries 162 50

1891

Estimates Erzroom E. T. M.

II Brot. Ford Special Work for Women. 162.50

	Native Agency			People	Bd.	
*	Bible Readers.					
	Erzingan	Zarvohi	(75)	1 yr.		900
	Khanovz (Part)	Jmvroot	"	6 mos.		450
	Todorzend	Markarud	"	"	150	300
	Pakarich	Fedon	"	"	250	500
	Kazarick	Dzardzan	"	"	150	300
	Kenanick	Azniv	"	"	150	300
	Russia					
	Karakalla	Erpzoxia	150	2/3	600	1200
	Shushi	Azniv	200	1/2	1200	1200
	Samaghar	Ripe	125		600	900
	Khozloo	Mariam	100			1200
	Total Bible Readers.				3100	7750
	Erzroom Girls' High School.					
	1 Eprozina		175		600	1500
	2 Bardzar		100			1200
	3 Ipster		50	10 mos.		500
	Sating (Kindergarten)		100		300	900
	Aid to Boarders		7500		3750	3750
	Incidentals Fuel etc					1100
	Total -				4650	8950
	Common Schools					
	Erzingan	Ouganovsh	10 mos	75		750
	Khanovo (Part)	Anna	6 "	75		450
	Total					1200
	Ford					

* Many of the Bible Readers will also conduct schools.

1891

Estimates Erzroom Station E. T. M.

Colportage				30 00
Grants in Aid Chapels in Russia				
Franganolz	5000	3000		
Erivan Rent & repairs	3600	600		
Total Grants in Aid			56 00	36 00
First Contingent				
House Wall law suit Erzroom		6000		
Woman's Work				
Movements Female Helpers		1000		
Erzroom Girls School Building		30000		
Grants in Aid				
Kempalu Chapel Russia	3000	3000		
Haji Ghara "	3000	3000		
Total 1st Contingents			60 00	430 00
Second Contingent				
Erzroom Chapel 1600	40000	120000		
Kara "	5000	100.		
Shushi "	10000	300.00	550	1600 00
Total 2nd Contingents				

Summary

Native Agency	174 00	270.00		
Education	175.00	273.00		
Miscellaneous		157.38		
Work for Women	77.50	174.00		
Grants in Aid	56.00	36.00		
Colportage	~~31~~	30.00		
Total for Regular Estimates			48 50	940 38
Missionaries Salaries				500 00
First Contingent			60	430 00
Second "			550	1600 00
			109 50	3470 38

1891

Rec'd Aug. 30. 1890

Copied

Harpoot Estimates for 1891

(1)

General Work.

Salaries of Missionaries.

		Rs.	Boxes
O. P. Allen	20500 - 2500 rent	18000	
H. N. Barnum	20500 - 2500 "	18000	
J. K. Browne	20500 - 2500 "	18000	
J. L. Barton	18750 - 2500 "	16250	
			70250

Native Agency

			Rs.	Bd.
Churches				
Harpoot East	Bad. Isiragos	415	6000	
" West "	Mardiros	600	7200	
Aghnu	Bd. Melcone	250	1500	½ 1500
Arabkir	" Hagaros	333	2200	9/10 1800
Chemishgezek	Bm. Sehag	225	1350	½ 1350
Chvonkvosh	Bad. Sarkis	400	4800	
Diarbekir	" Karne	400	4800	
Egin	Bm. Kasper	500	4200	9/10 1800
Eghi	" Aminag	300	2100	9/12 1500
Habousi	Bad Hagop	200	1800	¼ 600
Haini	" Stepan	200	2400	
Hoghi	Bm. Hagop	250	1200	3/5 1800
Haeili	Bad. Asadour	250	3000	
Hulakegh	Bm. Kasper	200	1500	3/5 900
Husenik	Bad. Garabed	400	4800	
Dchme	" Krikor	200	2400	
	Carried forward		50250	11250

Harpoot Estimates for 1891

(2)

			Pro.	Board	Pro.	Bd.
Churches	Bott. food.		50250	11250		
Malatia.	Bed. Mardiros	376	4500			
Mashgir	Bm. Bedros	225	1500	3/4	1200	
Shefik	" Garabed	250	1500	1/2	1500	
Mezere	Supply		1200			
	Total for Churches.				58950	13950

Out Stations.

			Pro.		Bd.
Aghuntsik	Hagop	175	1400	1/3	700
Bizanishen	Sirgos	200	1200	1/2	1200
Chermook	Harbanus	260	1500	1/2	1500
Dzak	Pilibos	175	900	4/7	1200
Hole	Sebag	225	900	2/3	1800
Keserik	Karchean	275	1500	5/11	1500
Melen	Baker	150	600	2/5	1200
Meletis W.	Arakel	225	900	2/3	1800
Ozoonobe	Hovhannes	200	1080	11/20	1320
Yertnenik	Kirkor	150	480	11/16	1320
	Total Outstations				10760	13540

Winter Out Stations 5 months.

Garmiri.	Stefan	130	250	2/5	400
Keghvank.	Bedros	150	250	2/3	500
Pertek	Yeshilian	150	300	3/8	450
Sarakamish	Baghdasar	100	250	1/2	250
Schekbaji	Kirkor	100	375	1/3	125
Shmutil	Kasper	140	250	9/14	450
	Total Winter Out Stations.				1675	2175

Harpoot Estimates for 1891

Education					
College Male Department.					
Board of Profits.		22400			
Tuition . . .		23100			
Total Male Deptt.					45500
High Schools					
Arabkir	250	1500	½	1500	
Diarbekir	300	3600			
Choonkoosh	250	1500	2/5	1200	
Egin – See church.					
Dchme	250	1500	2/5	1200	
Malatia	250	1800	2/5	1200	
Mezere	350	2100	½	2100	
Palu	180	1440	⅓	720	
Total High Schools				14090	7920
Common Schools boys					
Arabkir	120	12 month	720	½	720
"	150	" "	1800		
Dimetrik	60	" "	720		
Aghuntsik	100	9 "	540	2/5	360
Arghuni	50	12 "	600		
Aghnus	110	5 "	225	½	225
Bizenichen	120	9 "	540	½	540
Chermidgezek	120	10 "	800	⅓	400
Chermook	150	12 "	900	½	900
Choonkoosh	90	" "	540	½	540
		Carried forward	7385		3685

Harpoot Estimates for 1891

			Rs.		Rs.	Rs. (4)	Rs.
Commandeh Schools (boys')		Brit. foid.	7385		3685		
Habousi	120	9 mos.	720	1/3	360		
Haini	120	12 "	720	1/2	720		
Harpoot East	150	" "	900	1/2	900		10100
" "	80	" "	960				
Hoghi	80	5 "	200	1/2	200		
Hoh	80	4 "	160	1/2	160		
Hasili	130	9 "	720	2/3	450		
"	90	6 "	300	4/9	240		
Hutakegh	90	5 "	225	1/2	225		
Husenik	150	12 "	1800				45000
"	130	" "	1560				
Maltie	120	" "	840	7/12	600		
"	110	" "	660	1/2	660		
" West	120	" "	480	2/3	960		
Mezere	100	" "	600	1/2	600		
Mosenik	110	9 "	600	13/30	390		
Peri	160	12 "	960	1/2	960		
Terman	150	" "	1200	1/3	600		
Yeghiki	100	4 "	200	1/2	200		
Total for Common Schools.					21190	11910	
Total for Education.					80780	19830	
Total for Native Agency					71385	29665	
" Asheet					152115	49496	

Harpoot Estimates for 1891.

	Rs.	Brand
Miscellaneous.		
Taxes 600, Repairs and Care of Premises 2000,		
Summer House 500, Postage 500		
Touring 5500, Medical Expenses 1000		10100

II. Work for Women.

Salaries of Missionary Assistants.

H. Seymour 7500	C. E. Bush 7500	
E. C. Wheeler 7500	M. L. Daniels 7500	
Alice Heald 7500	Emma Berman 7500	45000

Bible Readers.

			Rs.		Brd
Arabkir,	Markarid	50	12 mo. 180	7/10	420
"	Yeghise	60	" " 180	3/4	540
Bizenichen	———	32	5 " 40	"	120
Chermook,	Mariam	40	6 " 60	"	180
Choonkoosh	Yeghise	60	12 " 180	"	540
Diarbekir	Marood	80	" " 240	"	720
"	Tome	80	" " 240	"	720
Germiri	Badeskhan	32	4 " 32	"	96
Hebroosi	Badeskhan	40	5 " 50	"	150
Haini	———	40	8 " 80	"	240
Harpoot	Varter	80	12 " 240	"	720
"	Prapion	80	" " 240	"	720
	Carried forward		1762		5166

Harpoot Estimates for 1841

		Rs.		Rs.		Bal.	Rs.	Bal.
Bible Women -		Brit.	forel.	1762		5166		
Hoghi	Tuchoon	40	5 mos.	50	3/4	150		
Hoeili	Hrieg	55	" "	75	"	200		
Hulakegh	Surpoohi	32	" "	40	"	120		
Shoenik	Mariam	60	12 "	180	"	540		
Keserik	"	40	6 "	60	"	180		
Malatia	"	70	12 "	240	5/7	600		
"	Anna	70	" "	240	5/7	600		
Mezere	Shimon	110	" "	360	8/11	960		
Palu		40	10 "	100	3/4	300		
Kerkenj	Markarid	40	5.	50	"	150		
Shepik	Keghine	40	5.	50	"	150		
Jemran		40	" "	50	"	150		
Yeghiki	Repion	40	" "	50	"	150		
	Total Bible Women.						3307	8416

Common Schools Girls.

Arathin	100	12 mo.	600	1/2	600	
"	60	" "	360	1/2	360	
Bizmishen	80	5 "	200	1/2	200	
Choonkoosh	100	12 "	720	3/5	480	
Hiarbekir	150	" "	900	1/2	900	
Egin	120	" "	720	1/2	720	
Haboosi	80	5 "	200	1/2	200	
	Carried forward		3700		3460	

Harpoot Estimates for 1891

				Rec.		Pro.	Rec.
Commn. School girls.			Brot forwd	3700			3460
Harpoot East	150	12 mo		900	½		900
" "	90	" "		540	½		540
" "	80	" "		960			
Hasili	100	8 "		480	2/5		320
Husenik	130	12 "		1560			
Dehne	75	10 "		400	7/10		350
Keserik	110	12 "		660	½		660
"	90	" "		1080			
Maletic	150	" "		900	½		900
"	50	" "		300	½		300
Mezere	100	" "		600	½		600
Palu	80	10 "		400	½		400
Pirahenj	140	" "		400	5/7		1000
Yenisan	80	4 "		480	⅓		160
Yghaki	80	5 "		200	½		200
Total Girls' Schools.						13560	8790
Miscellaneous							
Ladies' Touring				6000			
" Postage				300			
Total Miscellaneous							6300
Total Work for Women.						16867	25500
Total Work for Women Mis. Selg.							45000
Total Missionary Salaries							90250
Total Native Helpers						152115	49495
Miscellaneous							10100
Grand Total for Harpoot.						168982	205345

205345

Harpoot Estimates for 1891

	Bd.		Rs	Bd
Preferred Contingent:				
Theological School				
Aid to 5 students six months	2500			
College teaching for do	600			
Special students aid	1900			5000
Total for Theological Aid				
Grants in Aid	Rs.		Rs	
Purchase Girls school building	2200	1/2	1100	
Harpoot East " " "	2500	3/4	7500	
Mezere " " "	2500	1/2	2500	
Total Grants in Aid.				7200-11100
Total Preferred Contingent:				7200-16100

2D Contingent

Female Department of the College			
Board of 70 Pupils	25000	6000	
Tuition	7800		32800-6000
Grants in Aid.			
Harpoot East Parsonage	1500	4500-1500	4500
Total Second Contingent			33300-10500

Native Helpers regular asked	85095
" " Preferred Contingent do	16100
" " 2D " "	10500
Total	111695

(8.)

Budget Estimates for 1891

Expenses Continued:			
Theological School			
Grid & Students aid account	2500		
College teaching for do	600		
Special Students aid	1500		5000
Total for Theological Sch			
Income in Sch			
Tuition high school building	2200	@	1100
Boarding Cost " "	2500	@	2500
Wages " "	2500	@	2500
Total Income in Sch.			22004-1100
Total Expenses Continued:			22004-1100

2. Continued

General Improvement of the College

Income of 70 Pupils 2500 6000

Tuition 2500 12500-6000

Income in Sch.

Boarding Cost - Revenue 160 4200-160 4200

Total Income Continued 33004-10600

Notes Unpaid accounts estimated 8500

" " Expenses Continued do 1100

" " 2" " 1000

Total 11600

Rec'd in Aug. 28, 1890

Estimated expenses of Euphrates College for the year 1891.

Salary of President	18750	Salary Miss Nenijenian	2800
" Prof Meleon	7200	" " Enfiejian	2100
" " Garabedian	6000	" " Alexandrian	1400
" " Nakigian	6000	" " Damgajian	1800
" " Penukijian	6000	" " Maljanian	1800
" Tutor Yeshilian	4800	" " Sarkisian	1500
" " Bennieian	4500	" " Bedrosian	1400
" " Avakian	3700	" " Yeremian	1300
" Hojan Rashid	1500	" " Shirshanian	1300
" Mr Bethgetonian	3000	" " Tatkjian	1400
" " Ferestehian	2400	" " Bennieian	1000
" " Soghigian	2100	" Fem. Assistant Teachers	3900
" " Lulejian	2100	" " " Pupils	2200
" Male assistants	3700		23900
Library & apparatus	3500	Brit up -	85750
Premises	6000	Total	109650
Postage & incidentals	4500	=$ 4824.60	
	85750		

Approved

J. L. Barton

expenses to supply vacancies
for 1891.

Rec'd Nov. 10. 1890.

Estimates of Mardin Station, E. P. Mission, for 1891.

I. General Work.

Native Agency.		Churches.	People.	Board.	People.	Board.
Mardin,	Jurjis Hadaya,	(350),	4200.			
Kutturbul, with Ka'abe,	Hoshe Yakob,	(300) 5/12,	2100.	1500.		
Sert,	Jurjis Rus' Abd el Messiah,	(300) 3/4,	900.	2700.		
Dariki,	Khudhersha' Abd el Ahad,	(280) 8/24,	1800.	960.		
Kulleth,	Mukdasy Melki,	(200) 3/4,	600.	1800.		
Midyat,	Melki Marina,	(375) 1/3,	3000.	1500.	12600	8460

Preaching Places.

Gaeli,	Abharah Melki,	(250) 18/25,	840.	2160.		
Erdee & Bio Kelb,	Mirza,	(150) 13/15,	240.	1560.		
Amas & Bati,	Melki Ibrahim,	(200) 9/10,	240.	2160.		
Kerboran,	Shemas Ibrahim,	(200) 3/4,	600.	1800.		
Azakh,	Eshak Jurjis,	(200) 7/20,	360.	2040.		
Jezirat,	Behnam Shueha,	½ from Orogmiah, (250) 1/2,	–	1500.		
Mosul Villages,	Yakob Sawa,	(110),	–	1320.		
Itinerant,	Esya Yakob,	(200),	–	2400.		
"	Hanoosh Ibrahim,	(150),	–	1800.	2280	16740

Bible Readers.

Mosul,	Mansur Rus Rieman,	(140) 4/5,			336	1344
	Total for Native Agency,				15216	26544

Estimates College Estimates

Education, - Theological Seminary,				People.	Board.
Asst. Teacher,	Yusef Essay, (375),				4500
	High School for Boys.				
Asst. Teacher,	'Abd el Ahad Sheer, (250), & board family,		3000		
Turkish "	Hanna Chuckkeyan, (250),		3000		
Asst. in Prep. Dept.,	Selim Hanno, (130), & board,		1560		
Aid to 25 pupils @ (500) 1/2,		6250 -	6250	6250	13810
	Common Schools.				
Mardin,	Selim Khan,	(120) 3/5,	576 - 864		
Mosul,	Daood Yusef,	(110) 4/5,	264 - 1056		
Sert,	Yelki Hanoosh,	(160) 3/4,	480 - 1440		
Midyat,	Khannes Nejarian,	(120) 3/4,	360 - 1080		
Kutturbub,	Yakob Khudhersha, 10 mos.	(90) 3/4,	225 - 675		
Karabash,	Emmanuel Keyarkus, 8 mos.	(80) 5/8,	240 - 400		
Dariki,	'Abd el Ahad Khudhersha, 8 mos.	(80) 7/9,	160 - 560		
Terboran,	Shemoon Shikro, 8 mos.	(70) 6/7,	80 - 480		
Ayakh,	Shabo 'Arab, 10 "	(80) 5/10,	50 - 750		
Bati,	'Abdullah Behnam, 8 "	(70) 6/7,	80 - 480	2515	7785
	Total for Education,			8765	26095
Miscellaneous.					
Rents & Repairs, - Mardin, Taxes, 1400 - Repairs, 1500 - Roof rolling, 300 -					
	Midyat, Taxes, 200 - Care of house, 150 -				3550
Missionary Touring, 5000 - Do. Mosul, 2500 -					7500
	Postage, 500, - Govt Work, 500 -				1000
	Total for Miscellaneous,				12050

Estimates of Mardin Station, E. D. Mission, for 1891.

				People.	Board.	People.	Board.
II. Special.	Work for Women.						
Native Agency.	Bible Readers.						
Mardin,	Keelie Hadaya,	(70) 3/5,	336.	504.			
Midyat,	Ellet 'Abdullah,	(100) 3/4,	300.	900.	636	1404	
Education.	High School for Girls.						
Asst. Teacher,	Antone 'Abd el Ahad,	(250),		3000.			
" "	Shemoon Hanoosh,	(60), + board,		720.			
Aid to 25 pupils @		(350) 5/7,	2500.	6250.	2500	9970	
	Common Schools.						
Mardin,	Julia Speer,	(60) 3/5,	288.	432.			
	Werde Hadaya,	(60) 3/5,	288.	432.			
Mosul,	Lusy Khacho,	(90) 4/5,	216.	864.			
Sert,	Lusy,	(40),	480.	—			
Midyat,	Sarat Jurjis,	(80) 3/4,	240.	720.			
Kaabe,	Eleesh, 8 mos.	(50) 4/5,	80.	320.	1592	2768	
	Total for Education,				4092	12738	
Miscellaneous.	Touring Missionary Lady,					3000	
III. Preferred Contingent List.							
Native Agency.	Churches.						
Mosul,	Esya Yusef,	(150) 2/3,	600.	1200.			
Karabash,	Hanoosh Yelki,	(200) 1/4,	1800.	600.	2400	1800	

Native Agency, Continued, Preaching Places.			People.	Board.	People.	Board.
					24 00	18 00
Benabieb,	Danieb Elyas, 6 mos.	(100) 4/5, 120. 480.				
Kalaat el Marat,	" " "	(100) 4/5, 120. 480.				
Mosul Villages,	Yusef Allahe,	(130), — 1560				
Mahrika Circuit,	Hanna Sehda,	(150), — 1800			2 40	43 20
	Bible Readers,					
Mardin,	Jurjis Abdullah,	(100) 3/5, 480. 720.				
Mosul,	Sarat wife of Moosa,	(80) 4/5, 192. 768.				
Midyat,	Mikhail Hashesh,	(100) 3/4, 300. 900.			9 72	23 88
	Totals for Native Agency,				36 12	85 08
Education,	Work & Play Schools.					
Asst. Teacher,	Lusentak Bezhariaw,	(150), 10 mos.				15 00
" "	Melikat Antone,	(50), from receipts,			5 00	
	Common Schools.					
Mosul,	Moosa Hanoosh,	(120) 4/5, 312. 1248				
Zoeli,	Sadie Adam, 8 mos.	(70) 4/7, 80. 480			3 92	17 28
	Totals for Education,				8 92	32 28
Miscellaneous.						
Additionals for Missionary touring,		1000.				
" " " " lady,		2000.				
Assistant for lady in touring,		(80), 960.				39 60

Estimates of Mardin Station, E. P. Mission, for 1891.

		People	Board	People	Board
IV. Second Contingent List.					
Native Agency.					
7. Hassan Kafe,	Boulos Barsome, (150) 4/15,			1 20	16 80
Education,					
4. Training Class for helpers, Mosul,			6 800		
(Asst Teacher, 3600, - Aid to pupils, 2500, - incidentals, 700)					
6. Aid for 15 more pupils in Girls High School,		1500	3750		
14. Karabash, Girls' School, Sadie, 8 mos.	(50) 3/5,	160	240		
5. Goeli,	2 mos. more,	(70) 6/7, 20	120	16 80	109 10
Grants in Aid.					
8. For chapel in Mardin,	(60000) 1/3,	40000	20000		
9. " " " Midyat,	(22500) 1/3,	15000	7500	550 00	275 00
11. For Missionary residence, Mosul,	$5000 -				1136 36
13. " Another room at Summer garden,					20 00
Totals, Second Contingent List,				568 00	1557 26

Summary.

	General.		Special.		Pref. Con-		Totals.	
	People.	Board.	People.	Board.	People.	Board.	People	Board.
Native Agency,	15216.	26544.	636.	1404.	3612.	8508.	19464	36456
Education,	8765.	26095.	4092.	12738.	892.	3228.	13749	42061
Miscellaneous,		12050.		3000.		3960.		19010
Totals,	23981.	64689.	4728.	17142.	4504.	15696.	33213	97527
Second Contingent List,							568 00	1557 26
Grand Totals,							900 13	2532 53

The following Comparisons include the Preferred Contingent List.

On People, Estimates for 1890 - 1891.

For Native Agency,	17448.	19464.	2016 increase,	more than 11%
Education,	14810.	13749.	1061 decrease,	" " 7%
Total,	32258.	33213.	955 increase,	almost 3%

Asked of Board.

For Native Agency,	36712.	36456.	256 decrease,	less than 1%
Education,	45035.	42061.	2974 "	more " 6%
Total,	81747.	78517.	3230 "	less " 4%

Willis C. Bewey,
Station Treasurer.

Mardin, July 4, 1890.

Recd & Report Copied 1891

ESTIMATES, VAN STATION, 1891.

I. GENERAL WORK.

				Whole Exp.	Expected fr. People.	Asked fr. Board.
1	MISSIONARY SALARIES.	G. C. Raynolds,		15000		
		F. D. Greene,		15000		30000
2	NATIVE AGENCY.	(a) Church.				
	Van, Pastor,		500×12	6000	1000	5000
	(b) Preachers.	Van, Marderos Bagdasarean,	250×12	3000	500	2500
		Agants, Sarkis Ardzronean,	250×12	3000	500	2500
		Total for Native Agency,		12000	2000	~~10000~~ 8500
3	EDUCATION.	(a) High school, Van,				
	Teaching Dep't.	Nushan Gharaseferean,	350×12=4200			
	Simon, 125×12=1500.	Hohannes, 100×12=1200.				
	Iknadeos, 90×12=1080.	Kevork, 90×12=1080.				
	Espirito, 80×12=960.	Dekran, 45×12=540.	Fuel 450.	11010	2560	8450
	Boarding Dep't.	15 Pupils @ 400		6000	5500	500
	(b) Common schools.	Agants, H. Shaljean,	100×12	1200	100	1100
		Shadakh, H. Korozean,	150×12	1800	800	1000
		Haigatsore, T. Paghchoean,	100×12	1200	600	600
		Total for Education,		21210	9560	~~11650~~ 10000
4	MISCELLANEOUS.	Rent & Repairs.				
	(a) Missionary premises,	Taxes, 750;	Repairs, ~~2000~~ 10,00	2750		2750
	(b) Village rents,	Haigatsore, Preacher's house,	150	150		150
	Touring, 2500.		Postage, ~~750~~. 600	3250		3250
		Total of Miscellaneous,		6150		6150
		Carried up,		69360	11560	57800

	Whole Expense	Expected fr. People.	Asked fr. Board
Brought up,	69360	11560	57800
II. SPECIAL WORK for WOMEN.			
MISSIONARY SALARIES. Misses Johnson & Ladd,	15000		15000
NATIVE AGENCY. Bible woman, Van, Marine, 100 × 12	1200		1200
EDUCATION. (a) Boarding & High School, Van,			
Teaching Dep't. H. Livonean (1 × 2 the day) 150 × 12 = 1800			
Harmas, 90 × 12 = 1080. Satenig, 90 × 12 = 1080.			
Yechsa, 60 × 12 = 720. Servant, 900. Fuel, 300.			
Boarding Dep't. 10 Pupils @ 300 3000	8880	4380	4500
(b) Common schools, Van City, Teacher, Asme, 100 × 12 = 1200			
Rent of building, 500, Servant, 300, Fuel, 200,	2200	500	1700
Agants, Teachhe, Persepe, Sarkisean, 50 × 12 = 600	600		600
Total for Education,	11680	4880	6800
Total of Regular Estimates,	97240	16440	80800
III. CONTINGENTS. (a) Preferred.			
Evangelist for Haigatsore, Hachig Korozean, 150 × 12 = 1800			
Girls' High school, H. Livonean (2" half day), 150 × 12 = 1800			
Colportage, 3300,	6900		6900
(b) 2" Contingents, New chapel, Van gardens,	50000	5000	45000
New building for Girls' High School,	50000		50000
Total of Contingents,	106900	5000	101900
Grand Total,	204140	21440	182700

SUMMARY.

	Whole expense.	Expected from People.	Asked from Board.	Proportion from People.
Native Agency,	12000	2000	10000	16 1/2 %
Education,	21210	9560	11650	45 1/2 %
Miscellaneous,	6150		6150	
Woman's Work,	12880	4880	8000	37 1/2 %
Total of General Work,	52240	16440	35800	
Missionary Salaries,	45000		45000	
Contingents,	106900	5000	101900	
Total asked from Board,			182700	
Nat. Agency & Education,				29 %

Rec'd Aug 30, 1870

Copied

A. B. C. F. M.

N. B. See explanatory notes on the reverse of this sheet.

Eastern Turkey Mission. ANNUAL TABULAR VIEW for the Year ending December 31st 1890 (State when the year ends.)

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

Names of Stations and Out-Stations (In Alphabetical Order.)	Missionaries and Assistants. American. When begun.	Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Native. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	Preaching. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Station (including Out-Stations).	Churches. No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Education. Theological Schools.	Students.	College, Boarding, and High Schools. For Boys.	Pupils.	For Girls.	Pupils.	Common Schools. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	Payments by the People. For Preaching.	For Building and Repairs (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.	Remarks.
																																			$		$	$	$	$	$	
Bitlis	1858	3	0	0	3	2	8	1	1	12	0	14	22	2	350	160	475	300,000	1	182	68	4	214	0	0	1	100	1	44	12	167	128	0	439	40	0	66	80	10	196	Paid for Board of Pupils:- Boys: Girls $ $ 0 + 180 = $180 The City boys all board at their homes
Out-Stations																																										
Aghagh	'70									1	0	1	1	1	40	0	40	1200	0	9	2	1	11	0	0	0	0	0	0	1	29	15	0	20	7	0	4	0	1	12	0 + 4 = 4 (1)
Derkevank	'72									1	0	1	1	1	40	0	40	1200	0	9	2	1	11	0	0	0	0	0	0	1	29	15	0	20	7	0	4	0	1	12	0 + 12 = 12 (2)
Dsghag	'76									1	0	1	1	1	40	20	50	1100	0	10	0	1	11	0	0	0	0	0	0	1	40	16	8	64	4	0	0	0	3	7	48 + 3 = 51 (3)
Hant	'82									1	0	1	1	1	20	0	12	1360	0	1	0	0	1	0	0	0	0	0	0	1	11	2	6	19	0	0	0	0	4	4	(4)
Havadvorie	'62								1	0	0	1	1	1	140	10	275	1600	1	52	26	4	60	0	0	0	0	0	0	0	0	0	0	0	15	0	0	0	16	31	24 + 0 = 24 (5)
Khundsorkin	'79									1	0	1	1	1	45	25	25	500	0	4	1	2	4	0	0	0	0	0	0	1	15	2	3	20	0	0	1	0	3	4	(6)
Kooltig	'69								1	1	0	2	2	1	100	?	55	2000	0	8	3	0	8	0	0	0	0	0	0	2	25	25	6	56	8	0	0	0	11	19	23 + 14 = 37 (7)
Seez	'88									1	0	1	1	1	10	?	15	3000	0	0	0	0	0	0	0	0	0	0	0	1	16	2	0	18	0	0	0	0	4	4	6 + 0 = 6 (8)
Mogoonk	'70									1	0	1	1	1	80	0	75	350	0	23	13	4	25	0	0	0	0	0	0	1	32	8	0	40	6	0	0	0	10	10	22 22 (9)
Moosh	'60								1	0	0	1	1	1	30	0	22	15000	0	6	2	0	10	0	0	0	0	0	0	1	13	5	0	18	0	8	0	0	8	16	20 = 20 (10)
Perkhoos	'68									1	0	1	1	1	20	0	26	600	0	1	0	1	1	0	0	0	0	0	0	1	30	5	0	35	0	8	0	0	6	14	18 = 18 (11)
Papshen	'82									1	0	1	1	1	30	0	22	1100	0	0	0	0	0	0	0	0	0	0	0	1	25	0	0	25	0	0	0	0	6	6	18 = 18 (12)
Sak	'89									1	0	1	1	1	20	0	8	200	0	1	0	1	1	0	0	0	0	0	0	1	23	1	10	34	0	0	0	0	3	3	0 (13)
Sheghaoob	'70								1	0	0	1	1	1	60	0	?	2800	0	18	2	2	11	0	0	0	0	0	0	1	45	15	8	66	0	?	?	5	15	20	6 + 15 = 21 (14)
Tookh	'79									1	0	1	1	1	65	30	32	600	0	3	0	1	4	0	0	0	0	0	0	1	25	4	7	36	3	0	0	0	6	9	0 0 (15)
Tsogonk	'89									1	0	1	1	1	35	?	?	300	0	0	0	0	0	0	0	0	0	0	0	1	23	1	10	34	0	0	0	0	8	8	0 (16)
Goryaloo	'62								1	1	0	2	2	1	35	?	25	600	0	2	0	0	?	0	0	0	0	0	0	1	18	7	0	25	0	0	0	0	1	1	16 + 16 = 32 (17)
Tadvan																						1																				three other places 36 + 6 = 42
In the summary of each mission give here the number of Out-Stations																																										
GRAND TOTAL		17	3	0	0	3	2	8	1	6	26	0	33	41	19	1235	215	1285	300,000 a	2	260	89	26	291	0	0	1	100	1	44	29	557	235	42	982	$ 83	16	71	86	125	381	+ 477 = ~~873~~. 858

a One third Gregorian Armenians.

Rec'd Aug 29 1890

7

Tab. View
Bitlis
Dec. 31, '90.

Bitlis Tab. View
1890

Com. Tab. View 1890
E. Turkey
Rec'd July 23, 1891
Bitlis

Notes and Suggestions.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

2. Missionaries, though absent from their stations, are to be reported.

3. "Other preachers" should include catechists, and such helpers as are frequently engaged in preaching. Count no person twice.

4. Places for stated preaching should include places where services are regularly held, whether there are church buildings or not.

5. "Adherents" means church members *plus* all others, whether children or adults, who are under Christian instruction, or are recognized as belonging to the Christian community.

6. "Population within limits of the station" is an important item, though often the report can only be an estimate. It is desirable to know how many people are within reach of the station and mission. The question is often asked: "What is the population within your field of operation?"

7. The column "Others under Instruction" should give medical students, members of station classes not reported in Theological schools, and all under private instruction.

8. Under the general heading "Payments by the People" it will be well to include under the column for "Preaching" not merely the salaries of preachers, but such sums as are paid for rent, warming and lighting and care of rooms.

9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

10. Such missions as conduct a medical or a publication work will report the same on the Supplementary Blank provided for that purpose.

A. B. C. F. M.

N.B. See explanatory notes on the reverse of this sheet.

Eastern Turkey Mission. ANNUAL TABULAR VIEW for the Year ending Dec 31 1890 (State when the year ends.)

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

NAMES OF STATIONS AND OUT-STATIONS. (In Alphabetical Order.)	MISSIONARIES AND ASSISTANTS.													PREACHING.					CHURCHES.					EDUCATION.											PAYMENTS BY THE PEOPLE.						REMARKS.
		AMERICAN.						NATIVE.																	COLLEGE, BOARDING, AND HIGH SCHOOLS.				COMMON SCHOOLS.												
	When begun.	Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Station (including Out-Stations).	No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Theological Schools.	Students.	For Boys.	Pupils.	For Girls.	Pupils.	Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	For Preaching.	For Building and Repairs (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.	
Turkish Field																																									
Erzroom	1839	3			3	1	7			6	1	7	14	1	210		300	700000	1	86	45	22	129			1	12	1	20	3	39	45		116	3500		2200	300	600	6600	
Gehevermek	1853								1			1	1	1	85		200			12	6		21							1	35	17		52	300		750	120	60	1230	
Golpis	1864													1			16			1			1																			
Erzingan	1880								1	1		2	2	1	80		120			19	10		20			1	10			1	15	10		35	1500	500	600		2700	5300	
Hazarik	1875									1		1	1	1	50		59			9	6	1	11							1	20	8		28	600		300			900	
Keramik	1885							1		1		2	2	1	80		216		1	14	8		22							1	35	12		47	200			90	510	800	
Kara Bazar	1886																26																									
Kara Kilissé	1874													1	10		60																									
Khasdoor	1883								1			1	1	1	30		75			3			3																			
Khozloo	1880								1	1		2	2	1	45		100			2			3							1	21	10		81	500			60	70	630	
Komatzoor	1885									1		1	1	1	5		25			4			6							1	8	4		12							
Melican	1878								1			1	1	1	30		50													1	18	10		28			400			400	
Pakarich	1875							1		2		3	3	1	75		100		1	16	6		19							1	20	10		30	1300	700	600	20	100	2720	
Pert-Kohanoos	1883								1			1	1	1	23		60													1	21	13		34		600			150	750	
Sodoverend	1860							1		2		3	3	1	25		70		1	12	6		15							1	15	5		20							
Totals for Turkey		3			3	1	7	3	6	15	1	25	32	13	748		1571		4	178	87	23	250			2	22	1	20	13	247	144		433	7900	1800	4850	590	4190	19330	
Russian Field																																									
Bairakder	1885													1	10		7			1			1																			
Baberli	1889													1	16		15																									
Chamourli	1888													1	25		15																									
Deushkend	1888													1	20		15			2	2		2																			
Echmiadzin	1883								1			1	1	1	40		60	1600000		27	11		29												900				400	1300	
Erivan	1886													1	8		9			4			4																500	500	
Franganotz	1885													1	15		20			11	4		11												150				400	550	
Ghani Keuy	1888													1	30		15			1			1																			
Haji Ghard	1886													1	7		8			3	1		3																			
Koulijan	1880									1		1	1	1	35		100			16	3		20							1	10			10							
Kara Koala	1882								1	1		2	2	1	100		350			25	10	8	25							1	36	25		61	300		800		300	1400	
Kars	1889													1	100		190			26	8		26												1700					1700	
Koeurepalu	1885													1	45		100																									
Kuzoun Kilissé	1889													1	15		8																									
Kurgit	1887									1		1	1	1	40		50													1	?	?		?								School closed by Government
Samaghar	1883								2	1		3	3	1	65		280			14	5	1	16							1		10		10	1250				400	1650	
Shushi	1889													1	30		80	50000		30	10		30												2500				310	2810	
Totals for Russia									4	4		8	8	17	601		1292	2350000		160	54	9	168							4	46	35		81	6800		800		2310	9910	
In the summary of each mission give here the number of Out-Stations	31																																								
GRAND TOTAL		3			3	1	7	3	10	19	1	33	40	30	1349		2863		4	338	141	32	418			2	22	1	20	17	293	179		514	14700	1800	5650	590	6500	29240	

$1286.56

8

Tab. View
Erzroom
Dec. 31, '90.

1890
Erzroom Tab. View.

Ann. Tab. View - 1890-1
Erzroom Field
Rec'd July 23, 1891.

Notes and Suggestions.

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Harpoot Station	1855	5	0	0	5	6	16	1	0	0	1	2	18	1	350	600	650		1	95	50	0	471	1	7	(See below)				0	0	0	33	40	1500	0	1000	660	500	3660	
" East								1	0	7	2	10	10	1	200	200	350		1	110	60	5	123			0	0			3	50	150	76	276	6000	11664	4680	600	600	22544	
Agnun								1	0	1	0	2	2	1	90	70	125		1	56	29	4	70			0	0			1	20	0	0	20	1200	0	400	50	50	1700	
Arabkir								2	0	3	2	7	7	3	400	350	475		2	154	75	23	225			1	28			2	50	32	30	140	2500	100	3000	150	500	6250	Including Baptists.
Arghuni								6	0	1	0	1	1	1	50	0	150		1	20	12	0	22			0	0			1	15	10	0	25	0	0	500	0	100	600	
Cherrishgezek								0	1	1	0	2	2	2	95	0	135		1	23	13	0	30			0	0			1	35	9	0	44	700	1000	600	160	400	2860	
Chomkoosh								1	0	4	1	6	6	1	500	500	590		1	98	45	6	186			1	25			2	75	54	30	184	4500	2900	2770	1000	1250	12420	
Diarbekir								1	0	4	3	8	8	1	500	140	765		1	147	67	2	399			1	28			3	65	68	60	221	4500	2950	6240	540	2360	15990	
Egin								0	1	1	0	2	2	1	120	80	133		1	38	19	2	57			0	0			2	25	20	0	45	4200	1000	800	600	500	7000	
Egli								1	1	3	0	5	5	1	150	100	200		1	22	8	1	31			0	0			2	45	30	0	75	600	100	750	160	320	1930	
Habousi								1	0	2	1	4	4	1	350	100	350		1	38	13	9	68			0	0			2	70	25	49	144	2200	100	1200	250	400	4150	
Haini								1	0	2	0	3	3	1	120	100	375		1	48	19	3	85			0	0			2	37	20	0	57	1600	2000	150	90	100	3940	
Hoghi								0	1	1	1	3	3	1	120	120	112		1	15	5	0	60			0	0			1	30	15	34	79	1200	0	300	50	100	1650	
Moeili								1	0	3	1	5	5	1	350	225	560		1	110	70	14	170			1	20			2	60	40	24	144	3000	7000	1500	350	500	12350	
Hulakegh								0	1	1	1	3	3	1	200	130	300		1	72	50	0	121			0	0			1	65	15	43	123	800	340	535	200	400	2295	
Huseenik								1	0	3	0	4	4	1	250	120	550		1	100	42	6	112			0	0			2	90	95	0	185	2700	8640	3660	600	500	16100	
Ichme								1	0	2	0	3	3	1	200	120	305		1	51	27	0	133			0	0			2	50	45	0	95	2000	2000	1945	100	100	6145	
Malatia								1	1	6	2	10	10	2	300	150	420		1	134	71	27	171			1	30			4	130	70	69	299	4500	2000	4000	500	1000	12000	
Meshigerd								0	1	0	0	1	1	1	45	45	60		1	14	11	0	35			0	0			1	9	6	0	15	1500	0	100	100	350	2050	
Mezere								0	0	2	1	3	3	1	90	75	120		1	36	21	0	80			1	16			2	50	60	5	125	100	500	3100	50	150	3900	
Palu								0	0	2	0	2	2	1	100	100	150		1	26	16	0	42			0	0			2	38	28	0	66	800	100	1500	100	150	2650	
Pirshenj								0	0	2	1	3	3	1	200	200	225		1	29	14	3	79			0	0			2	70	60	25	155	0	3000	1370	100	500	4970	
Redwan								0	1	2	1	4	4	1	100	80	175		1	56	30	3	80			0	0			2	22	24	12	58	625	0	320	80	150	1175	
Shepikos								0	1	0	0	1	1	1	85	60	90		1	23	14	7	40			0	0			1	18	7	0	25	900	0	100	50	100	1150	
Tunnan								0	0	2	0	2	2	1	200	150	500		1	29	18	3	37			0	0			2	50	45	0	95	700	100	100	100	100	1100	
Abranik								0	1	0	0	1	1	1	30	0	25													1	25	0	0	25	80	0	0	0	0	80	
Aghuntsik								0	1	1	0	2	2	1	90	90	130													1	35	5	0	40	660	0	350	0	100	1110	
Ainetsik								0	0	1	0	1	1	1	50	50	60													1	22	0	0	22	100	0	700	50	100	950	
Bekur Maden								0	1	0	0	1	1	1	25	20	35													0	0	0	0	0	225	350	0	100	300	975	
Bizmishen								0	1	2	1	4	4	1	125	100	105													2	60	30	30	120	900	100	660	50	60	1770	
Chermosk								0	1	1	0	2	2	1	130	100	120													1	23	7	0	30	1050	150	700	100	250	2250	
Chrochosk								0	0	0	0	0	0	1	15	0	25													0	0	0	0	0	0	0	0	0	50	50	
Dibre								0	0	0	0	0	0	1	30	30	40													0	0	0	0	0	200	0	0	0	20	220	
Ezak								0	1	0	0	1	1	1	25	0	25													1	12	3	0	15	720	0	0	0	50	770	
Ezenuk								0	0	0	0	0	0	1	25	25	40													0	0	0	0	0	0	0	0	0	50	50	
In the summary of each mission give here the *number* of Out-Stations																																										
GRAND TOTAL																																										

9

Tab. View

Harpoot

Dec. 31, '90.

Notes and Suggestions.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

2. Missionaries, though absent from their stations, are to be reported.

3. "Other preachers" should include catechists, and such helpers as are frequently engaged in preaching. Count no person twice.

4. Places for stated preaching should include places where services are regularly held, whether there are church buildings or not.

5. "Adherents" means church members *plus* all others, whether children or adults, who are under Christian instruction, or are recognized as belonging to the Christian community.

6. "Population within limits of the station" is an important item, though often the report can only be an estimate. It is desirable to know how many people are within reach of the station and mission. The question is often asked: "What is the population within your field of operation?"

7. The column "Others under Instruction" should give medical students, members of station classes not reported in Theological schools, and all under private instruction.

8. Under the general heading "Payments by the People" it will be well to include under the column for "Preaching" not merely the salaries of preachers, but such sums as are paid for rent, warming and lighting and care of rooms.

9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

10. Such missions as conduct a medical or a publication work will report the same on the Supplementary Blank provided for that purpose.

A. B. C. F. M.

N. B. See explanatory notes on the reverse of this sheet.

.....Mission. ANNUAL TABULAR VIEW for the Year ending .....18..... (State when the year ends.)

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

Names of Stations and Out-Stations. (In Alphabetical Order.)	When begun.	Missionaries and Assistants. American. Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Native. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	Preaching. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Station (including Out-Stations).	Churches. No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Education. Theological Schools.	Students.	College, Boarding, and High Schools. For Boys.	Pupils.	For Girls.	Pupils.	Common Schools. Number.	Male Pupils.	Female	Others under Instruction.	Grand Total under Instruction.	Payments by the People. For Preaching.	For Building and Repairs (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.	Remarks.
Eski Malatia								0	0	1	0	1	1	1	30	30	40													1	12	3	0	15	100	0	100	0	100	300	
Farkin								0	2	0	1	3	3	1	50	40	50			16	6	5	16							1	10	6	0	16	240	100	120	0	60	520	
Gabar Madan								0	0	0	0	0	0	1	25	25	50													0	0	0	0	0	0	50	0	0	50	100	
Garmiri								0	0	1	1	2	2	1	100	50	150													1	60	40	10	110	0	50	150	20	80	300	
Habda								0	1	1	0	2	2	1	25	0	25			4	2	2	4							1	21	7	0	28	0	600	300	0	50	950	
Hah								0	1	1	1	3	3	1	120	100	275			40	16	5	42							1	35	5	0	40	600	100	150	50	50	950	
Horhor								0	1	0	0	1	1	1	150	100	150													1	50	16	0	66	520	100	150	0	300	1070	
Kailoo								0	0	1	0	1	1	1	25	0	25													1	12	3	0	16	0	0	300	0	50	350	
Keghvank								0	0	0	0	0	0	1	20	0	25													0	0	0	0	0	0	0	0	0	50	50	
Kesirik								0	1	3	1	5	5	1	130	120	85			12	4	0	15							2	65	68	69	202	750	100	1135	100	190	2275	
Kilise								0	1	0	0	1	1	1	65	65	70			28	12	19	28							1	20	6	0	26	300	0	0	0	275	575	
Moori								0	0	0	0	0	0	1	30	30	25													0	0	0	0	0	50	0	0	55	210	315	
Moorenik								0	0	1	0	1	1	1	50	30	75			13	6	3	13							1	30	15	0	45	0	50	750	50	200	1050	
Ozonoba								0	1	0	0	1	1	1	100	80	135			24	9	0	30							1	25	12	0	37	1400	100	80	50	50	1680	
Peri								0	1	0	0	1	1	1	120	100	120			7	3	2	7							1	30	5	0	35	300	50	300	0	200	880	
Pertag								0	1	0	0	1	1	1	35	40	30			14	5	4	17							1	15	0	8	23	200	50	0	50	50	350	
Sarpooli								0	0	1	0	1	1	1	30	30	25													1	13	3	0	16	0	600	225	0	50	875	
Sarokamish								0	0	1	0	1	1	1	100	50	90													1	30	7	0	37	0	0	160	0	45	205	
Schehji Keffer								0	1	0	0	1	1	1	100	80	90													1	21	0	0	21	0	80	200	50	150	485	
" Fruer								0	0	0	0	0	0	1	15	0	25													0	0	0	0	0	0	0	0	0	50	50	
Shmutil								0	1	0	0	1	1	1	40	25	45													1	27	3	0	30	300	0	0	0	30	330	
Til								0	1	1	0	2	2	1	30	20	60			15	4	1	15							1	15	5	0	20	50	0	0	0	30	80	
Vakshen								0	0	0	0	0	0	1	20	0	25													0	0	0	0	0	50	0	0	0	50	100	
Yeghekei								0	0	1	0	1	1	1	90	80	110													[illegible]	10	20	0	30	300	0	400	300	100	1000	
Yertenenik								0	0	1	0	1	1	1	45	0	60													0	0	0	0	0	120	0	30	0	0	150	
Euphrates College								0	0	28	0	28	28					700000		1	97	1	64	6	204	260	0	625								86700			86700	Including Board	
In the summary of each mission give here the number of Out-Stations 59																																										
GRAND TOTAL		5	0	0	5	6	16	14	28	102	23	167	183	64	7253	5335	10330	700000	26	1717	866	157	3114	1	7	7	238	1	64	77	2057	1467	607	4434	56540	48164	134310	7465	14630	261099	

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Tab. View
Harpoot
Dec. 31, '90.

1890
Harpoot Tab. View
Rec'd July 23, 1891

Notes and Suggestions.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

2. Missionaries, though absent from their stations, are to be reported.

3. "Other preachers" should include catechists, and such helpers as are frequently engaged in preaching. Count no person twice.

4. Places for stated preaching should include places where services are regularly held, whether there are church buildings or not.

5. "Adherents" means church members *plus* all others, whether children or adults, who are under Christian instruction, or are recognized as belonging to the Christian community.

6. "Population within limits of the station" is an important item, though often the report can only be an estimate. It is desirable to know how many people are within reach of the station and mission. The question is often asked: "What is the population within your field of operation?"

7. The column "Others under Instruction" should give medical students, members of station classes not reported in Theological schools, and all under private instruction.

8. Under the general heading "Payments by the People" it will be well to include under the column for "Preaching" not merely the salaries of preachers, but such sums as are paid for rent, warming and lighting and care of rooms.

9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

10. Such missions as conduct a medical or a publication work will report the same on the Supplementary Blank provided for that purpose.

A. B. C. F. M.

N.B. See explanatory notes on the reverse of this sheet.

Eastern Turkey Mission. ANNUAL TABULAR VIEW for the Year ending 10 Dec. 81 1890 (State when the year ends.)

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

NAMES OF STATIONS AND OUT-STATIONS. (In Alphabetical Order.)	When begun.	Missionaries and Assistants. American. Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Native. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	Preaching. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Station (including Out-Stations).	Churches. No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Education. Theological Schools.	Students.	College, Boarding, and High Schools. For Boys.	Pupils.	For Girls.	Pupils.	Common Schools. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	Payments by the People. $ Gold. For Preaching.	For Building and Repairs (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.	Remarks.
Mardin	1856	4	1		5	2	12	1		11	4	16	28	2	300	187	589	25000	1	146	60	30	195	1	Not in Session	1	43	1	31	4	103	129	52	358	175	49	14 h-n 69 B.H. 18 G.H. 86 City	78	89	588	Rec'd for Board in Boys' H. Sch. 81
Amak	1878								1			1	1	1	50	40	75	850																	None reported							Do. in G.H. 84
Arabkh	1855								1	1		2	2	1	32	50	55	3000												1	85		3	88	10¼	2			2	14¾	Total 115
Bati	1878									1		1	1	1	6		25	950												1	18			18			2			2	
Benabul	1871													1	15	20	50	500												1	9	2		11							
Darike	1865							1		1		2	2	1	84	50	135	2500	1	23	8		33							1	46		17	63	70	1	5		5¾	81¾	
Erdē	1881								1			1	1	1	22	17	50	250												1	6			6	8¼				¾	9	
Gorli	1864								1			1	1	1	46	21	60	2400												1	30	5	1	36	22¼		2¼	¾	4¼	29¾	
Hassan Kafe	1869									1		1	1	1	21	19	27	1800												1	7		12	19	None reported.						
Haabē	1857								1			1	1	1	15	12	25	580																							
Kalaat el Mara	1864	No report												1																												
Karabash	1857							1		1		2	2	1	102	86	147	700	1	19	7	1	48							1	37	29		66	75	20¾	16¾		4¾	116¾	
Kerboran	1879								1	1		2	2	1	60	47	136	1000												1	31			31	25	14	2		3	44	
Kullek	1859								1			1	1	1	29	14	80	1000	×																7¾				1	8¾	× Disbanded in Dec.
Kuttarbul	1855							1		1		2	2	1	99	91	149	319	1	38	13		75							1	41			41	75		10	2¼	2	89¼	
Midyat	1869							1		2	2	5	5	1	102	88	138	4500	1	52	19	8	62							2	32	33	68	133	118¾		54	2¼	51	226	
Monsuriya	1871									1		1	1	1	12		20	1000												1	26			26		2	3¾			5¾	
Mosul	1841								1	3	2	6	6	1	100	80	200	100,000	1	36	10	5	67			1	21			2	58	59	59	197		21	37¾		26¾	85	
Nanjak-Mill'ne	1886	P							1			1	1					3000																								P Evangelist.
Nisibin	1864								1	2	1	4	4	1	140	122	280	15500	1	42	17		61							2	78	53	22	153	38¾	5	26		16	85¾	
Ras el Kafe	1884	No report												1																												
Yeni Shehr	1890								1			1	1	1	9			263												1	13		2	15							
Totals		4	1		5	2	12	5	11	26	9	51	63	22	1244	944	2191	164,612	7	356	124	44	536	1		2	64	1	31	22	570	310	236	1211	$626¾	$114¾	$336	$83	$205¾	$1385¾	
														Bal. of Pop. of Field – not yet touched –				1335,888																								115 Rec'd for Board
														Estimated total Pop. of Field –				1500,000																								Grand Total – 1500¾
In the summary of each mission give here the number of Out-Stations 21																																										
GRAND TOTAL		4	1	0	5	2	12	5	11	26	9	51	63	22	1244	944	2191	1500000	7	356	124	44	536	1	0	2	64	1	31	22	570	310	236	1211	£ 14238	2610	8090	1886	4670	31494	

A. N. Andrus.

Midyat, May 7 – '91.

11

Tab. View

Mardin

Dec. 31, 90.

1890

Mardin Tab. View.

Rec'd July 23, 1891

NOTES AND SUGGESTIONS.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

2. Missionaries, though absent from their stations, are to be reported.

3. "Other preachers" should include catechists, and such helpers as are frequently engaged in preaching. Count no person twice.

4. Places for stated preaching should include places where services are regularly held, whether there are church buildings or not.

5. "Adherents" means church members *plus* all others, whether children or adults, who are under Christian instruction, or are recognized as belonging to the Christian community.

6. "Population within limits of the station" is an important item, though often the report can only be an estimate. It is desirable to know how many people are within reach of the station and mission. The question is often asked: "What is the population within your field of operation?"

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8. Under the general heading "Payments by the People" it will be well to include under the column for "Preaching" not merely the salaries of preachers, but such sums as are paid for rent, warming and lighting and care of rooms.

9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

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A. B. C. F. M.

N.B. See explanatory notes on the reverse of this sheet.

Van Station, E. T. Mission. ANNUAL TABULAR VIEW for the Year ending Dec. 31, 1890. (State when the year ends.)

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

Names of Stations and Out-Stations. (In Alphabetical Order.)	When begun.	Missionaries and Assistants. American. Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Native. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	Preaching. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Station (including Out-Stations).	Churches. No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Education. Theological Schools.	Students.	College, Boarding, and High Schools. For Boys.	Pupils.	For Girls.	Pupils.	Common Schools. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	Payments by the People. For Preaching.	For Building and Repairs (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.	Remarks.
Van.	1872	2			2	3	7		1	11	4	16	23	2	130	130	342	200000	7	47	16	9	58			1	57	1	34	3	54	95		240		$112½			$20½	$133	Receipts for Boarding Boys'
Agantz	1874								1	1		2	2	1	50	50	90													1	27	13		40	$12.	$16.			$10.	$38	High School $142½
Hongutsoe	1887								1			1	1	1	20		75													1	15			15							
In the summary of each mission give here the *number* of Out-Stations 2																																										
GRAND TOTAL		2			2	3	7		3	12	4	19	24	4	200	180	447	200000	7	47	16	9	58			1	57	1	34	5	96	108		295	12.	$128½	273	2920	693	3886	$30½	$171

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Tab. View
Van
Dec. 31, '90.

1890
Van Tab. View
Rec'd July 23, 1891

Notes and Suggestions.

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4. Places for stated preaching should include places where services are regularly held, whether there are church buildings or not.

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8. Under the general heading "Payments by the People" it will be well to include under the column for "Preaching" not merely the salaries of preachers, but such sums as are paid for rent, warming and lighting and care of rooms.

9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

10. Such missions as conduct a medical or a publication work will report the same on the Supplementary Blank provided for that purpose.

SUPPLEMENTARY BLANK *for use of such Missions of the A. B. C. F. M. as have Medical or Publication Work.*

Eastern Turkey MISSION. For the Mission Year ending Dec 31 1890

STATIONS.	MEDICAL WORK.			PUBLICATION WORK.					REMARKS.
	No. of Hospitals and Dispensaries.	No. of Patients.	Of whom were Males.	Volumes Printed.	No. of Tracts Printed.	No. of Pages Printed.	Bibles or Portions Distributed.	Books and Tracts Distributed.	
Mardin	3	8310	3310						
Van	1	846	537						
Total	4	9156	3847						
							4 Lime	Copy	J. L. Barton Clerk E. T. M.

1890

Medical Jab. Vrcs
E. W. M.

B. C. F. M.

N. B. See explanatory notes on the reverse of this sheet.

Eastern Turkey Mission. ANNUAL TABULAR VIEW for the Year ending Dec. 31st 1870 (State when the year ends.)

Summary

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

Names of Stations and Out-Stations. (In Alphabetical Order.)	When begun.	Missionaries and Assistants. American. Ordained.	American. Medical Men not ordained.	American. Other Men.	American. Wives.	American. Other Women.	American. Total.	Native. Ordained.	Native. Other Preachers.	Native. Teachers.	Native. Other Helpers.	Native. Total.	Total American and Native.	Preaching. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Station (including Out-Stations).	Churches. No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Education. Theological Schools.	Students.	College, Boarding, and High Schools. For Boys.	Pupils.	For Girls.	Pupils.	Common Schools. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	Payments by the People. For Preaching.	For Building and Repairs (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.	Remarks.
Bitlis Total	1858	3	0	0	3	2	8	1	6	26	0	33	41	19	1235	215	1285	300000	2	260	89	26	291	0	0	1	100	1	44	29	557	235	42	982	1886	364	1613	1954	2841	8658	For Board $10841.
Erzroom "	1839	3	0	0	3	1	7	3	10	19	1	33	40	30	1349	0	2863	2350000	4	338	141	32	418	0	0	2	22	1	20	17	293	179	0	514	14700	1800	5650	580	6500	29240	
Harpoot "	1853	5	0	0	5	6	16	14	28	74	23	139	155	64	7253	5335	10330	700000	26	1717	866	159	3114	1	7	6	141	0	0	71	1847	1200	607	3809	56540	48154	47610	7465	14630	174399	
Euphrates College										28	0	28	28													1	97	1	64	6	204	260	0	625			86700			86720	Including Board
Total		5	0	0	5	6	16	14	28	102	23	167	183	64	7253	5335	10330		26	1717	866	159	3114	1	7	7	238	1	64	77	2051	1467	607	4434	56540	48154	134310	7465	14630	261099	
Mardin "	1856	4	1	0	5	2	12	5	11	26	9	51	63	22	1244	944	2191	1500000	7	356	124	44	536	1	0	2	64	1	31	22	570	310	236	1211	14238	2610	8080	1886	4670	31494	
Van "	1872	2	0	0	2	3	7	0	3	12	4	19	26	4	200	180	447	200000	1	47	16	9	68	0	0	1	57	1	34	5	46	108	0	295	273	2920	0	0	693	3886	
In the summary of each mission give here the *number* of Out-Stations 130																																										
GRAND TOTAL 130		17	1	0	18	14	50	23	58	185	57	303	353	139	11283	6674	17116	5050000	40	2718	1236	270	4417	2	7	13	481	5	193	150	3367	2299	885	7436	87637	55848	149663	11895	29334	334377	
																																			$385603	$245721	$658517	$52336	$129069	$1471258	

14

Tab. View
Summary
Dec. 31, '90.

1890
Tab. View Summary
E. T. M.

Notes and Suggestions.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

2. Missionaries, though absent from their stations, are to be reported.

3. "Other preachers" should include catechists, and such helpers as are frequently engaged in preaching. Count no person twice.

4. Places for stated preaching should include places where services are regularly held, whether there are church buildings or not.

5. "Adherents" means church members *plus* all others, whether children or adults, who are under Christian instruction, or are recognized as belonging to the Christian community.

6. "Population within limits of the station" is an important item, though often the report can only be an estimate. It is desirable to know how many people are within reach of the station and mission. The question is often asked: "What is the population within your field of operation?"

7. The column "Others under Instruction" should give medical students, members of station classes not reported in Theological schools, and all under private instruction.

8. Under the general heading "Payments by the People" it will be well to include under the column for "Preaching" not merely the salaries of preachers, but such sums as are paid for rent, warming and lighting and care of rooms.

9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

10. Such missions as conduct a medical or a publication work will report the same on the Supplementary Blank provided for that purpose.

II - Exhibit of Properties and Expenses of

a - Properties.

Place.	Nature of Property -	Rema
1 - Bérwer.	House.	No knowledge of title
2 - Dihé -	Land - & found.n of build'g.	Necessary papers for t
3 - Hassâna -	Parsonage & School -	No legal title papers
4 - Lézan -	Land & House -	Deed for land
5 - Monsoorêya	Chapel, School, Parsonage.	Not yet legally transf
6 - Shâkh -	Land, & House (old).	Partial
7 - Pakhôma -	Land & incomplete house used for school.	Not transferred
8 - Zérné -	Parsonage & Chapel	Clear legal papers

Property Mosul 1895
Property Dihé. Mountain
Hassana Tribe.
Lézan 1891

b - Current Expenses of Mountain Station for 1891 -

(1) Sal. of Missionaries - Mr. E. W. McDowell - $850: 2 children - $200. =

(2) Special - (a) - Rent of mission houses in Mosul - 440. (b) 2 High Schs - 60

(d) - Touring - missionary - 352. (e) Miscellaneous -

(3) General - (a) - Evangelistic - 1 - Churches - 6, 765. 2 - Evang

(b) - Educational - Schools - 20, 264.

(c) - Miscellaneous - 1 - Touring - movement of Helpers - 110.

3 - Gov't Work, Millet Wakeel in Jezira

Note - Additional to 1892 of General the Native Communities pay $70, or about 3

III - Exhibit of Current Expenses for Mo

a - Property - The American Board has no property in Mosul, n

b - Current Expenses for Mission work - ($ in gold.)

(1) - Sal. of Missionary - Mr. J. A. Ainslie & family,			825.
(2) - Special (1) Rent of mission house - Mosul,		110.	
(2) Pouring " "		110.	220.
(3) - General - (1) - Evangelistic (1) Church, 1 -		39.60	
(2) - Evangelists - 3, 269.60. (3) - Bible Reader, 1,			
13.20. (4) - Colporter, (1/3 col)			
26.40		309.20	
(2) - Educational - Schls, 3 -		167.46.	516.26

Notes - 1 - Additional to 516.26 of General, the Mosul ch. & cong. add $80, or m

2 - These figures vary slightly from those forwarded by Mr. Ainslie, as se

in consequence of new movements looking to the opening of villag

IIII - Recapitul

1 - Property -

a - Presb. Board - (Transfer value, including cost of Transfer) - $ 1255

b - Am. " " Nil -

2 - Current Ann'l Expend'ures - 1891.

a - Presb. Board, "	$ 5960.	5960.
b - Am. " "	1561.26.	

3 - Cost of Transfer of Work of either Board to the other, as this to-day.

a - To Presb. Board - addit'l Ann'l expense of $1561.26.

b - " Am. " " " " 1st year only $1255.

" " " " " Ann'l Expense $ 5960. - 7215. - 7215.

Mosul section of Mardin Station for 1891.

l, nor in the Mosul section of the station field.

5.

l.

.26 Grand total for Mosul section, $ 1561.26.

l, or more th 17 per ct.

, as since then some changes have been made in the relations of the helpers to the work,

village work -

itulation. —

4 - Items of Expenditure absolutely & immediately necessary, whichever Board may assume the whole work -

a - Supply of Field - 2 Lady Missionaries - $500 ea. 1000.

b - Buildings - Inside estimate for 3 missionary residences, & including rooms for 2 lady missionaries - 15000.

5 - Total Contingent & Annual Expenses to either Board.

a - To Presb. Board upon assuming united work -

(1) Contingent - Buildings 15000. (2) Annl. { Mission 3575 / Spec & Gen'l 946 - 521 = 23,521.

b - To Am. Board upon assuming united work -

(1) Contingent - { Buildings transferred - 1255. / New buildings - 15000 - 16255. (2) Ann'l { Mission 3575. / Spec & Gen'l 4296 - 521 = 24,776.

II - Exhibit of Properties and Expenses of the

a - Properties.

Place	Nature of Property	Remarks	Expenses of Mission Property Mount 1891	Expenses of Mountain Station	Expenses of Mission
1 - Bérwer.	House.	No knowledge of title;			
2 - Dihē -	Land - & found.n of build.g -	Necessary papers for land			
3 - Hassâna -	Parsonage & School -	No legal title papers;			
4 - Lézan -	Land & House -	Used for land			
5 - Monsoorēya	Chapel, School, Parsonage.	Not yet legally transfer			
6 - Shākh	Land, & House (old).	Partial			
7 - Pakhōma -	Land + incomplete house used for school.	Not transferred -			
8 - Zérnē -	Parsonage & Chapel	Clear legal papers.			

b - Current Expenses of Mountain Station for 1891 -

(1) Sal. of Missionaries - Mr. E. W. McDowell - $850: 2 children - $200. = $

(2) Special - (a) - Rent of mission house in Mosul - 440. (b) 2 High Schls - boar

(d) - Touring - missionary - 352. (e) Miscellaneous - 3

(3) General - (a) - Evangelistic - 1 - Churches - 6, 765. 2 - Evange

(b) - Educational - Schools - 20, 264.

(c) - Miscellaneous - 1 - Touring - movement of Helpers - 110. 2

3 - Gov't Work, Millet Wakeel in Jezireh -

Note - Additional to 1892 of General the Native Communities pay $70, or about 8.7

e of the Mountain Station of the West Persia Mission.

Remarks.	Cost in $ (gold).	Transfer Value in $.
title; practically valueless.	25.	000.
for land.	15.	15.
Papers; property claimed by private parties.	330.	330.
d uncertain; quit claim for house.	300.	300.
ansferred, but in hope to be easily effected.	250.	250.
	25.	000.
d - not likely to be.	300.	000.
pers.	350.	350.
Estimated expense of transfer in Gov't.		10.
Totals -	1595.	1255.

Purchased, Mr. Spencer & Mr. Wood 1879

. = 1850. Dr. J. G. Wishard - (single). $700. (Now met by a Mr. Norton of England.) = 175

e - boarding - Mosul, for training Helpers - 748. (c) Medical supplies - 400. =

ses - 378, as follows:- 1 - Power & Gov't work - 35, 2 - Financial Agt. - 53, 3 - Teacher for Mission^a, 88 ..

4 - Mess^r & Broom^h + Portage - 48. 5 - Entert^t of natives for mom^a - 66.

6 - Contingent Fund - 88. Totals for Special - 281

Evangelistic - 7, 555. = 1820.

= 264.

0. 2 - Rents - house in Villages, - 22.

Bezirch - 176. = 308. " " General, - 189

Grand Total for Station - 596

ort 3.7/10 French. -

Harpoot, May 29th 1891.

Dear Brethren of the E. T. Mission:-

This note of explanation is written to accompany the Harpoot Estimates for 1892.

1. Please note that Harpoot has kept strictly within its limit, assuming that the missionary salaries for '92 are the same as for the current year and also that the rate of distribution is the same.

2. Missionary salaries are entered according to the suggestion of the Mission Treas. which suggestions are in the hands of the Mission; i.e. 2500 is added to each salary for rent, which sum will be credited back in the semi annual accounts. If the mission adopts these suggestions, let our estimates stand, but if not, deduct 2500 from each salary in our estimate as has been the custom in previous years.

3 It seems to us that we have cut to the quick in our regular estimates and we do not see how any further reduction could be made without seriously endangering the work.

4. Preferred Contingents. We put here first the Theological Seminary, feeling that, if the financial stringency of the Board will permit it to grant only the regular estimates, the work of the Seminary had better be stopped; as the policy of the mission

must then be curtailment, and the training of a native ministry looks to enlargement. It looks to us to be a poor policy which compels the dismissal of native preachers in order to save funds with which to educate natives for the ministry.

Our second item in preferred Contingents is Bible Readers. We all consider this one of the most important and fruitful branches of our Harpoot work. It is through these workers that we get the Bible into the homes, and the Bible in the home means an evangelical household. But it is a work standing by itself. It is not so vitally connected with other departments that its suspension would seriously endanger the other work. If Bible work should stop, it would be an irreparable loss to our field; but because of its lack of vital connection with other departments, it would not so involve them in ruin. Therefore we put this entire item here. We discussed the plan of putting in its place High Schools, then Boys Common Schools, then Girls Common Schools; but these schools are all a part of the one evangelical system of this field, and a dropping of ~~any one of~~ them would seriously affect the entire work. This word of explanation is necessary that no one be led to think that we regard this work of secondary importance.

The other contingent items we have put, as it seems to us, in the order of their importance. I doubt if any explanation is called for. The items are plain.

We hope the meeting will not feel called upon to reduce the percentage of the appropriations that now falls to Harpoot. Other stations may feel and certainly cannot feel the necessity of larger sums in order to push in promising fields. I doubt if any station has more inviting fields for enlargement than we have here in Harpoot; but this is not our thought, we now think only of holding together what is already organized; and for this, all that we have now seems absolutely necessary and too little even. Please examine the Tabular Views and compare them, and then compare the sum Hpt. asks, simply to sustain this large work, with the sums asked by other stations.

We, as a station, ask that this letter be forwarded to Boston, together with the estimates, as an explanation to the Prudential Committee of the position at Harpoot.

Very sincerely Yours,

J. L. Barton.

Harpoot May 29. '91.

Filed Aug 25.

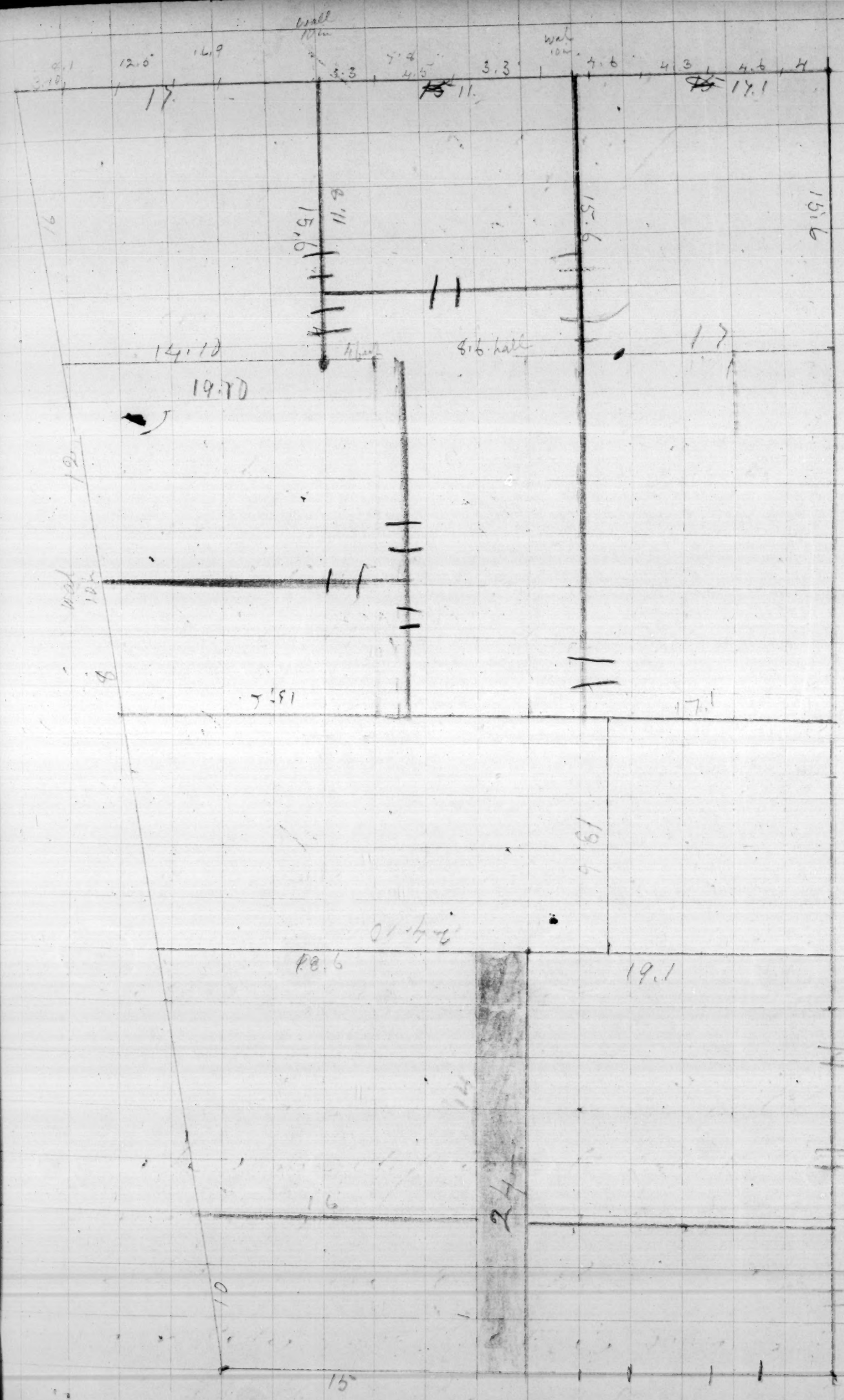
~~Letter accompanying~~

Harpoot Estimates

May. 29. 1891

send with Estimates to

Mission House



Tarhoot Plan 29.91

Estimates of Eastern Turkey Mission for 1892.

Bitlis Station.

Salaries of Missionaries.					G. C. Knapp		1625 0
R. M. Cole (House Rent) 2000. Salary 16950					G. P. Knapp 15000 + (Rent) 1250		18250
Native Agency.					Total Miss. Sal.		34500
	Sal.		Pro.	Bd	Pro.	Bid	
General Helper. Haritune.	350.		.	4200.		.	
Evangelist. Hagop. K	400	(1/4)	3600	1200			
Havadoric, Murad	180			2160			
Dsughag & Gudsvag. Sarkis B.	210	(3/4)	630	1890			
Kooltig. Hovsep L.	200	7/8	300	2100			
Moosh. Hagop M.	200	7/8	300	2100			
Sheghuoob. Hachig V.	200	7/8	300	2100			
Perkhoos. Nerses M	155	87/100	240	1620			
Leeg. Nerses A.	185	4/5	444	1776			
Gonjaloo. Sarkis H.	180	11/12	180	1980			
Derkevank. Hohannes H.	150	81/100	344	1456	6338	-	22582
Education							
High School. Armenag.	275	85/100	500	2800			
1st Assistant	100			1200			
2 "	75			900			
Turkish Teacher (1/2 Time)	150			1575			
Expense of 30 Boarders @ 200			3000	3000			
Fuel, 800; Lights 200. Servic 900.				1900			
Carried Forward. —			3500	11,375	6338		22582

Education Continued	Peo.	Bd	Peo	Bd
Brot Forward	3500	11375	6338	22582
Common Schools				
Bitlis - Simon 220 5/8	990	1650		
Mogoonk - Mompry 110 9/11	240	1080	4730	14105
		14105		

Rent and Repairs	1200
Colportage	500
Total Native Agency + Education -	11068-38387

Work for Women.

Salary of the Misses Ely 75-00.

Bible Women.

Boulanik - Timoost 100 9/10	120	1080		
Aghagh . Sozo 50 15/19	30	570		
Lerz . Shushan 100 19/20	60	1140	210	2790

Girls' High School, Bitlis.

Teacher, Serpohi 100 5/6	200	1000			
" Shoen 100 5/6	200	1000			
Summer Residence		400			
Expense of 40 Pupils	4400	2600			
Fuel and Lights 600 saving 400		1000	4800	6000	

Summary — Totals, General Work. 16078 - 47177

		Board
Salaries Missionaries	34500 + 7500 =	42000
Native Agency	6338	22582
Education Colp. R&R.	4730	15805
Woman's Work	5010	8790
	16078	89177

Preferred Contingents.	Sol's	Peo.	Bd	Peo.	Bd
Winter Helpers.					
Hant. Asadoor.	120 7/8	90	630		
Khuntsorkun, Krikor.	125 4/5	150	600		
Popshen. Hovsep.	100 5/6	100	500		
Sak. Armenag.	100		600		
Tsoogoonk, Haritun	120 3/4	180	540		
Tadwan, Boghos	75		450		
Aghagh	130 10/13	180	600		
Tookh	140 23/28	150	690	850,	4610
Tours of Missionaries					9000
Aid to four Theol.l Students					4000
Bitlis. High School. Ten Pupils	1000		1000		
" " " Lamps			450	1000,	1450
Colportage				out ×	2000
Miscellaneous. Summer Residence			1200		
Medical Expense			1000		
Postage			900		
Rents. Repairs & Taxes			2000		5100
Grants in Aid					
Bitlis. Second Chapel	5000		10000		
Site for Missionary Residences			20000		
Kooltig. Enlargement of Chapel	1000		3000 × out		
Sheghacob. Preacher's House	1100		3000 × out	7100,	36000.
Carried Forward –				8950,	62160.

Bitlis 4

Preferred Con.ts Continued		Peo.	Bd	Peo	Bd
Brot Forward				8950,	62160
Women's Work	Sal.s				
Bible Woman. Kooltig	50,		600		
" " Moosh	50.		600		
" " Sheghaoob	50		600		
Girls' School build.g Kooltig		1000,	1000		
Touring			2000		
Balance of Expense. Pupils, H. Sch.l			1000		
Three Ward Schools. City.	120 1/6	1000	200		
Postage			150,	2000	6150
					68,310
Second Contingents					
Missionary Residence. R.M. Cole			40000,		
" " G.P. Knapp			40000		80000
Account Books. Ref. Books. Station			1000		
Instruction in Armenian			200		1200
Totals, Contingents.				10950,	149510

Erzroom Station

Missionary Salaries

F. W. Macallum	add 1250 / 16250 + 2500 Rent.	18750
D. A. Richardson	add 1250 / 17500 + 2500 "	20000
Total Salaries of Miss^s		38750

Native Agency - Churches.

	Sal^s		Peo.	Bd	Peo.	Bd
Erzroom	500	1/3	4000.	2000	.	.
Heramik, Karahadian	200			2400		
Kimakh (Chmurme) Haritunian	300	17/36	1900.	1700		
Russia, Saraidarian	150		1800		7700,	6100

Preaching Places - Turky

Erzingan, Yazijian	325	8/13	1500	2400		
Koylon	150	2/3	600	1200	2100,	3600

Preaching Places - Russia

Caucasus, Evangelist	250.			3000		
Karakalla, Kaspar	150.		1800			
Hulyan, Hagop	150.	1/3	1200	600		
Samaghar, Kalustian	300	2/3	1200	2400,	4200,	6000
Total Native Agency.—					14000,	15700

Erzroom

Education.

		Pro.	Bd	Pro.	Bd
2. Students at Harpoot			2000		
2 " " Marsovan		800	1200	800	3200
High Schools	Sal^s				
Erzroom. Teacher	400	3/4	1200	3600	
" Boarding Dep^t. & Pupils			1600	2400	
" Fuel and Lights				1150	
Erzengan Hovivian	250	2/5	600	2400	3400 9550
Common Schools					
Chevermeh. Aslan	150	2/3	600	1200	
Erzroom. Armenag	150	1/3	1200	600	
Hazark. Moses 8 mos.	100	1/2	400	400	
Pakarich	175	5/7	600	1500	
New Chevermeh. Momjre 6 m.	100	1/2	300	300	
Jodoverend 6. m.	100		600		
Schools in Russia					
Samaghar. Markar	500	3/5	2400	3600	
Shushi. Israel			6000	12100	7600
Total Education				16300.	20350.

Colportage 3000

Miscellaneous

Repairs, Mission Property	1000
Taxes on Mission Houses 2500. Insurance 1200	3700
Touring - Missionary & Native	5000
Postage	1000
Medical Expense	1000
	11700.

Special Work for Women

Salary of Miss H. G. Powers	8125				
Native Agency. Bible Readers					
	Salz	Peo.	Bd	Peo.	Board
Erzengan, Vartoohi	75		900		
Kozloo, Zimroot	75		900		
Khamoos Pert. Bibly Woman			1100		
Samaghar. Phebe.	75		900		3800
Schools, Erzroom,					
1st Teacher	175.	300.	1800		
2nd " Epraxia	100.		1200		
Kindergarten Sating	100.	300.	900		
Boarding School. 6 pupils		1000.	2000		
Pupil in Advanced Course			600	1600.	6500
Total Woman's Work				1600.	10300.

Urgent Contingent, Native Agency.	Sal.	Per.	Bd	Existing Work. Per.	Bd
Khanoos Pert. Baronian	175 6/7	300	1800		
Erivan, Peddler Evangelist			600		
Education. Student in Robt. Coll.		1000	1200		
Bal. Bible woman Khanoos Pert		300		? Why did they increase	
Erzengan Girls' School		300	900	1900	4500
1st Contingent – Education					
Karakalla School	400, 3/4	1200	3600		
Erzroon High School 5 pupils		1000	1500		
" Girls' " " 6 "		1000	2000		
Khanoos Pert Girls' School	75.	300	900		
Jodoverind 6 mos " "	50.		300		
Pakarich " "	75	300	600		
Bible Readers for Women					
Heramik	75 2/3	300	600		
Shushi. Russia.	200 1/2	1200	1200		
Karakalla "		1200	1200	6500	11900
Grants in Aid. Russian Chapels.					
Kerspalu		4000	3000		
Hadji Ghara		4000	3000		
Erivan Chapel, Rent		400	600	8400	6600
Summer Residence.			1200		
Touring, Additional,			4000		5200
Total 1st Contingent				14900	23700

2d Contingent. Women's Work.	Sal' Pro.	Bd	Pro.	Bd
Female Helpers. Trav. Expenses		1000		
Girls' School Building Erzroom		30000		31000
General Work				
Shushi Preacher, in Russia, 500 4/5	1200,	4800		
Evangelist. Erzroom Plain 200		2400		
Russian Colporter ½ (½ A.B.S.)		2100		
Heramik. Boys' School	600,	600		
Grants in Aid. Shushi Chapel	15000,	30000		
" " " Kars "	5000,	10000		
Erzroom, Land to Complete Sch. lot.		2500		
Alashgerd. Colporteur-Evangelist		2400	21800	44800
Total 2d Contingent			21800	75800

54,800 Error

Increase in Missionary Salaries (omitted from regular estimates to save cutting other items)
F. W. Macallum 1250. D. A. Richardson 1250. 2500.

Summary

	People	Board
Native Agency	14000	15700
Education	16300	20350
Miscellaneous		11700
Colportage		3000
Special Work for Women	1600	10300
	31900	
Total Native Agency		61050
Salaries of Missionaries (add less Rent)		33750
Salary of Ass.t Missionary		8125
Total, Regular Estimates		102925
		really 107925

Contingents

	Peo.	Bd	
Urgent Contingent	1900,	5400	Excess of 900 ps too
First "	14900,	23400	do of 200 ps too
Second "	21800,	85800	
Additional Sal.s of Miss.n		2500	
Total	38600,	117100.	600 ps too much

Ps 116,500 really

Harpoot Station.

Salaries of Missionaries (Including Rent)

O.P. Allen, 205-00; H.N. Barnum 205-00;
J.K. Browne 205-00; J.L. Barton 187-50 — 802-50

Native Agency

Churches

		Sal.s	Peo	Bd
Harpoot	E. Giragos	418	5000	
"	K. Hagop	333	4000	
Aghun,	Melcon	250 ½	1500	1500
Arabkir,	Kaspar	400 ½	2400	2400
Arghuni,	Kalousd	250 ⅗	1200	1800
Chemishgezek,	Garabed	275 6/11	1500	1800
Choonkoosh,	Sarkis	400	4800	
Diarbekir,	Karme	400	4800	
Geghi,	Armenag	300 5/12	2100	1500
Haboosi,	Hagop	200	2400	
Haine,	Stepan	200	2400	
Hoghi,	Hagop	250 ½	1500	1500
Hooeli,	Astadour	250	3000	
Husenik,	Arakel	400	4800	
Ichme,	Krikor	200	2400	
Malatia	Marderos	400	4800	
Mashgerd	Bedros	225 2/9	2100	600
	Carried forward		50700.	11100

Churches – Brot forward		Pro. 50700	Bd 11100	Pro.	Bd
Mezere, Hagop	500 ½	3000	3000		
Palu, Ghazaros	300 ½	1800	1800		
Perchenj, Bedros	250 ½	1500	1500		
Shepik, Garabed	225 5/9	1200	1500		
Total for Churches				58200	18900

Out-Stations

Aghuntsik, Hagop	175 ⅓	1400	700
Aiuetsik, Pilibos	180 5/9	960	1200
Bizmishen, Geragos	200 ½	1200	1200
Chermook, Hohannes	250 ½	1500	1500
Hoh, Sahag	225 ⅔	900	1800
Kesrik, Karakien	275 5/11	1800	1500
Ozoonoba, Hohannes	200 ½	1200	1200
Peri, Astadour	230 13/23	1200	1560
Yeghiki Krikor	150 ½	900	900
Total for Out-Stations			11060 – 11560

Education

College Male Department

Board 20000 Tuition 22800 = 42800

High Schools	Sal.		Pes.	Bd	Pes	Bd
Arabkir,	275	4/11	2100	1200		
Choonkoosh,	150	1/3	1200	600		
Diarbekir,	300		3600			
Egin,	250	2/5	1800	1200		
Ichme,	150	1/3	1200	600		
Malatia,	250	2/5	1800	1200		
Mezire,	250	2/5	1800	1200		
Palu,	160	1/2	960	960		
Total for High Schools,			14460	6960		

Com. Sch. Boys					
Arabkir, 12 mos	100		1200		
Arghuni, 5 "	90	1/3	300	150	
Aghuntsi, 10 "	100	2/5	600	400	
Bizmishun, 10 "	100	1/2	500	500	
Chemishgezek, 10 "	80	1/2	400	400	
Choonkoosh, 10 "	90	1/3	600	300	
Diarbekir, 12 "	150		1800		
Geghi, 10 "	50	1/2	250	250	
Haboosi, 10 "	120	1/4	900	300	
Harpoot E. 12 "	150	1/3	1200	600	
" " 12 "	100	2/5	720	480	
Hoghi, 5 "	90	1/3	300	150	
Hoh, 5 "	80	1/2	200	200	
Hoocli 8 "	90	1/3	480	240	
Carried forward			9450	3970	

Common Schools.

		Sal.		Pro.	Bd	Pro	Bd
Brought forward				9450	3970		
Hilakigh,	10 mos	90	1/3	600	300		
Husenik,	12 "	150		1800			
"	12 "	130		1560			
Keghvank,	10 "	100	3/10	700	300		
Kuserik,	12 "	100	1/2	600	600		
Malatia,	12 "	120	1/2	720	720		
"	12 "	120	1/2	720	720		
" W.	12 "	125	3/5	600	900		
Mezire,	12 "	150	1/2	900	900		
Morenik	9 "	120	1/4	810	270		
Perchuj	12 "	90	4/9	600	480		
Total for Com. Schools						19060	9160

Miscellaneous

Taxes, 500; Repair & Care of Premises, 2000;
Summer Houses, 500; Postage 500;
Touring, 5500. 9000

Work for Women

Salaries of Assistant Missionaries.

H. Seymour, 7500; C.E. Bush, 7500;
E.C. Wheeler, 7500; M.L. Daniels 7500;
Alice Heald, 7500; Emma Barnum, 7500. — 45000

Education

		Sal's		Pec.	Bd	Pec.	Bd
College Female Department							
Board 27400; Tuition &c 16400						43800	
Common Schools, Girls.							
Arabkir,	12 mos	150	½	900	900		
"	12 "	80	½	480	480		
Bizmishen,	5 "	80	½	200	200		
Choonkoosh,	10 "	100	2/5	600	400		
Diarbekir,	12 "	150	½	900	900		
Egin,	12 "	100	½	600	600		
Geghi,	12 "	60	½	360	360		
Haboosi,	5 "	80	½	200	200		
Haimu	10 "	80	½	400	400		
Harpoot E.	12 "	150	½	900	900		
" "	12 "	120	½	720	720		
" "	12 "	80	½	480	480		
" "	12 "	50	½	300	300		
Hooli	7 "	100	2/5	420	280		
Husunik	12 "	120		1440			
Ichme	12 "	100	2/5	720	480		
Kesurik	12 "	120		1440			
"	5 "	80	½	200	200		
Malatia W.	12 "	60	½	360	360		
Malatia E.	12 "	150	½	900	900		
Carried Forward.				12520	9060		

one school 4 teachers

Common Schools, Girls.		Sal^s	Peo.	Bd	Peo.	Bd
Brought Forward			125-20	9060		
Mezere	12 Mos	120 ½	720	720		
"	12 "	80 ½	480	480		
Palu	12 "	80 ½	480	480		
Perchenj	12 "	120 ½	720	720		
Yeghiki	5 "	80 ½	200	200		
Total for Com. Schools. Girls.					15120	11,660

Miscellaneous

Ladies' Touring 6000; Postage 300. 6300

Summary	People	Board	Peo.	Bd
21 Churches	58200	18900		
9 Out-Stations	11060	11560		
Euphrates College	42800			
8 High Schools	14460	6960		
25 Com. " Boys	19060	9160		
Miscellaneous. Tourg. Repr. Tourste		9000	145580	55580

For Women

Euphrates College	43,800			
25 Common Schools	15120	11660		
Miscellaneous Tourgte.		6300	58920	17960
Grand Totals			204500	73540

Preferred Contingents.	Peo.	Bd	Peo.	Bd
Theological Seminary				
Aid to 5 Students, 5000				
Outside teaching for do. 2500. = 7500				7500
Work for Women.				
Bible Readers				
Arabkir, Markarid.	12 ms.	60 2/3	240	480
"	12 "	60 2/3	240	480
Bizmishur,	5 "	32 3/4	40	120
Choonkoosh, Yighsa,	12 "	60 2/3	240	480
Diarbekir, Toma.	12 "	80 3/4	240	720
" Manoosh	12 "	80 3/4	240	720
Eghi	10 "	40 3/4	100	300
Hok Hnazant-	10 "	40 3/4	100	300
Haboosi Badaskhan	5 "	40 3/4	50	150
Harpoot Prapion	12 "	80 3/4	240	720
" Vartir	12 "	80 3/4	240	720
Hoghi Tushoun	5 "	45 2/3	75	150
Hulakegh Surpoohi	5 "	40 3/4	50	150
Husenik	12 "	60 3/4	180	540
Kiserik Mariam	6 "	40 3/4	60	180
Malatia Anna	12 "	70 3/5	240	600
" Vartir	12 "	45 2/3	180	360
Linamound Yighsa	12 "	80 3/4	240	720
Temran	5 "	40 3/4	50	150
Palu	10 "	40 3/4	100	300
Total for Bible Readers			3145	8340
Churches and Out-Stations.				
Egin, Church. Mardiros.	500	1/5	4800	1200
Temran " Luke,	250	2/5	1800	1200
Garmiri, Hagop.	225	5/9	1200	1500
Shukhaji	100	1/6	1000	200
Total for Churches &c.			8800	4100

Preferred Contingents, Continued.

Common Schools,	Boys.	Sal's	Peo.	Bd	Peo.	Bd
Hooli & Mos	120.	1/3	640	320		
Ozoonobas "	80	3/8	250	150		
Total. Com. Schools.					890	470

Winter Out-Stations.

		Sal's			
Abrank, Baghdasar	5 Mos.	130.	9/13	200	450
Horhor, Garabed	5 "	200	5/8	375	625
Pertag, Marderos	5 "	140	4/7	300	400
Sarakamush, Kaspar	5 "	150	1/2	375	375
Total. Winter Out-Stations				1250	1850
Total Preferred Contingents				14085	22260

Second Contingents.

Hulakegh Church. Hoh:	250	1/2	1500	1500	
Boys' School Haine	150	1/3	1200	600	2700 2100

Grants in Aid.

		Peo	Bd
Chemishgizek, Preacher's House	1/3	2000,	1000
Shipik "	1/4	4500,	1500
Morenik Chapel	1/4	6000,	2000
Peri Chapel	1/4	7500,	2500
Total grants in Aid		20000,	7000
		20000	7000
Total 2 Contingents		22700	9100

Mardin Station.

Salaries of Missionaries

A. N. Andrus	1625-0 + 25-00 rent	1875-0	
D. M. B. Thom	1625-0 + 25-00 "	1875-0	
W. C. Dewey	1625-0 + 25-00 "	1875-0	
out J. A. Ainslie	1625-0 + 25-00 "	1875-0	
not " "	Rent in Mosul	25-00	77500

Native Agency.

Churches.	Sal's	Peo.	Bd	Peo.	Bd
Mardin, Jujus Hadaya	350	4200			
× Mosul, Isya Yusef	160 2/3	640	1280 ×		
Kattirbul + Kaabe, Abooshe Yacob	300 5/12	2100	1500		
Sert, Hanna Sehda	200 1/2	1200	1200		
Karabash, Abd el ahad	120	1440			
Midyat, Milki Mariana	375 1/3	3000	1500	125-80	5-480
Preaching Places.					
Monsuriat, Kalaat +					
Benabeel, Mukhsi Milki	200 3/4	600	1800		
Geoli + Tel Ermin, Absharah "	250 33/50	1020	1980		
'Arnas + Bati, Boulos Barsome	150 11/15	480	1320		
Erdee + circuit, Mirza	150 5/6	300	1500		
Kerboran, Ibrahim	200 7/10	720	1680		
Azakh, Ishak Jujus	200 4/5	480	1920		
Yeni Shehr, Hanoosh	150 13/15	240	1560		
Carried Forward		3840	11760		

Preaching Places Continued.	Sal's	Pro.	Bd	Pro	Bd
Brot Forward		3840.	11760		
Il Kafe, Naaman	160		1920		
Bar Sully Yakob S.	150		1800		
+ Itinerant (Mosul) Elyas	250		3000	owr	
General Helper, Jujus.	300		3600	3840	22080
Total for Native Agency			16420.		27560

Education. Theol. Seminary

	Sal's		
Ass't Teacher Yusef Isaz	375		4500

High School for Boys

Head Teacher. Abd el Ahad S.	250,	3000	
Turkish " Hanna Chuck"	250,	3000	
Ass't " Prep. Dept. Selim H.	150,	1800	
Aid to 10 Pupils @ 500 ½		2500 2500	2500 10300

Common Schools.

Mardin	105	1/3	840	420	
× Mosul	120	2/3	480	960	
× "	90	2/3	360	720	
Sirt	160	3/4	480	1440	
"	80	3/4	240	720	
Midyat	120	2/3	480	960	
Kutterbul 10 mos.	90	3/4	225	675	
Kerboran 9 "	70	5/7	180	450	
Kulleth 8 "	70	5/7	160	400	3445 6745
Total for Education					5945 21545

Miscellaneous.

Mardin - Taxes 1400 - Repairs 600		
Midyat - Taxes 200 -	2200	
Missionary Touring 2500. Do. Mosul 1250 (out)	3750	
Postage 800 - Govt. Work 500 -	1300	
Total for Miscellaneous		7250

Special Work for Women.

Salaries of Ass't. Missionaries		
C.H. Pratt 7500; M.G. Nutting 7500.		15000

Native Agency Bible Readers

	Sal's	Pro.	Bd	Pro	Bd
Mardin, Neelie Hadaya	60 1/3	480	240		
(out) X Mosul, Shemmie Murad	90 2/3	360	720		
Midyat, Illet Abdullah	100 3/4	300	900	1140	1860

Education - High School for Girls.

Ass't Teacher, Antone,	250		3000		
" " 10 mos Shemone	60 + Board		600		
" " " Sara Injis	45 + "		450		
Aid for 10 Pupils @ 350	5/7	1000	2500	1000	6550

Common Schools. Girls.

Mardin. Werde Hadaya.	60 1/3	480	240		
Mosul, Lucy Hacho.	90 2/3	360	720 (out)		
Sirt, Hane Zero.	50 3/4	150	450		
Midyat, Saide Kavme.	70 2/3	280	560	1270	1970
				2270	8520

Touring. Missionary Lady 1250

Contingent List. In order of relative importance.

			Pro.	Bd	Pro.	Bd
Aid for 15 Pupils. Boys @500 High Sch.			3750	3750		
" " 10 Girls @350 5/7			1000	2500		
Additional for General Touring.				3000		
× " " Mosul ×				1500		
" " Ladies				2500		
" " Repairs. (Mission Houses)				2000		
Kindergarten Teacher	150			1800		
Ass't	60		720			
Itinerant Evangelist	250			3000		
Bible Reader for Mun. Midyat.	120	3/4	360	1080		
Preacher. Jezirat Bahnam	250	1/2		1500		
one half above salary paid by Persia.						
Preacher. Darik Church Mussa.	160	3/8	1200	720		
School. Bati. 8 mos. Abdullah	70	11/14	120	440		
Preacher. Hassan Kafe. Shabo.	90	7/9	240	840		
Girls' School Kaabe. 9 mos.	60	5/6	90	450		
" " Azakh. Miriam.	60	5/6	90	450		
Preacher. Ibrahamey at. Danul. 8 mos	100			800		
School. Tel Kafe. 8 mos. Abbo.	60			480	75	70-26810

Summary.

	Peo.	Bd	Peo.	Bd
Salaries of mis-				
Native Agency	16420	27,560		
Education	5945	21,545		
Miscellaneous		7,250	22365	56355
Special for Women				
Native Agency	1140	1,860		
Education	2270	8,520		
Miscellaneous Touring mis. lady		1,250	3410	11630
Grand Totals			25775	67985

Van Station.

Salaries of Missionaries. (including rent)

G. C. Raynolds 17500; F. D. Greene. 17500. 35000

Native Agency. Preachers.

	Salᵉ		Pro	Bd	Pro.	Bd
Van, Mardiros,	275	13/33	1300	2000		
Agants, Sarkis	200	5/24	500	1900		
Total for Native Agency					1800	3900

Education. High School, Teaching Dept.

	Salᵉ		Pro. + Bd	Pro.	Bd
Nishan Gharaseferian	350	per mo	4200		
Simon	140		1680		
Avedis	120		1440		
Iknadios	110		1320		
Haritune	120		1440		
Kevork	55		660		
Asoᵗ Pupils	124		1365		
Fuel and Care of room			1000	3105	10000
			13105		
Boarding Deptᵗ. 20 Pupils @ 450				8000	1000
Total for Education				11105	11000

Miscellaneous.

Missionary Premises; Taxes 750; Repairs 2000 2750,
Touring 1550; Postage, 750 2300

Total for Miscellanies 5050

Work for Women

Salaries of Ass^t Missionaries

L.E. Johnson 75.00. E.R. Ladd 75.00 — 15000

Native Agency

	Sal^s	Peo.	Bd	Peo.	Bd
Van. Bible Reader.	100.		1100		1100

Education. Board^s Sch^l Teaching Dep^t

		Peo + Bd		
Livonian (½ Time)	150	1800.		
Hamas 11 mos.	100	1100.		
Service 900; Fuel 400.		1300.	2000	2200
		4200		
Boarding Dep^t 10 Pupils @ 300		3000	1500	1500
Common Sch. Van. Asme. girls	120	1440		
Ass^t Teacher 660. Ass^t Pupil 220		880		
Rent 500. Fuel 200. Service 400.		1100	420	3000
		3420		
Total for Education			3920.	6700

Summary

Native Agency.	Peo.	Bd	Peo.	Bd
Salaries of Preachers	1800	3900		
Education	11105.	11000		
Miscellaneous		5050		
Women's Work. N. Agency		1100		
Education	3920.	6700		
Grand Totals			16825.	27750.

Preferred Contingents	Sal^s	Peo.	Bd	Peo.	Bd
Existing work:					
Shadagh. Hohannes.	175		2100		
Haigatsor, Hachig.	175		2100		
Van Preacher additional			300		
Boarding School. Satenig. gil.	100		1100		
City Bookstore			800		
Boarding School. Boys. Add^l Teac			600		
" " " Board^g Dep^t			1500		
Van. Two Bible Women	100		2400		
Agants. One " Woman	50		600		
Village Rent 500. Tourig 950 (Existing work)			1450		
Arark Ward. Van. Tarpinian	300		3600		
" " Rent			500		
Van. Pastor.	500		6000		
" Garden Chapel	5000	Peo.	X 50000	- 100 =	400
" Rent for Teacher & Preacher			500		
" Service for City girls' Sch^l Add^n			200		
Girls' High School, Extra Teacher.			1800		
Boys' School. City. Teacher			1800		
" " " Rent			500		
Aid to Houses			600		
Floors & Seats. Boys' H. School			2200		
Additional for Teac^r " "			600		
" Board^g Dep^t " "			1500		
Total of Contingents		5000		82750	

General Estimates

	Board
Expense for Annual Meeting 1892.	10,000

Limit assigned for Estimates. 1892

$27000=	613636ps	
Less Missionary Salaries	336125..	
Balance for General Work		277511ps

Summary of Regular Estimates. 1892.

	Peo.	Board.
Bitlis Station.	16078	47177
Erzroom "	31900	61050
Harpoot "	204500	73540
Mardin "	25775	67985
Van "	16825	27750
	Profh.	Board.
Totals - Estimates for Peo & Board.	295078,	277502.

The sum assigned for general work was divided as follows: Bitlis 17%=47177. Erzrum 22%=61053. Harpoot 26½%=73540. Mardin 24½%=67990. Van. 10%=27751. Total Estimates 9ps less than limit.

Summary of Contingent Lists.

		People	Board
Bitlis	Station	10950	149510
Erzroom	"	38600	104000
Harpoot	"	36785	31360
Mardin	"	7570	26810
Van	"	5000	82750
Totals		98905	374430

In behalf of the Eastern Turkey Mission

O. P. Allen

Van. June 29. 1891. Chairman Finance Com.

Copied

Filed Aug. 26 '91.

1892.

Vacation Committee

Eastern Bitlis

TURKEY MISSION.

Station.

Balance Sheet.

Avedaper	57	Boys' School	1072
Bible Women & Girls School	05	Cole. R. M.	920
Book Department	44 68	Drafts Outstanding	3091 0
Cash	115 06	Engross	28
Education	28	Grants & Donations	5828 12
Ely. Misses	471	Hanford	102
Knapp. G. P.	1944	Knapp. G. B.	6096
Mission Treasurer	678 99	Medical	5
Money Orders & Sundry Credits	975	Miscellaneous	870
Suspense - Arrears	173 56	Native Agency	3077
		Postage & Telegrams	151
		Rents, Repairs & Taxes	149
		Touring	2004
		Turkish Gold	218
	1047 09		1047 09

June 11, 1892.

For 6 mos. ending May 30th.

Balance Sheet

Billis, June 11, 1892

Recd July 20th

Euphrates College
Estimates for 1892.

Salary of President	1750	Brot up — —	81650
" Four Professors	25200	Salary of Miss E. Sarkisian	1400
" Two Tutors	9600	" " Arakian	1100
" H. Arakian	3800	" " Boyajian	1000
" Hoja Reshid	1500	" Mrs Sahagian	1000
" M. Fereshetian	2200	" Assistants	3800
" G. Soghigian	1900	Premises	8000
" G Lulejian	2000	Library & apparatus	3000
" Male Assistants	3000	Postage & incidentals	5000
" Miss Damgajian	2100		105850
" " Alexandrian	1700	Less earned —	2500
" " Madjanian	2100		103450
" " L. Sarkisian	1600	= $4541.80	
" " Bedrosian	1500		
" " Tashjian	1700	Amt in 91 = $4824.60	
" " Yeremian	1500	Hasp. Sept. 1891.	
" " Shoolianian	1500	C. H. Wheeler	
	81650		

Approved by the local Trustees.

H. H. Barnum.

Estimates Euphrates College 1892

Rec'd Oct. 20-1891

Theological Education in Turkey,- Tabulated.

Dear Brethren:-

Replies to the list of questions I sent out to the various Stations in Turkey, touching ministerial supply, have been received. These cover 14 places in Turkey where missionaries reside and represent the opinion of over 20 missionaries. The replies were prompt, full and satisfactory.

I find the tabulation of these no easy task, and I have decided to give only a brief outline in the form of a table. These bare facts and statements are but a small part of the valuable replies which enlarged upon the questions, being full of excellent suggestions. I shall make full use of them in my report to the mission but cannot include them here.

With all who so kindly and freely gave reply to my "Note to Crack" please accept my sincere thanks for the help they have thus given me?

Very sincerely Yours

Hartford, May. '92. J. L. Barton.

Place	Present Force: Preachers	Present Force: Pastors	Present Force: Others ordained	Is there need of more?	Could now employ	Now needed at once	Does relief appear?	Does ministry draw?	Left since 1885	Candidates " "	Should Theol. Course equal that of Seminaries in U.S.?	Is English important.?	Ministerial aid in College?	Entire expense in Seminary?	Special College course for Theologues?	Shorter Sem'y. Course? for some.	Full course men	Now needed: Shorter cut "	Should we increase salaries?
W.T.M. 6 places 6 men	50	22	5	Yes	8-5	33-35	1 yes	1 yes	19	8(?)	yes	yes	2 no 2 yes 5(?)	4 no 1 yes 4(?)	1 yes	4 no 5 yes	23	13	1 yes
C.T.M. 3 places 6 men	43	17	6	"	10-16	14-26	1 yes	1 yes	16-17	53-63	2 no	"	yes	4 yes	3 yes 2 no	yes	12	5	1 yes
E.T.M. 5 places 5 men	50	22	4	"	22	69	2 yes	1 yes	27	19-21	1 yes	"	1 yes	1 yes	4 yes 1 (?)	3 yes 2 no	16	44	110
Totals	143	61	15	Yes	40-47	121+	4 yes	3 yes	52	75(?)		yes					51	157	2 yes

Notes. Hilarity in the W.T.M. urge the importance of the general subject of Theol. Semy. for Turkey, too on the mission the subject.

The 9th question asked, meaning "Is some a fixed being largely used as is omitted here.

"The 50 students and 22 finishing" of the W.T.M. & the E.T.M. are a convincing, not a misleading.

Where it says, "1 yes" "no", it follows they see the next mean "no".

The 1 "yes" to "which course we do?" was "work and study, work and study".

The needs of the work are many.

20

A. B. C. F. M.

N. B. See explanatory notes on the reverse of this sheet.

Eastern Turkey. Mission. ANNUAL TABULAR VIEW for the Year ending Dec 31 1891 (State when the year ends.)

Summary

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

NAMES OF STATIONS AND OUT-STATIONS. (In Alphabetical Order.)	When begun.	MISSIONARIES AND ASSISTANTS. AMERICAN. Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	NATIVE. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	PREACHING. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Station (including Out-Stations).	CHURCHES. No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.
Bitlis with 16 Out Stations	1868	3	0	0	3	2	8	1	4	29	2	39	48	11	928	447	1087	300000	2	273	103	13	300
Erzroom with 31 Out Stations	1839	3	0	0	3	0	6	8	6	19	2	30	36	31	1362	720	2090	700000	7	346	157	20	440
Harpoot with 60 Out Stations	1855	5	0	0	5	6	16	13	40	98	21	172	188	65	7940	6390	10545		26	1809	916	92	3140
Mardin with 22 Out Stations	1856	4	1	0	5	2	12	5	9	29	11	54	66	21	1278	936	2319	1503874	7	403	153	55	642
Van with 3 Out Stations	1872	2	0	0	2	3	7	0	4	11	5	20	27	5	303	224	604	200000	1	48	15	3	61
In the summary of each mission give here the *number* of Out-Stations																							
GRAND TOTAL		17	1	0	18	13	49	22	63	186	41	312	361	133	11611	8717	16545		43	2879	1344	183	4533

NAMES OF STATIONS AND OUT-STATIONS.	EDUCATION. Theological Schools.	Students.	COLLEGE, BOARDING, AND HIGH SCHOOLS. For Boys.	Pupils.	For Girls.	Pupils.	COMMON SCHOOLS. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total	PAYMENTS BY THE PEOPLE. For Preaching.	For Building and Repairs (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.	REMARKS.
Bitlis with 16 Out Stations	0	0	1	100	1	45	22	487	247	60	714	$ 206.	$ 24.	$ 92.	$ 73.	$ 95	$ 490 + 423	Bd = 918.
Erzroom with 31 Out Stations	0	0	4	84	1	10	15	233	169	0	486	418.	66.	288.	21	161	954.	
Harpoot with 60 Out Stations	1	11	7	222	1	65	84	2247	1542	601	4771	$ 2392.	$ 285.	$ 248.	$ 356.	$ 4368.	$ 7649.	of which $3750. received by Bd.
Mardin with 22 Out Stations	1	0	2	86	1	24	25	673	317	242	1312.	673	8.	280	0	528	1489	156 of which is Bd.
Van with 3 Out Stations	0	0	1	60	1	39	4	70	137	27	333	32	19.	161	8	21	251	
In the summary of each mission give here the *number* of Out-Stations																		
GRAND TOTAL	2	11	15	522	5	183	150	3716	2412	929	7767	$ 3741.	$ 402.	$ 1069.	$ 458.	$ 5773.	$ 10843.	

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Tab. View
Summary
Dec. 31, '91.

Am. Tab. View for year ending Dec 31, 91
Central Turkey Mission
Filed Aug. 10, 1892.

Notes and Suggestions.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

2. Missionaries, though absent from their stations, are to be reported.

3. "Other preachers" should include catechists, and such helpers as are frequently engaged in preaching. Count no person twice.

4. Places for stated preaching should include places where services are regularly held, whether there are church buildings or not.

5. "Adherents" means church members *plus* all others, whether children or adults, who are under Christian instruction, or are recognized as belonging to the Christian community.

6. "Population within limits of the station" is an important item, though often the report can only be an estimate. It is desirable to know how many people are within reach of the station and mission. The question is often asked: "What is the population within your field of operation?"

7. The column "Others under Instruction" should give medical students, members of station classes not reported in Theological schools, and all under private instruction.

8. Under the general heading "Payments by the People" it will be well to include under the column for "Preaching" not merely the salaries of preachers, but such sums as are paid for rent, warming and lighting and care of rooms.

9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

10. Such missions as conduct a medical or a publication work will report the same on the Supplementary Blank provided for that purpose.

Estimates of Eastern Turkey Mission for 1893.

Bitlis Station.

		People.	Board.
I. General Work.			
Salaries of Missionaries - G. C. Knapp,	16250.		
R. M. Cole, 18000, + 2000 rent,	20000.		
G. P. Knapp, 15000, + 2000 "	17000.		53250.

Native Agency.

Evangelist	Hagop,	(400) 1/4,	3600.	1200.		
Derkevank,	Kohannes,	(150) 81/100,	342.	1458.		
Dzughag,	Semone,	(220) 189/220,	372.	2268.		
Havadorik,	Sarkis,	(210) 27/35,	576.	1944.		
Kooltig,	Hosep,	(250) 207/250,	516.	2484.		
Leez,	Sarkis,	(225) 43/45,	120.	2580.		
Moosh,	Hagop,	(275) 10/11,	300.	3000.		
Perkhoos,	Nerses,	(155) 27/31,	240.	1620.		
Sheikhaob,	Hatcheg,	(250) 423/500,	462.	2538.		
Sookh,	Satiak,	(175) 153/175,	264.	1836.	6792	20928

Winter Helpers, Six Months.

Aghagh,	Murad,	(140) 49/210,	244.	596.		
Kant,	Vartun,	(80) 15/16,	30.	450.		
Khundsorkin,	Mompsey,	(80) 7/8,	60.	420.		
Papsen,	Armenag,	(80) 7/8,	60.	420.		
Saak,	Asdvadoor,	(100) 9/10,	60.	540.		
Tzorgoonk,	Matteos,	(100) 9/10,	60.	540.		
Yonjaloo,	Dikran,	(80) 7/8,	60.	420.		
Dzughag, Ass't,	Hosep,	(40) 1/2,	120.	120.		
Moosh, "	Mehran,	(60) 7/8,	60.	420.		
Sheikhaob, "	Aram,	(40) 1/2	120.	120.	874	4046

Colportage,			500
Total for Native Agency,		7666	25474

Estimates of E. A. M. for 1893. Bitlis Station 2.

					People.	Board
Education.	High School for Boys.					
Teacher,	Armenag,	(300) 9/10,	360.	3240.		
Two Assistants,		(300),		3600.		
Turkish Teacher, Sartun,		(75),		900.		
Expense of 20 Boarders,		1/2,	2000.	2000.		
Fuel, 800; Lights, 200; Service, 1200.				2200.	2360	1194
	Common Schools.					
Bitlis,	Hosep,	(150) 3/5,	720.	1080.		
" Head Hand,	Mompfrey,	(150) 5/6,	300.	1500.		
Mogoonk, 6 mos.,	Arpean,	(250) 207/250,	258.	1242.	1278	382
		Total for Education,			3638	1576
Miscellaneous.	Repairs & Taxes,			1200.		
Summer Residence, 400; Touring, 3593;				3993.		
Medical Expenses, 350; Postage, 348.				698.		589
II. Special.	Work for Women.					
Salary of Miss Ely.						750
Education.	High School for Girls.					
Teacher,	Supahe,	(100) 5/6,	200.	1000.		
"	Shoven,	(100) 5/6,	200.	1000.		
Aid to 20 pupils,		13/35,	3300.	1950.		
Summer quarters,				400.		
Service, 600; Fuel & lights, 800.				1400.	3700	5750
Three Hand Schools,		(2000) 1/10,			1800	200
Miscellaneous.						
Touring, 500; Postage, 55.						550
		Total for Work for Women.			5500	6500

Estimates of E.A.M. for 1893. Bitlis Station.

III. Contingents.— A. Preferred.			People.	Board.
Work for Women.				
Aid to 20 more pupils, G.H.S.,	2200-	1300.		
Special Teacher, Sartun, " (75),		900.		
Moosh School, Sosay, (80),		960.		
Grant towards building for Woman's Work, Moosh,		7500.		
Bible Women,- Bitlis, Anna, (20),		360.		
Bitlis & near villages, Salome, (40),		480.		
" Kooltig, Zimrut, (100) 9/10,	120-	1080.		
Akhlat, Ankeen, (40),		480.		
Moosh, Rebecca, (50),		600.		
Touring, additional,		1500.		
Postage, "		95.		
Repairs on Girls' School Building,		1400.		
Grant towards building for school & Headquarters for Women's Work, Head Ward, Bitlis, 4/5,	4000-	16000.	6320	32655
General Work.				
Grant for building in Moosh for missionary winter occupation		10000.		
" preacher's house, Sheikhoob, 4/5,	1000-	4000.		
" School house, Head Ward, Bitlis,		5000.		
General Worker, Haratune, (375),		4500.		
Repairs on Boys' High School, Bitlis,		1000.		
Touring, additional,		3000.		
Aid to 2 theological students,		2000.		
Repairs & taxes, additional,		1000.		
Expense 10 more boarders, B.H.S.,	1000-	1000.		
Postage, additional,		552.		
Enlargement of Chapel & School house, & helper's house, Kooltig, 4/5,	1000-	4000.		
Chapel & Preacher's house, Leez, 10/11,	500-	5000.		
Repairs House, Perkhoos, 3/4,	500-	1500.	4000	42552
Total of Preferred Contingents,			10320	75207

All the contingents are arranged in order of relative importance.

Estimates of E. T. M. for 1893. Bitlis 4, – Erzrum 1.

			People.	Board.
Contingents. B. ~~Pref.~~ Secondary.				
Summer residence, additional,		500.		
Medical Expense, "		650.		
Touring, additional,		2400.		
Expense 10 more boarders, B. H. S.,	1000.	1000.		
Repairs & taxes, additional,		1000.		
Colportage,		2000.	1000	7850

Summary.

	People.	Board.
Native Agency,	7666	2547
Education,	3638	1576
Miscellaneous,		589
Work for Women,	5500	650
Total for General Work,	16804	5363
" " Missionary Salaries,		6075
Total asked exclusive of Contingents,		11438
Contingents, Preferred,	10320	7520
" Secondary,	1000	7850
Grand total asked,		19748

Erzrum Station.

I. General Work.

Salaries of Missionaries.

W. N. Chambers, 18750, + 2500 rent,	21250.		
A. N. Macallum, 17500, + 2500 "	20000.		
D. A. Richardson, 18000, + 2500 "	20500.		6170

Native Agency. Churches.

Erzrum,	Trikor,	(500) 5/12,	3500.	2500.
Heramik, & Chanous	Plain Evang. Karahadian,	(250),	3000.	
Kemakh,	Haratunian,	(300) 17/36,	1900.	1700.
	Carried forward,		5400.	7200.

Estimates of E. A. M. for 1893. – Erzrum Station 2.

Native Agency. Churches, Brot f'ds,			5400.	7200.		
Passin. Evangelist, Avedisian,		(200),		2400.		
Echmiadzin, Saraidarian,		(200)1/4,	1800.	600.	7200	10200
Preaching Places – in Turkey.						
Erzingan, Yazijian,		(400)11/16,	1500.	3300.		
Kogloo,	Armenag,	(175)5/7,	600.	1500.		
Khanous-Pert,	Matteos,	(250)9/10,	300.	2700.	2400	7500
in Russia.						
Koulijan,	Hagop,	(150)1/3,	1200.	600.		
Karakalla,	Yenook,	(200)5/8,	900.	1500.		
Aranganotz,	Arzadour,	(50)1/2,	300.	300.		
Keurpalu,	Minatzagan,	(50)1/2,	300.	300.		
Sarnaghar,	Salustian,	(300)2/3,	1200.	2400.	3900	5100
Colportage,						3150
Total for Native Agency.					13500	20950
Education						
Student in College, Karakin,						800
High Schools, Erzrum, Gagarian,		(400)3/8,	600.	4200.		
Expenses 8 pupils Boarding Dept,			1600.	2400.		
Wood,				1000.		
Erzingan, Mikhran,		(200)3/4,	600.	1800.	2800	9400
Common Schools. Tomatsor, 6 mos.			300.	450.		
Erzrum,	Haratune,	(175)5/7,	600.	1500.		
Hagarik,	Mompre, 6 mos.	(125)3/5,	300.	450.		
Heranik,	Alexan, "	(125)3/5,	300.	450.		
Little Cherrmek,	Moses, 4 mos.	(100)1/2,	200.	200.		
Sarnaghar,	Marcar,	(500)3/5,	2400.	3600.		
Shuohi,	Israel,	(500),	6000.		10100	6650
Total for Education,					12900	16850

Estimates of E. A. M. for 1893. Erzrûm Station 3.

Miscellaneous.	Repairs, 1000;	1000.	People.	Board
Medical Expenses,	1000; Taxes, 2500;	3500.		
Touring,	5200; Postage, 979.	6179.		1067.

II. Special. — Work for Women.

Native Agency. Bible Readers.

Erzingan,	Sophia,	(75),	900.	
Kozloo,	Tedan,	(50),	600.	150

Education.

Erzrûm,	1st. Elmast.	(200) 3/4,	600.	1800.	
"	2d. Efiaxia,	(100),		1200.	
"	Kindergarten, Zarohi,	(100) 3/4,	300.	900.	
"	5 pupils, Boarding dept,			2500.	
"	Tueb, " "			1000.	900 740
			Total for Work for Women,		900 890

III. Contingents. A. Preferred.

Caucasus Evangelist,	Zohrab,	(300),		3600.
Chemmuh preacher,	Tatteos	(200) 3/4,	600.	1800.
Erzingan Girls' School,	Azniv,			1200.
Samaghar Bible Reader,	Dzaidzan,			1800.
Addition to Miss'y Property, Erzrûm,				20000.
Mama Khatun School,	Karabed,	(200),		2400.
Education of 1st Teacher, Markar, in Gov't School,			3100.	9400.
Samaghar High School Building,			10000.	20000.
Movements of 5 Evangelists,				1800.
Boys' School, 4 more boarders,				2000.
" " apparatus, 1000, Expenses, 1000.				2000.
Touring, additional,				4500.
Medical Expenses,				500.
Summer residences, missionaries,				1500.
		Carried forward,	13700.	72500.

All the contingents are arranged in order of relative importance

Estimates of E. T. M. for 1893. Erzrûm Station 4

				People.	Board.
Contingents – Brôt forward,		13700.	72500.		
Girls' School, Heramik, Anna, (75),			900.		
" " Pakarich, Markruhe, (75),			900.		
" " Erzrûm Primary, Trooriag, (75),			900.		
" " Ardonrau, 6 mos., Eetees, (50),			300.		
Bible Reader, Heramik, Zimrût, (50),			600.		
Expenses Russian Girls in Govt School,			2500.		
Erzrûm Girls' School, 4 more boarders,			2000.		
" " " Expenses, additional,			500.	13700	81100
B. Secondary.					
Bible Women. Khanous-Pert,	(75),		900.		
Cherrmek,	(75),		900.		
Erzrûm,	(125),		1500.		
Shushi,	(150),		1800.		
Kindergarten Materials, Erzrûm,			500.		
" " Erzingan,			500.		
Maps for Girls' Schools,			500.		
Shushi preacher,	(400),		4800.		
Khasdoor School, 6 mos.	(75),		450.		
Grant to finish Erzingan Chapel,	5/7,	1000.	2500.		
Echmiadzin Chapel,	1/3,	6000.	3000.		
Houlijan "	2/5,	3000.	2000.		
Shushi "	1/2,	25000.	25000.	35000	44350

Summary.

Native Agency,	13500	25950
Education,	12900	16850
Miscellaneous,		10679
Work for Women,	900	8900
Total for General Work,	27300	62379
" " Missionary Salaries,		61750
Total asked exclusive of Contingents,		124129
Contingents, Preferred,	13700	81100
" Secondary,	35000	44350
Grand total asked,		249579

Estimates of E. A. M. for 1893. Kharput Station 1.

Kharput Station.

			People.	Board.
I. General Work.	Salaries of Missionaries.			
O. P. Allen,	18000, + 2500 rent,	20500.		
H. N. Barnum,	18000, + 2500 "	20500.		
G. K. Browne,	18000, + 2500 "	20500.		6150
Native Agency.	Churches.			
Kharput East,	Giragos, (418),	5000.		
" West,	Hagop, (333),	4000.		
Arabkir,	Karne, (350) 10/21,	2200.	2000.	
Arghuni,	Kalousd, (250) 3/5,	1200.	1800.	
Chemishgezek,	Garabed, (200) 8/15,	1680.	1920.	
Choonkoosh,	Sarkis, (400),	4800.		
Diarbekir,	(350),	4200.		
Geghi,	Ammenag, (300) 1/2,	1800.	1800.	
Habooshi,	Hagop, (200),	2400.		
Haine,	Stepan, (200),	2400.		
Hoghi,	Hagop, (250) 2/5,	1800.	1200.	
Haeli,	Astadour, (500),	6000. } tr.		
Husanik,	Astadour, (250),	3000. }		
Hulakegh,	Yelcon, (250) 1/3,	2000.	1000.	
Lehme,	Krikor, (200),	2400.		
Malatia,	Mardiros, (400),	4800.		
Mashgird,	Bedros, (250) 2/9,	1800.	1200.	
Megere,	Hohannes, (500) 5/11,	3000.	3000.	
Palu,	Ghazaros, (300) 1/2,	1800.	1800.	
Perchenj,	Bedros, (275) 5/11,	1800.	1500.	
Shepik,	Garabed, (225) 4/5,	540.	2160.	58620 1938
	Preaching Places.			
Aghunsik,	Hagop, (175) 1/3,	1400.	700.	
Dinetsek,	Pilibos, (180) 5/9,	960.	1200.	
Hoh,	Sahag, (225) 1/3,	900.	1800.	
	Carried forward,	3260.	3700.	58620 1938

Estimates of E. A. M. for 1893. Kharput Station 2.

					People.	Board.
Native Agency –	Brought forward,		3260.	3700.	58620	19380
Keserik,	Mardiros,	(100),	1200.			
Ogoon Oba,	Hohannes,	(200)½,	1200.	1200.		
Peri,	Astadour,	(230)3/13,	1200.	1560.		
Yeghiki,	Krikor,	(150)½,	900.	900.		
Khozat,	Mardiros,	(150)3/15,	240.	1360.		
Dibne,	Ghougas,	(150)4/5,	360.	1440.		
10 Winter Outstations,			3370.	2900.	11730	13060
		Total for Native Agency,			70350	32440

Education.

Theological Seminary, – Aid to 7 students,				7000.		
Outside Teaching,				2500.		9500
College, – Male Dept. – 42 pupils,					41000	
High Schools. –						
Arabkir,	Karakeen,	(250)2/5,	1800.	1200.		
Choonkoosh,	Bedros,	(180)1/3,	1440.	720.		
Diarbekir	Kaspar,	(300),	3600.			
Egin,	Mardiros,	(300),	3600.			
Ichme,	Haratune,	(150)1/5,	1440.	360.		
Malatia,	Sarkis,	(250)2/5,	1800.	1200.		
Mezere,		(250)2/5,	1800.	1200.		
Palu,	Simon,	(150)2/3,	1080.	720.	16560	5400
Common Schools. –						
Arabkir,		(160)5/16,	1320.	600.		
Arghuni,		(80)3/8,	600.	360.		
Arghanii,	6 mos.	(100)4/13,	360.	160.		
Beginishen,		(120)11/24,	780.	660.		
Chemishgezek,	11 mos.	(100)6/11,	500.	600.		
	Carried forward,		3560.	2380.	57560	14900

Estimates of E. T. M. for 1893. Kharput Station 3.

					People.	Board
Education.	Brought forward,		3560.	2380.	57060	1490
Khoonkoosh,		(80) 1/2,	480.	480.		
Diarbekir,		(180),	2160.			
Geghi,		(50) 2/5,	360.	240.		
Haine,		(160) 15/32,	1020.	900.		
Haboosi,	8 mos.,	(120) 1/3,	640.	320.		
Kharput, E.		(225) 1/3,	1800.	900.		
" "		(100) 2/5,	720.	480.		
Hoghi,	6 mos.,	(80) 3/8,	300.	180.		
Hoh,		(115) 12/23,	660.	720.		
Hoeli,	6 mos.,	(215) 20/43,	690.	600.		
"	"	(80) 3/8,	300.	180.		
Ozoon Oba,	"	(70) 3/7,	240.	180.		
Hulakegh,	"	(100) 1/5,	480.	120.		
Husenik,		(140),	1680.			
"		(100),	1200.			
Keghvank,		(150) 1/5,	1080.	720.		
Keserik,		(160) 3/16,	1560.	360.		
Malatia,		(120) 1/3,	960.	480.		
"		(80) 1/2,	480.	480.		
Mezere,		(150) 1/2,	900.	900.		
Perchenj,		(120) 3/8,	900.	540.		
Peri,		(80) 1/2,	480.	480.	22650	1164
	Total for Education,				80210	2654
Miscellaneous.	Taxes, 500; Postage, 800;			1300.		
Care of Premises, 2000; Touring, 5500;				7500.		
Medical Expense, 500; Summer House, 500.				1300.		1010
II. Special. — Work for Women.						
Salaries of Ass't Missionaries, — H. Seymour,				7500.		
E. G. Wheeler, 7500; M. L. Daniels, 7500;				15000.		
A. T. Allen, 7500; E. M. Barnum, 7500.				15000.		3750

Estimates of E. A. M. for 1893. Kharput Station 4.

Work for Women.		Miscellaneous.	People.	Board.
Touring,	6000.	Postage, 300.		6300

III. Contingents. A. Preferred.

Common Schools for Girls.

Arabkir,		(175)1/2,	1050.	1050.
Bizmishen,	5 mos.,	(90)2/5,	250.	200.
Choonkoosh,		(100)2/5,	720.	480.
Diarbekir,		(150)1/2,	900.	900.
Egin,		(120)1/3,	960.	480.
Geghi,		(90)4/9,	600.	480.
Haboosi,	5 mos.,	(90)4/9,	250.	200.
Haine,		(100)2/5,	720.	480.
Harpoot E.,		(150)1/2,	900.	900.
" " ass't		(120)5/12,	840.	600.
" " "		(90)4/9,	600.	480.
" " "		(75)8/15,	420.	480.
" " "		(60)5/12,	420.	300.
Hoeli	7 mos.	(100)2/5,	720.	480.
Husenik,		(120),	1440.	
Lehme,		(90)4/9,	600.	480.
Keserik,		(120)1/3,	960.	480.
Malatia,		(150)7/15,	960.	840.
"		(90)4/9,	600.	480.
Mezere,		(120)6/13,	840.	720.
"		(90)5/9,	480.	600.
Palu,		(90)4/9,	600.	480.
Perchenj,		(105)4/7,	540.	720.
Peri,	4 mos.,	(80)5/8,	120.	200.
Yeghiki,	5 "	(90)4/9,	250.	200.
Preaching Places, Bizmishen, Giragos,		(200)1/2,	1200.	1200.
Shermook, Hohannes,		(250)1/2,	1500.	1500.
2 Winter Outstations,			590.	700.
			20030	16110

All the Contingents are arranged in order of relative importance.

Estimates of E. A. M. for 1893. Kharput Station 5.

Contingents. B. Secondary.				People.	Board.
Bible Readers for Women.					
Arabkir,	Harkarib,	(45) 9/4,	180. 540.		
"	Heghna,	(35) 7/10,	180. 420.		
Bizmishen,	Varter, 5 mos,	(32) 13/16,	30. 130.		
Choonkoosh,	Yeghesa,	(60) 3/4,	180. 540.		
Diarbekir,	Anna,	(80) 3/4,	240. 720.		
"	Manoosh,	(80) 3/4,	240. 720.		
Yeghi,		(45) 7/9,	120. 420.		
Habooci,	Badashan, 5 mos,	(50) 7/10,	75. 175.		
Harpoot, W.,	Prapion,	(80) 3/4,	240. 720.		
"	Varter,	(80) 3/4,	240. 720.		
" E.	Yeesa;	(80) 3/4,	240. 720.		
Hoeli,	5 mos,	(60) 2/3,	100. 200.		
Hoghi,	Nushoon, "	(55) 8/11,	75. 200.		
Hoh,	Huxagant, "	(40) 3/4,	50. 150.		
Hulakegh,	Surpoohi, "	(40) 3/4,	50. 150.		
Husenik,		(80) 3/4,	240. 720.		
Keserik,	Mariam, 5 mos,	(40) 3/4,	50. 150.		
Malatia,	Anna,	(70) 5/7,	240. 600.		
"	Varter,	(60) 2/3,	240. 480.		
Megere,		(80) 9/4,	240. 720.		
Palu,		(50) 7/10,	180. 420.		
Peri,		(40) 3/4,	120. 360.		
Perchenj,	6 mos.	(50) 7/10,	90. 210.	3640	1018
Grants in Aid.					
Chemishgezek,	Preacher's House,	1/3,	2000. 1000.		
Shepik,	" "	1/4,	4500. 1500.		
Morenik,	Chapel,	1/4,	6000. 2000.		
Peri,	"	1/4,	7500. 2500.		
Choonkoosh,	Chapel, Parsonage, Schools,	1/3,	30000. 15000.		
East Harpoot,	" & Schools,	1/5,	80000. 20000.	130000	4200
Female Dept. College,	60 girls,	1/5,		24000	600
		Totals of Secondary Contingt.		157640	5818

Estimates of E. A. M for 1893. Kharput 6 - Mardin 1.

Summary.	People.	Board.
Native Agency,	70350	32440
Education,	80210	26540
Miscellaneous,		10100
Work for Women,		6300
Total for General Work,	150560	75380
" " Missionary Salaries,		99000
Total asked exclusive of Contingents,		174380
Contingents, Preferred,	20030	16110
" Secondary,	157640	58185
Grand total asked.		248675

Mardin Station.

I. General Work.		Missionary Salaries.			
A. N. Andrus,	16250, + 2500 rent,	18750.			
D. M. B. Throop,	16250, + 2500 "	18750.			
W. G. Dewey,	16250, + 2500 "	18750.			56250
Native Agency.	General Helper for Mr. Andrus, (300)				3600
Churches.-					
Mardin,	Jurjis,	(350), 4200.			
Kutturbub,	Aboshe,	(300) 5/12, 2100.	1500.		
Sert,	Hanna,	(225) 1/2, 1350.	1350.		
Midyat,	Melki,	(375) 4/5, 3300.	1200.	10950	4050
Preaching Places.-					
Ain Werd,	Elyas,	(160),	1920.		
Azakh,	Sohak,	(200) 4/5, 480.	1920.		
Benabeel,	Melki,	(200) 7/8, 300.	2100.		
Erdee,	Mirza,	(150) 4/5, 360.	1440.		
Goeli,	Abraham,	(250) 33/50, 1020.	1980.		
Hassan Kafe,	Shemoon,	(100) 3/4, 300.	900.		
	Carried forward,	2460.	10260.	10950	7650

Estimates of E. A. M. for 1893. Mardin Station 2.

					People.	Board.
Native Agency.	Brought forward,		2460.	10260.	10950	765
Kerboran,	Ibrahim,	(200) 3/20,	840.	1560.		
Itinerant Evang.	Hanoosh,	(150),		1800.	3300	1362
Bible Reader,						
Sert,	Butrus,	(110) 10/11,			120	120
		Total for Native Agency,			14370	2247
Education.	Ass't teacher Med. Sem.,	Yusef,	(375),			450
High School for Boys.						
Head teacher,	Abd el Ahad	(250), & board family,		3000.		
Turkish "	Hanna,	(300),		3600.		
Prep. Dept. "	Selim,	(150),		1800.		
Aid to 10 pupils,		(500) 1/2,	2500,	2500.	2500	1090
Common Schools.						
Mardin,	Elyas,	(100),	1200.			
Ayakh,	Bahnam,	(70) 6/7,	120.	720.		
Bati, 8 mos.,	Abdullah,	(70) 11/14,	120.	440.		
Benabil,	Hanoosh,	(60) 2/3,	240.	480.		
Jeziret,	Nonas,	(100),		1200.		
Karabash, 8 mos.,	Daniel,	(80) 1/2,	320.	320.		
Kerboran, 9 "	Hanna,	(60) 3/4,	135.	405.		
Kulleth, 8 "	Jurjis,	(80) 5/8,	240.	400.		
Kutturbul, 10 "	Yakob,	(100) 7/10,	300.	700.		
Midyat,	Emmanuel,	(120) 2/3,	480.	960.		
Sert,	Selim,	(120) 1/2,	720	720.	3875	639
		Total for Education.			6375	2179
Miscellaneous.						
Taxes, Mardin, 1400; Midyat, 200;				1600.		
Repairs Mis'y house, 1000; Touring 2500;				3500.		
Government Work, 500; Postage, 800.				1300.		640

Estimates of E. A. M. for 1893. Mardin Station 3.

II. Special.- Work for Women.				People.	Board.
Salaries of Assistant Missionaries.					
G. H. Pratt, 7500; M. G. Dutting, 7500					15000
Native Agency. Bible Readers.					
Mardin,	Keelie,	(70),	840.		
Midyat,	Ellet,	(100)3/4,	300. 900.	1140	900
Education. High School for Girls.					
Assistant teacher,	Antone,	(300),	3600.		
" "	Susan,	(125), 9mo.,	1125.		
" "	Sara,	(60), "	540.		
Aid to 10 pupils @ (300)2/3,			1000. 2000.	1000	7265
Common Schools.					
Mardin,	Melikat,	(70),	840.		
"	Nerdie,	(70),	840.		
Azakh,	Miriam,	(60)11/12,	60. 660.		
Wariki,	Susan,	(60)5/6,	120. 600.		
Midyat,	Sadie,	(70)7/10,	252. 588.		
Sert,	Sara,	(80)3/4,	240. 720.	2352	2568
Ladies' Touring,					1000
Total for Work for Women.				4492	11733

III. Contingents.- A. Preferred.				
1. Colportage,	1/3,		3100.	
2. 15 more pupils	Boys' H. S.,	(500)1/2, 3750.	3750.	
3. 15 " "	Girls' "	(300)2/3, 1000.	2000. 2000.	
4. Repairs, Girls' H. S., (wheat bin, 200; blackboards, 200; chimneys, 400)			900.	
5. Girls' School, Kaabe, Eleesh,		(60)5/6, 120.	600.	
6. Wariki Church,	Boulos,	(150)1/3, 1200.	600.	
7. Addition to Miss'y Premises, Mardin,			5000.	6070 15950

All the contingents are arranged in order of relative importance.

Estimates of E. A. M. for 1893. Mardin & Van 1.

Contingents. B. Secondary.		People.	Board.
1. Ass't teacher Boys' School, Midyat, Esa, (80) 3/4,	240.		720.
2. " " " " Sert, Hany, (60) 5/6,	120.		600.
3. Bible Reader for Men, Midyat, Shai, (20) 3/4,	360.		1080.
4. Ladies' Touring, additional,		1000.	
5. Preacher, Ebrahimeyat, Khudhersha (175),		2100.	
6. Grant for building, Midyat chapel, 1/2,	10000.		10000.
7. " " " Azakh " 3/5,	1000.		1500.
8. Repairs Mission premises, add'l		1000.	
9. Pastor Kerabash church, Hanoosh, (200) 3/8,	1500.	900.	
		13220	189[illegible]

Summary.

Native Agency,	14370	224[illegible]
Education,	6875	217[illegible]
Miscellaneous,		6[illegible]
Work for Women,	4492	117[illegible]
Total for General Work,	25237	623[illegible]
" " Missionary Salaries,		712[illegible]
Total asked exclusive of Contingents,		1335[illegible]
Contingents, Preferred.	6070	159[illegible]
" Secondary,	13220	189[illegible]
Grand Total asked.		168[illegible]

Van Station.

I. General Work. Salaries of Missionaries.			
G. C. Raynolds,	15000, + 2500 rent,	17500.	
J. D. Greene,	15000, + 2500 "	17500.	3500

Native Agency. Preachers.					
Van,	Mardiros,	(320) 4/10,	1200.	2700.	
Aganis,	Sarkis,	(200) 1/6,	1400.	2000.	
Haigatsor,	Hachig,	(175),		2100.	1600	68[illegible]

Estimates of E. N. M. for 1893. Van Station 2.

					People.	Board.
Education. High School for Boys.						
Teachers, Kushan, (375), 4500.						
Simon, (160), 1920.						
Harootune, (130), 1560.						
David, (130), 1560.						
Spirito, (120), 1440.						
Hohannes, (60), 720.						
Fuel & care of room, 1000.						
		12700	2700	10000.		
Maps & reference books,				600.		
Boarding Dep't. 10 pupils, (450)½,			2250.	2250.	4950	12850
Common School, Van, Kuadeos, (150),						1800
Total for Education,					4950	14650
Miscellaneous. Village rent,				150.		
Repairs Miss'y Premises, 2000; Taxes, 750;				2750.		
Touring, 2500; Postage, 750.				3250.		6150
II. Special Work for Women.						
Salaries of Assistant Missionaries.						
Miss Kimball, & two others,						2250
Native Agency. Bible Woman, Van, Nogloo, (100), 357/400,					129	1071
Education. Boarding School for Girls.						
Teachers. Haching, (50), 1800.						
Hannas, (100), 1100. 11 mos.						
Aghavne, (65), 715. "						
Sateuig, (65), 715. "						
(Something omitted)			1925.	6255. 1555. 4700.		
Boarding Dep't. 10 pupils, 3000; Fuel 500, Servants &c; 1500.				2900.	3055	7600
Total for Work for Women,					3184	8671

Estimates of E. A. M. for 1893. Van Station 3.

III. Contingents. A. Preferred.

People's contingents are arranged in Board order of relative importance

Common School, Girls, Van City.

Teachers, Asme, (120), 1440.					
Hohannes, (60), 720.					
Aghavne, 11 mos. (65), 715.	2875.	400.	2475.		
Rent 500; Servant 450; Fuel, 300, = 1250,	300.	950.		700	342
City Bible Woman, (60),	35.	685.			
Girls' High School, teacher, Sateng, 11 mos. (100),		1100.			
Bible Woman, Agants, (50),		600.		35	238
Total for A. for Women, Pref. Con.				735	581
Book-Store, Hohannes, (100) 1/2,		600.			
" Rent,		150.			
Colporteurs, Mukhetar, (160) 1/2,		960.			
" Hosep, (150) 1/2,		900.			
Preacher, Shadakh, Garabed, (150),		1800.			441
Total for Preferred Contingent,				735	1022

B. Secondary.

Ladies' Rooms & Dispensary for Miss Kimball,					300
Pastor, Van, (500) 4/5,				1200	480
Total for Secondary Contingent,				1200	3480

Summary.

Native Agency,	1600	680
Education,	4950	1460
Miscellaneous,		610
Work for Women,	3184	867
Total for General Work,	9734	3627
" " Missionary Salaries,		5750
Total asked exclusive of Contingents,		9377
Contingents, Preferred,	735	1022
" Secondary,	1200	3480
Grand total asked,		13879

Estimates of E. A. M. for 1893. Summary, &c.

General Summary.

I. Expected from the People.	General Work.	Missy Salaries.	Total of Regular Est.	Contingents.	Grand Total.
Bitlis.	16804			11320	28124
Erzrûm.	27300			48700	76000
Kharput.	150560			177670	328230
Mardin.	25237			19290	44527
Van.	9734			1935	11669
Totals.	229635			258915	488550
II. Asked from the Board.					
Bitlis.	53632	60750	114382	83057	197439
Erzrûm.	62379	61750	124129	125450	249579
Kharput.	75380	99000	174380	74295	248675
Mardin.	62348	71250	133598	34850	168448
Van.	36271	57500	93771	45020	138791
Totals.	290010	350250	640260	362672	1002932

Limit assigned for Estimates of 1893, * 27000. = 613636 p.
Estimated for Missionary Salaries, 350250 p.
But of this returns as rent, 27500
Leaving to be actually expended, 322750
There remains, therefore, for the General Work, 290886

Of this Bitlis may claim 18½%, 53814, but asks 53632.

Erzrûm	21½	62541	62379.
Kharput	26	75630	75380.
Mardin	21½	62541	62348.
Van	12½	36360	36271. 290010

Estimates less than the limit by 876 p.

For Expenses of Annual Meeting, 1893, 10000.

Willis B. Dewey,
Chairman Finance Com.

Kharput, July, 1892.

Eastern Turkey.

Rec'd Sept. 15.

(Copied)

Estimates for Eup. College for 1893

	Piastres.		Piastres.
Sal'y of president	18750	Brot up	76650
" 4 prof's	25200	Sal'y Miss Yeremian	1600
" 2 tutors	9600	" " Shoushan	1600
" Hoja Reshid	1500	" " E. Sarkis	1500
" H. Avakian	3800	" " Boyajian	1000
" G. Lulejian	2300	" Mrs Sahagian	1000
" H. Barnum	2000	" 3 assis't teachers	2900
" V. Amnirhanian	1600	" Mis Avakian	1000
" Assist't pupils	2500	" Assist't pupils	3000
" Miss Damgajian	2200	Coll Buildings	8000
" " Alexanian	1700	Library & apparatus	2000
" " Maljanian	2200	Post & incidentals	5000
" " Y. Sarkis	1200		105250
" " Bedros	1600	Less earned	1500
	76650	T. £ =	103750
		Harpert June 22 =	$4565.
		C. H. Wheeler	

Approved by the local Trustees.

H. H. Barnum.

Estimates for Expenses
College for 1893
Rec'd July 21

A. B. C. F. M.

N. B. See explanatory notes on the reverse of this sheet.

Bitlis, Eastern Turkey Mission. ANNUAL TABULAR VIEW for the Year ending Dec 31st 1892 (State when the year ends.)

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

Names of Stations and Out-Stations. (In Alphabetical Order.)	Missionaries and Assistants. American. When begun.	Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Native. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	Preaching. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Station (including Out-Stations).	Churches. No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Education. Theological Schools.	Students.	College, Boarding, and High Schools. For Boys.	Pupils.	For Girls.	Pupils.	Common Schools. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	Payments by the People. For Preaching.	For Building and Repairs (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.
Bitlis	'58	3			3	2	8	1	1	14	1	17	25	2	300	160	460	300,000 city 35,000	1	79	38		95			1	35	1	40	8	266	122		463	3600 $158.40		1350 $594.00	150 $6.60	25.60 $112.64	$871.64
Aghagh	'70									1		1	1	1	140	85	120	400		26	12		35							1	23	8	4	35	360 $15.84	200 (8.80)	75 $3.30	U.S. currency rec'd		$27.94
Derkevank	'72									1		1	1	1	60		80	600		10	3	2	12							1	19	6		25	280 ($12.32)		120 $5.28	(½ of tuition)	30 $1.32	$18.92
Dsughag	'76									1		1	1	1	40			720		11			12							1	40	5	3	48	100 $4.40	60 $3.08	80 $3.52			$11.00
Hant	'82																10	400		1			1																		
Havadorik	'62									1	1	2	2	1	150		190	560	1	53	22		75							1	35	12		47	560 $24.64		80 $3.52			$28.16
Kartsor	'76																16	500																							
Khoultig	'69								1	1		2	2	1	60	50	95	3,000		11	5		17							2	25	25	6	56	340 $14.96		200 $8.80		240 $10.56	$34.32
Khuntsorkin	'79									1		1	1	1	30		25	480		4	1		4							1	18		5	23			100 $4.40			$4.40
Leez	'88									1		1	1	1	15		16	2200												1	17	1		18			140 $6.16			$6.16
Mogounk	'70									1		1	1	1	75		85	800		21	12		25				1			1	15	10		25	200 $8.80		280 $12.32		165 $7.06	$28.18
Moush	'60								1	2		2	2	1	95		40	18,000		7	2	1	11							2	40	20		60	220		352 $15.48		250	$36.16
à Papshen	'82									1		1	1	1	20		25	450												1	14	4		18	$9.68		100 $4.40		11.00	$4.40
Purkhous	'68									1		1	1	1	40		39	900		4			4							1	30	7		37	150 $6.60		60 $2.64			$9.24
Säk	'89																6(?)	500																							
Senemerk	'91									1		1	1	1	12		20			2										1	10	5		15			60 $2.64			$2.64
Shekhaghoub	'70								1	1		2	2	1	55		60	1000		11	2		12							1	30	9	5	39	180 $7.92		80 $3.52		100 $4.40	$15.84
Sher van shekh	'85																10	575		1			1							1	5	3		8			100 $4.40			$4.40
Tadwan	'86										1		1	1	8		15	1100		2			2												100 $4.40					$4.40
Toukh	'79									1		1	1	1	50		40	500		5			5							1	28		4	32	99 $4.35		40 $1.76			$6.11
Tsorgounk	'91									1		1	1				(3)	210												1	18		5	23			100 $4.40			$4.40
Yonjalo	'62									1		1	1	1	35		25	1050		2			2							1	27	3		30	60 $2.64		110 $4.84			$7.48
GRAND TOTAL		3.		3.	2.	8	1	4	31	3	38	47	18	1095	295	1377			2	250	97	3	313			1	35	1	40	27	660	340	32	1002	6249	260	1547.77	1.50	33.45	$1125.79

In the summary of each mission give each the number of Out-Stations.

Outstation Papshen above marked a 20 overlooked and to make it come in its order I marked it a through the whole number should be read 21 & not 20

Bitlis, March 22/93. R. M. Cole

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Tab. View
Bitlis
Dec. 31, '92.

Tab. View for Bitlis
- 1892 -
Copy to Rev. H. A. B.
March 28, 1893.

Rec'd Aug. 21/1893

Notes and Suggestions.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

2. Missionaries, though absent from their stations, are to be reported.

3. "Other preachers" should include catechists, and such helpers as are frequently engaged in preaching. Count no person twice.

4. Places for stated preaching should include places where services are regularly held, whether there are church buildings or not.

5. "Adherents" means church members *plus* all others, whether children or adults, who are under Christian instruction, or are recognized as belonging to the Christian community.

6. "Population within limits of the station" is an important item, though often the report can only be an estimate. It is desirable to know how many people are within reach of the station and mission. The question is often asked: "What is the population within your field of operation?"

7. The column "Others under Instruction" should give medical students, members of station classes not reported in Theological schools, and all under private instruction.

8. Under the general heading "Payments by the People" it will be well to include under the column for "Preaching" not merely the salaries of preachers, but such sums as are paid for rent, warming and lighting and care of rooms.

9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

10. Such missions as conduct a medical or a publication work will report the same on the Supplementary Blank provided for that purpose.

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A. B. C. F. M.

N.B. See explanatory notes on the reverse of this sheet.

Eastern Turkey Mission.

Harpoot Station.

ANNUAL TABULAR VIEW for the Year ending December 31, 1892. (State when the year ends.)

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

NAMES OF STATIONS AND OUT-STATIONS. (In Alphabetical Order.)	When begun.	Missionaries and Assistants. American. Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Native. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	Preaching. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Station (including Out-Stations).	Churches. No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Education. Theological Schools. Students.	College, Boarding, and High Schools. For Boys.	Pupils.	For Girls.	Pupils.	Common Schools. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	Payments by the People. For Preaching.	For Building and Repair (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.	Remarks.
Harpoot Station	1855	5	0	0	5	6	16	3	0	1	1	5	21	1	400	500	600		1	131	71	19	587	1	12	See Engh. College								4000	9273	00	626	4070	17969	
Harpoot East.								1	0	8	2	11		1	250	150	350		1	120	66	6	139	0	0	0								5000	2400	5032	481	2700	15523	
Arghun.								0	0	1	0	1		1	90	70	125		1	50	30	0	85	0	0	0								00	00	900	50	50	1100	
Arabkir.								2	0	3	2	7		2	400	300	500		1	160	70	11	260	0	0	1	25			2	40	40	65	170	2200	1200	3900	520	700	8520	
Arghuni.								0	1	1	0	2		0	100	80	130		1	15	8	0	25	0	0	0				1	45	5	0	50	1200	100	360	50	60	1770	
Chemishgezek.								1	0	1	0	2		2	130	100	150		1	25	16	5	40	0	0	0				1	45	10	0	55	1500	200	60	70	80	1910	
Choonkoosh.								1	0	4	1	6		1	400	350	675		1	105	44	6	150	0	0	1	22			3	110	65	30	227	4800	750	2915	500	4546	13511	
Diarbekir								0	0	4	2	6		1	400	200	700		1	160	85	0	350	0	0	1	30			2	45	75	60	210	2560	4300	00	450	7000	14310	
Egin								1	0	2	0	3		1	120	100	150		1	50	25	0	85	0	0					2	40	30	0	70	800	00	2400	1000	1000	5200	
Eghi								0	1	3	0	4		1	140	100	312		1	20	8	0	60	0	0					2	48	40	0	88	1800	385	840	50	738	3823	
Haboosi								1	0	2	1	4		1	300	200	340		1	45	15	4	74	0	0					2	45	35	45	125	1800	250	660	144	500	3354	
Haine								1	0	2	0	3		1	170	125	250		1	50	35	0	95	0	0					2	64	40	0	104	1800	200	900	1000	350	4250	
Hoghi								0	1	1	0	2		1	75	75	100		1	16	6	0	50	0	0					1	0	25	15	40	1200	00	100	50	50	1400	
Hovloo								1	0	3	1	5		1	400	250	600		1	120	72	15	225	0	0	1	20			2	80	65	50	215	3000	5000	1200	200	400	9800	
Hulakegh								0	1	1	1	3		1	250	250	300		1	70	50	0	130							1	80	20	35	135	900	200	600	50	50	1800	
Husenik								1	0	4	0	5		1	300	250	600		1	100	40	8	120							3	110	94	0	204	7000	7108	4752	60	1080	20000	
Ichme								1	0	2	0	3		1	250	150	300		1	54	28	0	142							2	55	50		105	1500	00	1200	60	150	2910	
Malatia								1	1	3	2	7		1	300	200	410		1	100	45	6	165			1	26			3	100	55	70	251	4800	3000	2700	500	200	11200	
Mashgeen								0	1	0	0	1		1	60	40	100		1	14	10	0	35			0				1	18	12		30	1800	500	100	50	50	2500	
Mezerek								0	1	3	1	5		1	220	150	200		1	20	15	3	60			1	15			2	45	65	35	160	4000	432	3500	1080	540	9552	
Palu								1	0	2	1	4		1	150	100	175		1	30	18	0	50							1	35	40	25	100	1800	00	1500	200	50	3550	
Perchenj								0	1	2	0	3		1	180	150	270		1	40	18	4	65							2	40	35	10	85	2100	6000	1400	100	500	10100	
Redwan								0	1	1	0	2		1	100	100	175		1	50	30	0	105							1	40	10	50	50	1200	100	300	100	100	1800	
Shepik								0	1	1	0	2		1	100	100	150		1	20	16	0	60							2	50	40		90	1200	100	00	100	100	1500	
Semran								0	0	1	1	2		1	200	200	275		1	30	18	0	50							2	45	40		85	00	600	100	200	100	1000	
Tarkin								1	0	2	0	3		1	125	75	130		1	30	12	7	45							2	24	26	10	60	240	60	50	50	230	630	
Aghunsik								0	1	1	1	3		1	85	85	100													1	45	5	25	75	900	00	400	50	100	1450	
Ainitsik								0	1	0	0	1		1	60	50	75													1	40	5		50	1200	100	50	00	50	1400	
Bakin Maden								0	0	0	0	0		1	40	00	50													0	0	0			00	00	00	100	100	200	
Birmeshen								0	1	2	1	4		2	150	120	170													2	115	30	40	185	1200	600	50	110	50	2010	
Chermook								0	1	0	0	1		1	130	100	150													0		0	10	10	1200	00	00	125	450	1775	
Dibne								0	1	0	0	1		1	40	40	60													1	20	5	5	30	360	2000	00		140	2400	
Dzak								0	0	0	0	0		1	00	00	20													0		0				00	00	50	50	100	
Dzermak								0	0	0	0	0		1	30	30	50													0		0				00	00	50	100	150	
Eski Malatia								0	0	1	0	1		1	45	35	60													1	25	5		30		50	150		50	250	
Gaban Maden								0	0	0	0	0		1	40	00	50													0		0				00	00	50	100	150	
In the summary of each mission give here the *number* of Out-Stations																																									
GRAND TOTAL		5	0	0	5	6	16	17	15	62	18	113	129	39	6080	4825	8852		26	1625	851	92	2760	1	12	6	138	0	0	52	1453	1097	605	3305	53668	37800	28689	8046	25394	153587	

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Tab. View
Harpoot
Dec. 31, '92.

Notes and Suggestions.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

2. Missionaries, though absent from their stations, are to be reported.

3. "Other preachers" should include catechists, and such helpers as are frequently engaged in preaching. Count no person twice.

4. Places for stated preaching should include places where services are regularly held, whether there are church buildings or not.

5. "Adherents" means church members *plus* all others, whether children or adults, who are under Christian instruction, or are recognized as belonging to the Christian community.

6. "Population within limits of the station" is an important item, though often the report can only be an estimate. It is desirable to know how many people are within reach of the station and mission. The question is often asked: "What is the population within your field of operation?"

7. The column "Others under Instruction" should give medical students, members of station classes not reported in Theological schools, and all under private instruction.

8. Under the general heading "Payments by the People" it will be well to include under the column for "Preaching" not merely the salaries of preachers, but such sums as are paid for rent, warming and lighting and care of rooms.

9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

10. Such missions as conduct a medical or a publication work will report the same on the Supplementary Blank provided for that purpose.

A. B. C. F. M.

N.B. See explanatory notes on the reverse of this sheet.

Eastern Turkey Mission. ANNUAL TABULAR VIEW for the Year ending December 31, 1892 (State when the year ends.)

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

Names of Stations and Out-Stations. (In Alphabetical Order.)	When begun.	Missionaries and Assistants. American. Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Native. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	Preaching. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Stations (including Out-Stations).	Churches. No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Education. Theological Schools.	Students.	College, Boarding, and High Schools. For Boys.	Pupils.	For Girls.	Pupils.	Common Schools. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	Payments by the People. For Preaching.	For Building and Repairs (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.	Remarks.
Garmuri										1		1		1	120	80	150													1	38	7	5	50		300	380	50	90	820	
Haldan									1	1		2		1	35	30	40			4	2		7							1	30	4	4	38	300	120			50	470	
Harabig										1		1		1	25	25	30																				150		50	200	
Hoh									1	1	1	3		1	120	120	200			30	16		40							1	40	12	30	82	700	180	300	20	100	1300	
Horose														1	60	60	75																						100	100	
Kailoo														1	15	15	20																		100		100			200	
Keghvank										1		1		1	50	50	75													1	17	13		30	240		440			680	
Keserik									1	2	1	4		1	200	100	150			14	6		16							2	80	90		170	1950		840	180	120	3090	
Kileseh										1		1		1	75	75	90			30	14		34							1	24	6		30	200		200		50	450	
Moori										1		1		1	30	30	40													1	10	6		16			200			200	
Moorinik										1		1		1	60	60	80			14	6		16							1	15	20		35	320	6500	240	300	300	7660	
Pozvon Oba									1	1		2		1	100	100	140			28	12		33							1	40	11	5	56	1200		600	100	100	2000	
Peri									1	1		3		1	80	50	120			15	8		18							2	22	35	20	77	120		600	80	100	900	
Pertag									1			1		1	40	40	60													1	14	6	10	30			300	50	50	400	
Sarpsoli										1		1		1	35	35	45													1	16	10		26			240		60	300	
Sarakamish										1		1		1	100	75	120													1	24	2		26	60		720		50	830	
Shuhaji										1		1		1	100	90	120													1	26	12		38	50	1000	720		120	1890	
Shuntil														1			30																									
Tul										1		1		1	60	60	75			15	4		17							1	16	8		24	480				100	580	
Vakshin														1	20	20	35																									
Yeghiki									1	1	1	3		1	120	100	130													2	36	34		70	900		120	100	100	1220	
Yertmenik										1		1		1	40	40	50																		200				50	250	
Euphrates College																									College & Property						~~34~~	~~37~~		71		Income fr. Tuition &c						
Departments.										25		25													2	56	2	31	6	212	164		463			32215		52586	Income fr. Board		
																										34		37					71						84810		
									7	18	4	29		22	1485	1255	1879			150	18		180							19	445	279	74	798	6820	8100	6150	880	1580	23540	
In the summary of each mission give here the number of Out-Stations									7	43	4	54		22	1485	1255	1875			150	18		181			2	90	2	68	25	691	479	74	1342	1820	8100	28365	880	54186	108351	
GRAND TOTAL		5		5	6	16	17	22	104	22	166	182		61	7565	6080	10727		26	1795	919	92	2941	1	12	8	228	2	82	76	2170	1521	679	4647	60488	45900	67054	8916	79580	261938	Pastors.

* 2,420. 1,836. 2,683. 357. 3,184. 10,450 sellers.

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Tab. View

Harpoot

Dec. 31, '92.

Harpoot Station of Central Turkey

Tabular View of Contributions

Year ending Dec. 31, 1892

Filed June 23, 1893

NOTES AND SUGGESTIONS.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

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3. "Other preachers" should include catechists, and such helpers as are frequently engaged in preaching. Count no person twice.

4. Places for stated preaching should include places where services are regularly held, whether there are church buildings or not.

5. "Adherents" means church members *plus* all others, whether children or adults, who are under Christian instruction, or are recognized as belonging to the Christian community.

6. "Population within limits of the station" is an important item, though often the report can only be an estimate. It is desirable to know how many people are within reach of the station and mission. The question is often asked: "What is the population within your field of operation?"

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B. C. F. M.

N.B. See explanatory notes on the reverse of this sheet.

Eastern Turkey Mission. ANNUAL TABULAR VIEW for the Year ending December 31. 1892. (State when the year ends.)

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

Names of Stations and Out-Stations. (In Alphabetical Order.)	Missionaries and Assistants.													Preaching.					Churches.					Education.											Payments by the People.						Remarks.
		American.						Native.																	College, Boarding, and High Schools.				Common Schools.												
	When begun.	Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within Limits of Station (including Out-Stations).	No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Theological Schools.	Students.	For Boys.	Pupils.	For Girls.	Pupils.	Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	For Preaching.	For Building and Repairs (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.	
Aintab with Out-stations	1858	3			3	2	8	1	4	31	8	39	47	18	1095	295	1377	300000	2	250	97	8	313			1	35	1	40	27	660	340	32	1107	8278	13	677	7	150	11225	
Aroom with Out-stations	1839	3			3		6	5	6	25	4	40	46	30	1384	788	2014	170000	10	358	153	6	439			2	15	1	15	23	370	284	1	655	8491	108	290	100	63	10952	
Erzerum with Out-stations	1855	5			5	6	16	17	22	105	22	166	182	61	7565	6080	10727		26	1795	919	92	2941	1	12	8	228	3	82	76	2110	1521	67	4632	2420	1836	2683	357	3184	10480	
Marsovan with Out-stations	1856	3	1		4	2	10	5	9	26	9	49	59	20	1182	800	2306	972900	6	376	143	17	543	1		1	41	1	25	23	643	312	310	1331	666	136	292	33	559	1686	
Tokat with Out-stations	1872	2	0	0	2	3	7		3	13	5	21	28	4	258	190	439	200000	1	56	17	8	69			1	50	1	40	4	50	110		200	45		153	25	15	238	
In the summary of each mission give here the *number* of Out-Stations =	133																																								
GRAND TOTAL		16	1		17	13	47	28	44	200	43	315	362	133	1445	8153	16863		45	2835	1329	126	4305	2	12	13	367	7	202	153	3833	2452	102	7975	3900	2093	4095	522	3971	14581	

Hartford, May 19. 1893.

N. H. Barnum
Stated Clerk.

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Tab. View
Summary
Dec. 31, '92.

Tabular Yearly Statement
Year ending Dec. 31, 1892.
Received from Mission Secretary, Jan. 11, 1893.

NOTES AND SUGGESTIONS.

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1.

Estimates of Eastern Turkey Mission for 1894.

Bitlis Station.					People.	Board.
I. General Work. Salaries of Missionaries.						
G. C. Knapp,				16250.		
R. M. Cole,	18000 + 2500 rent,			20000.		
G. P. Knapp,	15000 + 2000 "			17000.		53250
Native Agency.						
Evangelist,	Hagop K.,	(300),		3600.		
Derkevank,	Hohannes,	(150) 81/100,	342.	1458.		
Dzughag,	Trikore,	(250) 324/375,	408.	2592.		
Havadorik,	Arpiar,	(250) 99/125,	624.	2376.		
Kooltig,	Hosep,	(250) 207/250,	516.	2484.		
Leeg, 6 mos.,	Satiak,	(140) 6/70,	108.	732.		
Moosh,	Hagop M.,	(275) 10/11,	300.	3000.		
Perkhoos,	Nerses,	(175) 149/175,	312.	1788.		
Sheikhaoob,	Hatchig,	(280) 239/280,	492.	2868.		
Nookh,	Mompfrey,	(130) 113/130,	204.	1356.		
Yonjaloo,	Sarkis,	(225) 22/25,	324.	2376.	3630	24620
Colportage,						500
					3630	25130
Education. High School for Boys.						
Teacher,	Armenag S.,	(320) 9/10,	384.	3456.		
"	Hohannes,	(150) 9/10,	180.	1620.		
"	Armenag S.,	(120) 1/3,	960.	480.		
Expenses of 15 Boarders,		11/26,	2250.	1650.		
Fuel, 800; Lights, 200; Service, 1200;				2200.	3774	9406
Common Schools.						
Bitlis, First,	Semone,	(220) 153/220,	804.	1836.		
" Head Ward,	Mompfrey,	(150) 5/6,	300.	1500.		
Moosh, 6 mos.,	Sarkis,	(90),		540.		
Sheikhaoob, "	Hosep,	(80),		480.	1104	4356
Total for Education,					4878	13762

Estimates of E. A. Mission for 1894. Bitlis Station, 2.

			People	Board.
Miscellaneous. Repairs & Taxes,		500.		
Summer Residence, 500; Touring, 1000;		1500.		
Medical Expenses, 600; Postage, 300.		900.		2900
II. Special Work for Women.				
Salaries of Assistant Missionaries.				
The Misses Ely, 7500; Grace H. Knapp, 7500.				15000
Education. High School for Girls.				
Teacher, Supahee, (100) 5/6,	200.	1000.		
" Shoeen, (100) 5/6,	200.	1000.		
Aid to 20 Boarders, 1/4,	3900.	1300.		
Summer quarters,		400.		
Service, 600; Fuel & lights, 800,		1400.		
Intermediate Department,	1800.		6100	5100
Miscellaneous. Touring, 1000; Postage, 54.				1054
Total for Work for Women,			6100	61 54
III. Contingents. A. Preferred.				
School, Aghagh, 6 mos., Karakeun, (100) 9/10,	60.	540.		
" Khundzorkin, " Aram, (100) 43/50,	84.	516.		
" Kooltig, " Arakel, (80),		480.		
" Mogoonk, " Melek, (80) 7/8,	60.	420.		
" Popshen, " Hosep, (100) 43/50,	84.	516.		
Aid to 15 more Boarders, Boys' H. S., 1/26,	2250.	1650.	2538	4122
Repairs & Taxes, additional,		1000.		
Touring, "		5000.		
Colportage, "		1000.		
Medical Expenses, "		800.		
Summer Residence, "		400.		
Postage, "		225.		8425
Carried forward,			2538	12547

All the Contingents are in order of relative importance.

Estimates of E. A. Mission for 1894. Bitlis Station, 3.

			People.	Board.
Preferred Contingent. Brought forward,			2538	12545
Work for Women.				
Three Hand Schools, Bitlis, 1/10,	1800.	200.		
Aid to 20 snow Boarders, Girls' H. S., 5/13,	3200.	2000.		
Moosh School, Sosay, (90),		1080.		
" rent of house for school & lady missy,		500.		
Touring, additional,		1500.		
Postage, "		96.		
Bible Women, Bitlis, Anna, (30) 5/6,	60.	300.		
" Salvine, (40),		480.		
Kooltig, Zimrût, (100) 9/10,	120.	1080.		
Akhlat, Catechist, (140),		1680.		
Navadorik, Hiramoosh,		80.		
Moosh, Yooghapee,		200.		
Mogoonk, Lamagam,		60.	5180	9256
General Work. Winter Helpers for 6 mos.				
Saak, Asbadoort, (120) 13/15,	96.	624.		
Sporgoonk, Hosep, (150) 13/15,	120.	780.		
Hant, Sartan, (80) 15/16,	30.	450.		
Sundry Assistants,		400.	246	2254
Total Preferred Contingent,			7964	24055

Contingents. B. Secondary.

Grant in Aid, Bitlis Head Hand School Building,		7500.		
" " " 2d chapel, 13/17,	4000.	13000.		
" " Moosh, Missy residence,		20000.		
Repairs, Bitlis Boys' School,		2500.		
Grant in Aid, Sheikhaoob, Parsonage, 25/31,	1200.	5000.		
" " Kooltig, " 25/31,	1200.	5000.		
" " Dzughag, " & school, 25/31,	1200.	5000.		
Repairs, Bitlis Girls' School,		1500.		
Grant in Aid, Kooltig, rooms for Bible Woman & girls' School,		2500.		
Carried forward,			7600	62000

Estimates of E. A. Mission for 1894. Bitlis Station, 4.

		People.	Board.
Secondary Contingent. Brought forward,		7600	62000
Touring, additional,	1000.		
Repairs & Taxes, "	1000.		
Summer Residence, "	600.		
Medical Expenses, "	500.		
Postage, "	175.		
Grant in Aid, Leez, Chapel, School, & Parsonage, 1/4,	500. 5000.		
" " Perkhoos, enlargement, 1/4,	1000. 3000.		
Missionary Summer residence, Bitlis,	3000.	1500	11000
Total Secondary Contingent,		9100	76275

Summary.

	People.	Board.
Native Agency,	3630	25130
Education,	4878	13762
Miscellaneous,		2900
Work for Women,	6100	6154
Total Regular Est. except Miss. Sals.	14608	47946
" Missionary Salaries,		68250
" Regular Estimates,		116196
Contingents Preferred,	7964	24050
" Secondary,	9100	76275
Grand Total Asked,		216526

In the following table Missionary Salaries & Grants in Aid are excluded.

	Regular.	Contingent.	Total.	Regular Est. what % of Tot.
Estimate for Gen. Work,	41792.	23574.	65366	64+
" " W. for W.,	6154.	10756.	16910	37-
Totals,	47946.	34330.	82276	58+

	Gen. Work.	W. for W.,	Grants in Aid.
Regular Estimate,	41792.	6154.	
Preferred Contingent,	14799.	9256.	
Secondary "	8775.	1500.	66000.
Totals,	65366.	16910.	66000.

Estimates of E. A. Mission for 1894. Erzrum Station, 1.

Erzrum Station.

				People.	Board.
I. General Work. - Salaries of Missionaries.					
H. N. Chambers,	18750 + 2500 rent,		21250.		
D. H. Macallum,	18750 + 2500 "		21250.		
D. A. Richardson,	18000 + 2500 "		20500.		63000
Native Agency. Churches.					
Erzrum,	Krikore,	(500)1/3,	4000. 2000.		
Echmiadzin,	Saraidarian,	(200)1/4,	1800. 600.		
Erzingan,	Yazijian,	(400)5/8,	1800. 3000.		
Kemakh,	Harutunian,	(300)17/36,	1900. 1700.		
Khanoos, Evang.	Karahadian,	(200),	2400.		
Passin, "	Avdisian,	(200),	2400.	9500	12100
Preaching Places.					
Turkey. Khanoos-Bert,	Hovivian,	(175)6/7,	300. 1800.		
Russia. Caucasus Evang.,	Zohrab,	(250),	3000.		
Houlijan,	Hagopo,	(150)1/3,	1200. 600.		
Karakalla,	Yenook,	(250)1/2,	1500. 1500.		
Samaghar,	Calustian,	(300)2/3,	1200. 2400.	4200	9300
Colportage,					3000
	Total for Native Agency,			13700	24400
Education.	Two pupils at Kharput,			400	1600
High Schools. - Erzrum,	Gargorian,	(300)5/6,	600. 3000.		
	Turkish Schr.	(100)1/2,	600. 600.		
	Incidentals,		500.		
Erzingan,	Matteos,	(200)3/4,	600. 1800.	1800	5900
Common Schools.					
Hazarik,	8 mos.,	(200)9/16,	700. 900.		
Komatsor,	6 "	(125)3/5,	300. 450.		
Pakarich,		(125)7/15,	800. 700.		
Samaghar,	Ivanoff,	(500)3/5,	2400. 2400. part.	4200	4450
	Total for Education,			6400	11950

Estimates of E. A. Mission for 1894. Erzrûm Station, 2.

			People.	Board.
Miscellaneous. Touring,		5000.		
Medical Expenses, 1000; Taxes, 2500;		3500.		
Repairs, 1000; Postage, 479;		1479.		9979
II Special.— Work for Women.				
Native Agency. Bible Readers.				
Erzingan, Azaidzan, (50),		600.		
Heramik, Hripsima, (50),		600.		
Khanoos-Pert, Haigaroosh, (75),		900.		2100
Education. High School for Girls.				
First Teacher, Ellmas, (200) 3/4	600.	1800.		
Armenian " (100),		1200.	600	3000
Erzrûm Common School, Efpraxia, (100),		1200.		
" Primary " Azniv, (100) 1/2,	600.	600.		
" Kindergarten, Zaroohi, (100) 3/4,	300.	900.		
Erzingan Common School, Anna, (100),		1200.		
Heramik " " (50),		600.	900	4500
Total Work for Women,			1500	9600
III. Contingents. A. Preferred.				
Kozloo preacher, Hosep, (175) 5/7,	600.	1500.		
Erzrûm 2d teacher, Garabed, (150),		1800.		
" 14 Boarders, Boys' H. S.,	3600.	4000.		
" Fuel & lights, " additional,		500.		
Grant in Aid, Rebuilding Hagarik chapel, 1/3,	4000.	2000.		
Cheermek preacher, (200) 3/4,	600.	1800.		
Touring, additional,		5200.		
Summer residence Missionaries,		2000.	8800	18800
Erzrûm, 12 Boarders, Girls' H. S.,	1000.	5000.		
" Fuel & lights, "		1000.		
Female pupil, Smyrna Kindergarten,		1000.		
Carried forward,	1000.	7000.	8800	18800

All the contingents are in order of relative importance.

Estimates of E. A. Mission for 1894. Erzrum Station, 3.

			People.	Board.
Preferred Contingents, Brót fund,	1000.	7000.	8800	18800
Dodonran, Girls' School,		600.		
Pakerich, " "		600.	1000	8200
Elpis, Boys' "	150.	300.		
Heranik, " "	300.	450.		
Little Chenrmeh, " "	200.	200.	650	950
Total Preferred Contingents,			10450	27950

Contingents. B. Secondary.

3 more Boarders, Boys' High School,		1500.		
Samaghar School, additional,		1200.		
Postage, "		521.		
Miss'y travling expenses to Erzingan,		1000.		
Passin evangelist, additional,		600.		
Hagarik Boys' School, "		600.		
Elpis " " "	150.	300.		
Aranganoty preacher,	300.	300.		
Dodonran Boys' School,		900.		
Grant in aid, Dodonran Chapel repairs,		400.		
Male Helpers' travelling expenses,	600.	2000.		
Kurtabag Boys' School,	600.	600.	1650	9921
2 female pupils at Kharput,		1600.		
Bible Woman, Karakalla,	900.	900.		
Female Helpers' travelling expenses,		1000.		
5 more Boarders, Girls' High School,		2500.		
Grant in aid, to finish Erzingan chapel,	4500.	3000.		
" " Keurpalu school "	4000.	2000.		
" " Samaghar Chapel,	4000.	2000.		
" " Parkid "	2000.	500.		
Erzrum Miss'y Premises, addition,		20000.		
Grant in aid, Erzrum Chapel,	50000.	150000.		
" " Samaghar High School,		20000.	64500	197500
Total Secondary Contingents,			67050	213421

Estimates of E. A. Mission for 1894. Erzrûm, 4 - Kharput, 1.

Summary.	People.	Board.
Native Agency,	13700	24400
Education,	6400	11950
Miscellaneous,		9971
Work for Women,	1500	9600
Notal Regular Est. except Miss. Salaries,	21600	55921
" Missionary Salaries,		63000
" Regular Estimates,		118921
Contingents, Preferred,	10450	27950
" Secondary,	67050	213421
Grand Notal Asked,		360300

In the following table Miss'y Salaries & Grants in Aid are Exclud

	Regular.	Contingent	Notal.	Regular Est what % of N
Estimate for Gen. Work,	46329.	27271.	73600.	63 -
" " W. for W.,	9600.	14200.	23800.	40 +
Notals,	55929.	41471.	97400.	57 +

	Gen. Work.	Work for W.	Grants in Aid.
Regular Estimate,	46329.	9600.	
Preferred Contingent,	17750.	8200.	2000.
Secondary "	9521.	6000.	197900.
Notals,	73600.	23800.	199900.

Kharput Station.

I. General Work. Salaries of Missionaries.

O. P. Allen,	16250 + 2500 rent,	18750.	
H. N. Barnum,	18000 + 2500 "	20500.	
J. N. Browne,	18000 + 2500 "	20500.	59750

Estimates of E. A. Mission for 1894. Kharput Station, 2.

Native Agency.	Churches.		People.	Board.
Aghun,	Garabed,	(250) 1/2,	1500.	1500.
Arabkir,	Melcon,	(300) 5/12,	2100.	1500.
Arghuni,	Kaloued,	(250) 1/2,	1500.	1500.
Chemishgezek,	Garabed,	(300) 1/2,	1800.	1800.
Choonkoosh,	Sarkis,	(400),	4800.	
Diarbekir,		(350),	4200.	
Egin,	Kavme,	(350) 5/14,	2700.	1500.
Zeghi,	Armenag,	(300) 5/12,	2100.	1500.
Habooshi,	Hagop,	(200),	2400.	
Haine,	Stepan,	(200),	2400.	
Harput, E.,	Giragos,		5000.	
" W.	Hagop,		5000.	
Hoeli,	Astadur,	(250),	3000.	
Hoghi,	Hohannes,	(250) 1/2,	1500.	1500.
Hulakegh,	Boghos,	(250) 2/5,	1800.	1200.
Husenik,	Astadur	(500),	6000.	
Ichme,	Krikor,	(200),	2400.	
Malatia,	Mardiros,	(400),	4800.	
Mashgerd,	Bedros,	(250) 2/5,	1800.	1200.
Mezere,	Hohannes,	(500) 2/5,	3600.	2400.
Palu,	Shagaros,	(300) 5/12,	2100.	1500.
Perchenj,	Bedros Garabed,	(300) 5/12,	2100.	1500.
Shepik,	Mardiros,	(250) 3/5,	1200.	1800.
Semran,	Mardiros,	(250) 3/10,	2100.	900.
			67900	21300
Preaching Places.				
Aghunsik,	Hagop,	(175) 12/65,	1380.	720.
Dimtsik,	Pilibos,	(200) 1/2,	1200.	1200.
Bizmishen,	Giragos,	(200) 1/2,	1200.	1200.
Chermook,	Hohannes,	(250) 2/5,	1800.	1200.
Dibne,	Ghougas,	(150) 4/5,	360.	1440.
Garmuri,	Baghdasar,	(200) 1/2,	1200.	1200.
	Carried forward,		7140.	6960.
			67900	21300.

Estimates of E. A. Mission for 1894. Kharput Station, S.

					People.	Board.
Native Agency.		Brot forward,	7140.	6960.	67900	21300
Hoh,	Mukhtar,	(250) 3/5,	1200.	1800.		
Keserik,	Doros,	(250) 2/5,	1800.	1200.		
Zidji,	Avedis,	(250) 4/5,	600.	2400.		
Mosnik,	Durtad,	(250) 4/5,	600.	2400.		
Ogoon Oba,	Hohannes,	(200) 1/2,	1200.	1200.		
Peri,	Astadour,	(250) 3/5,	1200.	1800.		
Shukhagi,	Hnigag,	(250) 3/5,	1200.	1800.		
Yeghiki,	Bahag,	(225) 5/9,	1200.	1500.	16140	2106
		Notab for Native Agency,			84040	42360

Education. College, Male Department.

For Board, ~~22215~~ 54811. Tuition, 22215. 77026

Common Schools.

Aghunsi, 6 mos.,		(100) 2/5,	360.	240.	
Arabkir,		(160) 3/8,	1200.	720.	
Arghuni,		(80) 3/8,	600.	360.	
Bignishen, 10 mos.,		(120) 1/3,	800.	400.	
Chemishgezek, 11 "		(100) 5/11,	600.	500.	
Choonkoosh,		(60),	720.		
Diarbekir,		(180),	2160.		
Eleghi,		(60) 11/36,	500.	220.	
Habooci,	6 mos.,	(100) 1/4,	450.	150.	
Haine,		(125),	1500.		
Harput E.,		(225) 7/9,	2100.	600.	
" W.,		(90) 5/18,	780.	300.	
Hoeli,	6 mos.,	(200),	1200.		
"	8 "	(75),	600.		
Hulakegh,	6 "	(100) 1/5,	480.	120.	
Husenik,		(140),	1680.		
"		(100),	1200.		
Ichme,		(150) 1/6,	1500.	300.	
		Carried forward,	18430.	3910.	77026

Estimates of E. S. Mission for 1894. Kharput Station, 4.

				People.	Board.
Education. Brot forward,		18430.	3910.	77026	
Keghvank, 8 mos.,	(100)1/4,	600.	200.		
Keserik, 10 "	(120)1/4,	900.	300.		
Malatia,	(120)1/2,	720.	720.		
"	(80)1/2,	480.	480.		
Megere,	(100)1/3,	800.	400.		
Ozgoon Oba, 6 mos.,	(65)5/13,	240.	150.		
~~Pala~~,					
Perchenj,	(120)1/6,	1200.	240.		
Peri, 10 mos.,	(80)5/8,	300.	500.		
Semran, 10 "	(100)2/5,	600.	400.	24270	7300
Total for Education,				101296	7300

Miscellaneous.

Care & repair Mission houses, 1000; Taxes, 500; 1500.
" " Summer " 500; Housing 3500; 4000. 5500

II. Special Work for Women.

Salaries of Assistant Missionaries.

H. Seymour, 7500; E. G. Atheler, 7500; 15000.
M. E. Barnum, 7500; A. J. Allen, 7500; 15000. 30000

Education. Common Schools.

Arabkir,	(150)1/3,	1200.	600.
Bizmishen, 6 mos.,	~~(150)~~ (90) 4/9,	300.	240.
Choonkoosh,	(120)3/8,	900.	540.
Diarbekir,	(150),	1800.	
Keghi,	(90) 4/9,	600.	480.
Haboosi, 5 mos.,	(90) 4/9,	250.	200.
Haine, 10 "	(100)1/4,	750.	250.
Harput E.,	(150)7/15,	960.	840.
" " asst.,	(120)5/12,	840.	600.
Carried forward,		7600.	3750.

Estimates of E. A. Mission for 1894. Kharput Station, 5.

				People.	Board.
Education (K. for K.) Bro't fwd,			7600. 3750.		
Harput, E., Ass't,		(90) 4/9,	600. 480.		
" " "		(75) 1/3,	600. 300.		
" " "		(60) 5/12,	420. 300.		
Hoeli,	8 mos.,	(100) 2/3,	500. 300.		
Husenik,		(180),	2160.		
Echme,		(90) 1/3,	720. 360.		
Kezerik,		(120) 1/3,	960. 480.		
Malatia,		(120) 4/9,	800. 640.		
"		(90) 4/9,	600. 480.		
Mezere,		(150) 2/5,	1080. 720.		
Palu,		(90) 4/9,	600. 480.		
Perchenj,		(105) 3/7,	720. 540		
Peri,	"	(125) 16/25,	540. 960.		
Semiran,	8 mos.,	(100) 3/8,	500. 300.		
Yeghiki,	5 "	(90) 4/9,	250. 200.	18650	10290
Miscellaneous.		Touring,			2385
		Total Work for Women,		18650	12675
III. Contingents. A. Preferred.					
Palu, Boys' School,		(150) 1/3,	1200. 600.		
Egin, Girls' "		(100) 5/13,	960. 600.	2160	1200
Additional for Care & repair Miss. Houses,			1000.		
" " Touring,			2000.		
" " Ladies' Touring,			1965.		
Medical Expenses,			800.		
Postage,			800.		
Colportage,			2500.		9060
High Schools for Boys.					
Arabkir,		(250) 2/5,	1800. 1200.		
Choonkoosh,		(180) 1/3,	1440. 720.		
		Carried forward,	3240. 1920.	2160	10260

Estimates of E. D. Mission for 1894. Kharput Station. 6.

				People.	Board.
Preferred Contingents. Brot fwd,		3240.	1920.	2160	10265
Diarbekir,	(300),	3600.			
Egin,	(300)1/3,	2400.	1200.		
Malatia,	(250)2/5,	1800.	1200.		
Mezere,	(250)2/5,	1800.	1200.	12840	5520
Work for Women. Bible Readers.					
Arabkir,	(60)3/4,	180.	540.		
"	(60)3/4,	180.	540.		
Bizmishen, 5 mos.,	(32)13/16,	30.	130.		
Choonkoosh,	(60)3/4,	180.	540.		
Diarbekir,	(80)3/4,	240.	720.		
"	(80)3/4,	240.	720.		
Habooai, 5 mos.,	(50)7/10,	75.	175.		
Harput, E.,	(80)3/4,	240.	720.		
" W.,	(80)3/4,	240.	720.		
" "	(80)3/4,	240.	720.		
Hoghi, 5 mos.,	(55)8/11,	75.	200.		
Hoh, 5 "	(40)3/4,	50.	150.		
Hulakegh, 5 "	(40)3/4,	50.	150.		
Malatia	(70)5/7,	240.	600.		
"	(60)2/3,	240.	480.		
Mezere,	(80)3/4,	240.	720.		
Palu,	(50)7/10,	180.	420.		
Peri,	(40)3/4,	120.	360.		
Perchenj, 6 mos.,	(50)7/10,	90.	210.	3130	8815
College, Arm. dept, 60 pupils, Board, 30000; Tuition, 10000.				40000	6000
Grant in Aid, Yeghiki Parsonage & School, 1/3,				6000	3000
Total Preferred Contingents,				58130	33600

Contingents. B. Secondary. Grants in Aid.			
Shepik Parsonage, 4/13,		4500.	2000.
Mezere Chapel & School, 9/20,		22000.	18000.
Carried over,		26500.	20000.

Estimates of E. N. Mission for 1894. Tharpüt Station, 7.

			People.	Board.
Secondary Contingents. Bröt fund,	26500.	20000.		
Peri Chapel, 2/5,	7500.	5000.		
Monnik " & School, 1/4,	9000.	3000.		
Chemishgezek Parsonage, 1/3,	2000.	1000.	45000	29000

Summary.

Native Agency,	84040	42360
Education,	101296	7300
Miscellaneous,		5500
Work for Women,	18650	12675
Total Regular Est. except Miss. Sals.	203986	67835
" Missionary Salaries,		89750
" Regular Estimates,		157585
Contingents, Preferred,	58130	33600
" Secondary,	45000	29000
Grand Total Asked,		220185

In the following table Miss'y Salaries & Grants in Aid are Excluded.

	Regular.	Contingent.	Total.	Regular Estimate what % of Total.
Estimate for Gen. Work,	55160.	13220.	68380.	81 -
" " W. for W.,	12675.	17380.	30055.	42 +
Totals,	67835.	30600.	98435.	69 -

	Gen. Work.	W. for W.,	Grants in Aid.
Regular Estimate,	55160.	12675.	
Preferred Contingent,	13220.	17380.	3000.
Secondary "			29000.
Totals,	68380.	30055.	32000.

Estimates of E. A. Mission for 1894. Mardin Station, 1.

Mardin Station.				People.	Board.
I. General Work. Salaries of Missionaries,					
A. N. Andrus,	16250 + 2500 rent,		18750.		
D. M. B. Atom,	16250 + 2500 "		18750.		
N. G. Dewey,	16250 + 2500 "		18750.		
G. A. Gates,	16250 + 2500 "		18750.		75000
Native Agency. Churches.					
Dariki,	Khudhersha'A.,	(150),	1800.		
Kutturbul,	Abosha Yakob,	(300) 5/12,	2100. 1500.		
Mardin,	Jurjis Hadaya,	(350),	4200.		
Midyat,	Melki Marina,	(325),	3900.		
Sirt,	Hanna Sehda,	(250) 11/20,	1650. 1350.	13650	2850
Preaching Places.					
Amas & Bati,	Eshak Jurjis,	(200) 4/5,	480. 1920.		
Azakh,	Besharah Melki,	(250) 21/25,	480. 2520.		
Benabeb,	Mukdasy Melki,	(200) 7/8,	300. 2100.		
Goeli,	Hanoosh Ibrahim,	(150) 3/5,	720. 1080.		
Hassan Kafe,	Mirza Dinho,	(150) 5/6,	300. 1500.		
Kerboran,	Shimar Ibrahim,	(200) 3/20,	840. 1560.		
Zas,	'Abd Allah Behnam,	(80),	960.	3120	11640
Bible Reader.					
Sirt,	Butrus Sawa Yeshua,	(110) 10/11,		120	1200
Colportage,	1/3,				1850
	Total for Native Agency,			16890	17540
Education.	Theol. Sem., Ass't Teacher, Yusef,				4500
High School for Boys.					
Head Teacher,	'Abd el Ahad Syuer,	(400),	4800.		
Turkish "	Hanna Chukkyan,	(300),	3600.		
Prep. Dept., "	Selim Hanno,	(200),	2400.		
Aid for 5 Boarders,		(500) 1/2,	1250. 1250.	1250	12050
	Carried forward,			1250	16550

Estimates of E. P. Mission for 1894. Mardin Station, 2.

					People.	Board.
Education.	Common Schools.		Brot forward,		1250	16550
Azakh,	Aratin Murad,	(85) 15/17,	120.	900.		
Goeli, 8 mos.,	Nejib Kus Eshak,	(50) 4/5,	80.	320.		
Hassan Kafe,	Musa Elyas,	(65) 2/3,	60.	720.		
Tarabash 8 mos.,	Daniel Elo,	(100) 1/2,	400.	400.		
Tulleth,	Yusef Stefan,	(100) 4/5,	240.	960.		
Mardin,	Elyas 'Ashu,	(100),	1200.			
Midyat,	Emmanuel K.,	(120) 9/10,	144.	1296.		
Sert,	Selim Ohan,	(150) 1/2,	900.	900.	3144	5496
	Notals for Education,				4394	22046
Miscellaneous,		Touring,		2113.		
Taxes, Mardin, 1400; Taxes, Midyat, 200.				1600.		3713
II. Special Work for Women.						
Salary of Assistant Missionary.		C. H. Pratt,				7500
Native Agency.	Bible Readers.					
Mardin,	Neelie Hadaya,	(70) 2/3,	280.	560.		
Midyat,	Ellet 'Abdullah,	(100) 5/6,	200.	1000.	480	1560
Education.	High School for Girls.					
Ass't teacher,	Antone 'Abd el Ahad,	(300),		3600.		
" "	Susan Eliya, 9 mos.	(100),		900.		
" "	Sara Jurjis, "	(60),		540.		
Aid for 10 Boarders,		(300) 2/3,	1000.	2000.	1000	7040
	Common Schools.					
Azakh,	Baygee Khumas,	(50) 9/10,	60.	540.		
Ka'abe, 10 mos.,	Miriam Yakob,	(50) 9/10,	50.	450.		
Mardin,	Helikat Antone,	(70),	840.			
"	Nejidat 'Ashu,	(50),	600.			
" East Side,	Hubbo Khacho,	(50),		600.		
	Carried forward,		1550.	1590.	1480	8600

Estimates of E. J. Mission for 1894. Mardin Station, 3.

				People.	Board.
Education. (N. for N.) Brought fwd,		1550.	1590.	1480	5600
Midyat,	Teelie Hanna,	(70) 5/7,	120. 720.		
Sert,	Sarat Hanoosh,	(80) 3/4,	240. 720.	1910	3030
Miscellaneous.	Touring,				1000
	Total Work for Women,			3390	12630

III. Contingents. A. Preferred.

Itinerant Preacher, Boulos B., (200),			2400.	
Boys' School, Kerboran, Israel R., (85) 10/17, 9 mos.,		180.	585.	
" " Jeziret, Musa H., (200),			2400.	
Aid for 15 more Boarders, Boys' H. S., 1/2,		3750.	3750.	
" " 10 " " Girls' " 2/3,		1000.	2000.	
Asst teacher, Sert, Stasey B., (60) 5/6,		120.	600.	
Girls' School, Dariki, Susan K., (65),			780.	
Pastor church, Karabash, Hanoosh, (150) 1/2,		900.	900.	
Boys' School, Kalaat, Yusef S., (80) 3/4,		240.	720.	
" " Bati, Shemoon, (60) 5/6, 6 mos.,		60.	300.	
" " Amas, Mekko G., (60), "			360.	
Additional for Touring,			1887.	
" " " ladies',			1000.	
Preacher, Nisibin, Elyas Y., (175),			2100.	
" Deb Emin, Jurjis, (95),			1140.	
Aid for 5 Theol. Students, (500),			2500.	
Boys' School, Kutturbub, Yakob, (100) 7/10, 10 mos.,		300.	700.	
Bible Reader, Midyat, Shaik., (120) 5/6,		200.	1000.	
Preacher, Erdie, Shemoon, (100) 4/5,		240.	960.	
Additional for Colportage, 1/3,			1250.	
Girls' School, Monsureyat, Hanee, (60) 9/10,		72.	648.	7062 27980

Contingents. B. Secondary.

Bible Reader, Mardin, Gibrail, (45) 2/3,		180.	360.	
Carried forward,		180.	360.	

Let the Contingents are in order of relative importance.

Estimates of E. A. Mission for 1894. Mardin Station, 4.

		People.	Board.
Contingents. Secondary, Brót fú'd, 180	360.		
Repairs of Mission Houses,	1000.		
Ass't for Mr. Andrus, Jurjis, (300),	2600.		
Postage,	800.		
Care of Mission House in Midyat,	360.		
Government Work,	500.		
Addition to Miss'y Premises, Mardin,	5500.		
Grant in aid, Midyat, Chapel, 1/4, 10000.	10000.		
" " Sert. Addition, 1/4, 7500.	2500.		
Missionary Residence, Mardin, for Mr. G., $2500.			$2500+
Grant in Aid, Mardin, Chapel, ?		17680	24620
IV. Special for 1893. Repair roof Miss'y residence.			5000

Summary.

	People.	Board.
Native Agency,	16890	17540
Education,	4394	22046
Miscellaneous,		3713
Work for Women,	3390	12630
Total Regular Est. except Miss. Salaries.	24674	55929
" Missionary Salaries,		82500
" Regular Estimates,		138429
Contingents, Preferred,	7062	27980 + $250
" Secondary,	17680	24620
Special for 1893.		5000
Grand Total Asked,		196029 + $250

In the following table miss'y salaries & Grants in Aid are excluded.

	Regular.	Conting.	Total.	Reg. % of Total.
Est. for Gen. Work,	43299.	30172.	73471.	59-
" W. for W.,	12630.	4428.	17058.	74+
Totals,	55929.	34600.	90529.	62-

	Gen. Work.	W. for W.	Grants in Aid
Reg. Est.	43299.	12630.	
Pref. Con.	23552.	4428.	
Sec. "	6620.		18000.
Totals,	73471.	17058.	18000.

Estimates of E. T. Mission for 1894. Van Station, 1.

Van Station.		People.	Board.
I. General Work. Salaries of Missionaries.			
A. S. Greene, 15000 + 2500 rent,	17500.		
H. N. Allen, 15000 + 2500 "	17500.		35000
Native Agency. Preachers.			
Agants, S. Ardyrunian, (200) 5/6, 400.	2000.		
Haigatsore, H. Keroosian, (175),	2100.		
Van, M. Baghdasarian, (325) 9/3, 1200.	2700.	1600	6800
Education. High School for Boys.			
Teachers, Nishan, (375), 4500.			
Simon, (170), 2040.			
Savit, (140), 1680.			
Ignadios, (140), 1680.			
Spirito, (130), 1560.			
Ohan, (65), 780.			
Fuel & care of rooms, 1000.	13240.	3240	10000
Common School, Van, Harootune, (150), 1800.			
Fuel, 150.	1950.	150	1800
Total for Education,		3390	11800
Miscellaneous. Touring, 2000; Postage, 517;	2517.		
Repairs Miss'y Premises, 2000; Taxes, 800.	2800.		5317
II. Special. Work for Women.			
Salaries of Assistant Missionaries.			
Miss Kimball, 7500; Miss Fraser, 7500.			15000
Native Agency. Bible Woman, Van, Nazloo, (100),			1200
Education. Boarding School for Girls.			
Carried forward,			1200

Estimates of E. A. Mission for 1894. Van Station, 2.

					People.	Board.
Education (K. for K.)				Brought forward,		1200
Teachers,	Hachadoor,	(150),	1800.			
	Hamas, "	(110),	1210.			
	Aghame, "	(90),	990.			
	Sateng, "	(75),	825. 4825.	1525. 3300.		
Services, 1600; Fuel & lights, 1000,				2600.		
Aid for 10 Boarders, (300) 1/2,				1500. 1500.	3025	7400
				Total for Work for Women,	3025	8600

III. Contingents. A. Preferred.

Additional for Postage,				383.		
" " Touring,				500.		
" " 10 Boarders, Boys' H. S. (1/2),			2250.	2250.	2250	3133
Girls' School, Van,			480.	4000.		
" " " Boarding, 2 Asst Tchrs,			825.	825.		
Bible Woman, Agants,		(50),		600.		
" " Van,		(60),		720.	1305	6145
Three Colporters, 1/2,				2100.		
Pastor Van church,		(500) 4/5,	1200.	4800.	1200	6900
				Total for Preferred Contingent,	4755	16178

Be order of relative importance

Contingents. B. Secondary.

Preacher at Shaddakh,	(150),		1800

Summary.

Native Agency,	1600	6800
Education,	3390	11800
Miscellaneous,		5817
Work for Women,	3025	8600
Total Regular Est. except Miss. Sals.	8015	32517
" Missionary Salaries,		50000
" Regular Estimates, Carried forward,		82517

Estimates of E. A. Mission for 1894. Van, 3. General Summary.

	People.	Board.
Brought forward,		82517
Contingents, Preferred,	4755	16178
" Secondary,		1800
Grand Total Asked,		100495

In the following table Missionary Salaries are excluded.

	Regular.	Conting.	Total.	Reg. % of Total.		Gen. Work.	M. for M.
Est. for Gen. Work,	23917.	11833.	35750.	67-	Reg. Est.	23917.	8600.
" " M. for M.,	8600.	6145.	14745.	58+	Pref. Con.	10033.	6145.
Totals,	32517.	17978.	50495.	64+	Sec. "	1800.	
					Totals,	35750.	14745.

General Summary of Asked from the Board.

	General Work.	Mission Salaries.	Totals of Regular Est.	Contingents.	Grand Totals.
Bitlis,	47946.	68250.	116196.	100330.	216526.
Erzrûm,	55929.	63000.	118929.	241371.	360300.
Kharput,	67835.	89750.	157585.	62600.	220185.
Mardin,	55929.	82500.	138429.	57600.×	196029.
Van,	32517.	50000.	82517.	17978.	100495.
	260156.	353500.	613656.	479879.	1093535.

× Special for 1893 (5000) included. $2500 to be added, also to Grand Total.

The limit assigned for regular estimates, $27000 = 613636 p.
The regular estimates, as above, exceed the limit 20 p.

For Expenses of Annual Meeting, 1894, 10000.

Willis B. Dewey,
Chairman Finance Committee.

Bitlis, June, 1893.

Estimates. Eastern Turkey
1894
Filed Aug. 14, 1893

Copied

Estimates for Euphrates College for 1894.

Salary of President	1875-0
" Prof Melcon	7200
" " Garabedian	6000
" " Zenikijian	6000
" " Nahigian	6000
" Tutor Geshkian	5100
" " Bennéian	5100
" Teacher Arakian	3800
" " Barsamian	2500
" " Zulagian	2300
" " Hagi Rechid	1500
" " Kasabian	2250
" " Melcon	1900
" Assistant Pupils	2500
" Miss Bedrosian	1800
" Mrs Geghorian	1800
Amt. brought up	74500
Miss Jeremian	1300
" Boiajian	1200
" Haiajamian	1500
" Boghosian	1000
" Zelgelian	1600
" Yuldusian	1400
" Mahdesian	900
" Tashjian	900
" Menasian	900
Mrs Sohagian	1100
Assistant Pupils	3000
Premises	10000
Library & Apparatus	2000
Postage & incidentals	5000
Total	106300

H. A. Barnum.

Harpoot Aug. 30. 1893.

Euphrates College.

Estimates for 1894.

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Recd Sept. 25, 1893

A. B. C. F. M.

N. B. See explanatory notes on the reverse of this sheet.

Eastern Turkey Mission. ANNUAL TABU

[To be sent to the Mission Rooms, Boston, as soo

NAMES OF STATIONS AND OUT-STATIONS. (In Alphabetical Order.)	When begun.	MISSIONARIES AND ASSISTANTS. AMERICAN. Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	NATIVE. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	PREACHING. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Station (including Out-Stations).	CH No. of Churches.	Members.	Of whom are
Erzroom	1839	3			3		6		1	10	1	12	18	1	250	275	300	1330000	1	75	4
Chevermek	1853									1		1		1	25		105			8	
Eilpis	1864									1		1		1	20		14			2	
Erzingan	1880								1	3	2	6		1	100	70	130		1	17	1
Hazarik	1875									1		1		1	50		60			14	
Heramik	1855							1		1		2		1	100	90	205		1	12	
Khasdor	1883								1			1		1	30		40			3	
Komatzor	1855									1		1		1	20		75				
Kozloo	1880								1			1		1	40		75			2	
Pakarich	1875							1		1		2		1	100		106		1	16	
Pert-Khanoos	1883									1		1		1	40	30	50				
Todoveran	1860							1		1		2		1	60		70		1	26	
Erivan	1886													1	8		9			6	
Etchmiadzin	1883							1		1		2		1	35		39			22	
Franganotz	1885									1		1		1	20		21			11	
Gosh	1892													1	12		12			4	
Haji Khara	1886													1	8		8			5	
Haulijan	1880								1			1		1	42	24	40			22	
Karakalla	1882								1	1		2		1	61	26	116		1	34	
Kara	1889										1	1		1	~~45~~ 80	~~16~~	50			26	
Kurpalu	1885										1	1		1	45	16	43			12	
Samaghar	1873								1	2	1	4		1	70	50	73		1	17	
Shushi	1889								1			1		1	30		80			30	
In the summary of each mission give here the *number* of Out-Stations																					
GRAND TOTAL		3			3		6	4	8	25	7	44	50	23	1196	581	1721		7	364	

ABULAR VIEW for the Year ending ~~January 1 1894~~ December 31 1893 (State when the year ends.)

, as soon as practicable after the close of the year.]

CHURCHES.				EDUCATION.											PAYMENTS BY THE PEOPLE.						REMARKS.
	Of whom are Women.	Received on Confession.	Whole Number from the First.	Theological Schools.	Students.	COLLEGE, BOARDING, AND HIGH SCHOOLS. For Boys.	Pupils.	For Girls.	Pupils.	COMMON SCHOOLS. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	For Preaching.	For Building and Repairs (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.	
5	43	1	135			1	29	1	48	6	63	62		202	4057½		4094	2069	1474½	11685	
8	3		21							1	30	20		50			150		75	225	
2			2							1	10	10		20			50			50	
7	12	5	17			1	20			1	40	50		110	1500	1500	1200	300	900	5400	
4	9		14							1	15	10		25	500		400			900	
2	6		21							1	25	20		45			400		100	500	
3			3																		
										1	25	10		35			300			300	
2	1		3							1	12	8		20	200				50	250	
6	11		20							1	32	35		67	911		300			1211	
										1	16	14		30			300		50	350	
6	9	7	35							1	55	15		70	330		200		240	770	
6	1		6												300				250	550	
22	9		27												900				290	1190	
1	4	1	13												150				150	300	
4	1	4	4																65	65	
5	1	1	6												65				75	140	
22	10	2	25												425				125	550	
4	13	6	37							1	30	15		45	1440		2750		375	4565	
6	8		26																		
2	5	3	16												375				250	625	
7	6	1	21							2	60	30		90	1750		2750		565	5065	
0	10		30												6000					6000	
4	162	31	482			2	49	1	48	19	413	299		809	18903½	1500	12894	2369	5034½	40691	liras piastres

F. W. Macallum
Station Clerk.

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Tab. View
Erzroom
Dec. 31, '93.

1893

Tabular View Erzroom Station
For year ending Dec. 31-1893
Rec'd June 19-1894

NOTES AND SUGGESTIONS.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

2. Missionaries, though absent from their stations, are to be reported.

3. "Other preachers" should include catechists, and such helpers as are frequently engaged in preaching. Count no person twice.

4. Places for stated preaching should include places where services are regularly held, whether there are church buildings or not.

5. "Adherents" means church members *plus* all others, whether children or adults, who are under Christian instruction, or are recognized as belonging to the Christian community.

6. "Population within limits of the station" is an important item, though often the report can only be an estimate. It is desirable to know how many people are within reach of the station and mission. The question is often asked: "What is the population within your field of operation?"

7. The column "Others under Instruction" should give medical students, members of station classes not reported in Theological schools, and all under private instruction.

8. Under the general heading "Payments by the People" it will be well to include under the column for "Preaching" not merely the salaries of preachers, but such sums as are paid for rent, warming and lighting and care of rooms.

9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

10. Such missions as conduct a medical or a publication work will report the same on the Supplementary Blank provided for that purpose.

A. B. C. F. M.

N. B. See explanatory notes on the reverse of this sheet.

Eastern Turkey Mission. ANNUAL TABULA

[To be sent to the Mission Rooms, Boston, as soon as

NAMES OF STATIONS AND OUT-STATIONS. (In Alphabetical Order.)	MISSIONARIES AND ASSISTANTS.													PREACHING.					CHURC		
	When begun.	AMERICAN.						NATIVE.						Total American and Native.	Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Station (including Out-Stations).	No. of Churches.	Members.	Of whom are Women.
		Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.									
Bitlis with 21 outstations	1858	3			3	2	8	1	4	31	3	39	47	18	1095	295	1377	300000	2	250	97
Erzroom with 22 outstations	1839	3			3		6	4	8	25	7	44	50	23	1196	581	1721	1330000	7	364	162
Harpoot with 42 Outstations	1855	5 4			5	6	16	19	24	83	22	148	164	56	7260	5965	10660		26	1658	906
Mardin with 21 outstations	1856	3	1		4	2	10	5	7	34	6	52	62	21	1293	868	2362	81309	6	376	149
Van with 2 outstations	1872	3			3	2	8		3	15	3	21	29	4	275	195	445	200000	1	54	17
In the summary of each mission give here the *number* of Out-Stations	118																				
GRAND TOTAL		17 ~~16~~ ~~18~~ ~~17~~	1		17 ~~18~~	~~12~~ 15	48 50	29	46	188	41	304	352 354	122	11119	7904	16565 11	1911309	42	2702	1331

TABULAR VIEW for the Year ending December 31 1893 (State when the year ends.)

[..., as soon as practicable after the close of the year.]

CHURCHES.				EDUCATION.											PAYMENTS BY THE PEOPLE.						
Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Theological Schools.	Students.	COLLEGE, BOARDING, AND HIGH SCHOOLS. For Boys.	Pupils.	For Girls.	Pupils.	COMMON SCHOOLS. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	For Preaching.	For Building and Repairs (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.	REMARKS.
															$	$	$	$	$	$	
50	97	3	313			1	35	1	40	27	660	340	32	1107	278	13	677	7	150	1125	
4	162	31	482			2	49	1	48	19	413	299		809	836	66	572	105.60	224.40	1804 ~~1804~~	
58	906	82	2846	1	12	9	253	3	91	71	2007	1461	613	4447	3520	933	4184	722	3590	12949	
76	149	27	570	1	2	1	38	1	25	25	643	408	231	1347	613.52	142.47	460.47	43.70	403.07	1663.23	Board and tuition in H. Schs 303.80
54	17	5	74			1	45	1	45	4	85	115	40	330	57.30		164	13	14	248.30	
702	1331	148	4285	2	14	14	420	7	249	146	3808	2623	916	8040	5304.82	1154.47	6057.47	891.30	4381.47	17789.53	

Everroom, May 26, 1894. F. W. Mencallum, Stated Clerk.

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Tab. View
Summary
Dec. 31, '93.

Tab. View Eastern Turkey Mission
Year ending Dec. 31 1893
Rec'd June 19 - 94.

NOTES AND SUGGESTIONS.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

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9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

10. Such missions as conduct a medical or a publication work will report the same on the Supplementary Blank provided for that purpose.

E. T. Mission. Apportionment of Appropriations.

I. Table of Averages of Estimates.

General Work.	3 years, 1888-1890.	%	2 years, 1893-1894.	%	The first years.	%
Bitlis,	55433.	17¾	63949.	19¾	58805.	18¾
Erzrûm,	66789.	21½	80915.	25¼	72239.	23.
Kharput,	78427.	25.	71413.	22½	75621.	23½
Mardin,	82768.	26½	69968.	21½	77648.	24½
Van,	28985.	9¼	36280.	11.	31903.	10¼
Totals,	312402.	100.	322525.	100.	316216.	100.
Work for Women.						
Bitlis,	10770.	13½	15535.	15.	12676.	14.
Erzrûm,	18683.	23½	25450.	25.	21390.	24.
Kharput,	25453.	32.	31642.	31.	27929.	32.
Mardin,	17966.	22½	15645.	15.	17038.	19.
Van,	6527.	8½	14613.	14.	9561.	11.
Totals,	79399.	100.	102885.	100.	88594.	100.

II. Comparison of Apportionment at the Rate used in Estimates for 1895 with do. at the Proposed New Rate.

On a basis of $20000. Gen. Work $8260 = 187727 p. W. W. $4000 = 90909 p.

General Work.	Now.	%	Proposed.	%	Gain.	Loss.	Net Result.
Bitlis,	34730.	18½	33791.	18.		939.	
Erzrûm,	40361.	21½	39422.	21.		939.	
Kharput,	48809.	26.	46932.	25.		1877.	
Mardin,	40361.	21½	46932.	25.	6571.		
Van,	23466.	12½	20650.	11.		2816.	
Totals,	187727.	100.	187727.	100.	6571.	6571.	
Work for Women.							
Bitlis,	16818.	18½	16363.	18.		455.	1394. loss.
Erzrûm,	19545.	21½	20000.	22.	455.		484. "
Kharput,	23637.	26.	27273.	30.	3636.		1759. gain.
Mardin,	19545.	21½	16364.	18.		3181.	3390. "
Van,	11364.	12½	10909.	12.		455.	3271. "
	90909.	100.	90909.	100.	4091.	4091.	5149. 5149.

Mardin, June 8, 1894.

Willis G. Dewey.

East^n Turkey – Apportionment of Appropriations

Recd Aug. 6. 1894.

726
66
66.

Estimates of the Eastern Turkey Mission for 1895.

Bitlis Station.

I. General Work. Salaries of Missionaries.		People.	Board.
G. C. Knapp, (Rent, 1500, included)	16500.		
R. M. Coles, salary, 16500, – 1 child in America under 20 yrs., 2950 – 3 children in Bitlis between 7 & 14, 4950,	24400.		
G. P. Knapp, with 1 child under 7,	17325.		58225

General work A. B. C. F. M.

Native Agency – Churches.				
Bitlis, Kawnie Abdelk, (300),	3600.			
Havadorik, Arpeean, (225) 59/75,	576.	2124.	4176	2124
& Preaching Places.				
Derkevank, Hohannes, (150) 81/100,	342.	1458.		
Dzughag, Sarkis H., (200) 7/8,	300.	2100.		
Kooltig, Trikore, (225) 22/27,	500.	2200.		
Mogoonk, Hagop, (300) 11/12,	300.	3300.		
Moosh, Hagop M., (275) 10/11,	300.	3000.		
Perkhoos, Nerses, (155) 27/31,	240.	1620.		
Sheikhaoot, Khachig, (250) 26/30,	400	2600.		
Sookh, Mompsey, (130) 34/39,	200.	1360.	2582	17638
Total for Native Agency.			6758	19762

Education – High School for Boys.				
Teacher, Armenag, (320) 9/10,	384.	3456.		
" Simon, (220) 150/220,	804.	1836.		
" Int., Armenag, (120) 9/10,	144.	1296.		
Expenses of 15 Boarders, 11/26,	2250.	1650.		
Fuel, 800 – Lights, 200 – Service, 1200.		2200.	3582	10438
& Common Schools.				
Bitlis, Head Vard, Mompsey, (150) 7/90,	380.	1420.		
Moosh, 8 mos., Avedis, (100) 13/16,	150.	650.		
Sheikhaoot, 6 " Hagop, (50) 5/6,	50.	250.		
Kooltig, 6 " Bedros, (30) 7/9,	40.	140.	620	2460
Total for Education,			4202	12898

Estimates of the E. A. Mission for 1895. Bitlis Station, 2. Est

			People.	Board
Miscellaneous.				
Summer Residence, 170 – Touring, 1400 –				
Repairs + Taxes, 200 – Postage, 300 –				207
II. Special – Work for Women. Salaries of Ass't Missionaries				
The Misses Ely, 7500 / Grace H. Knapp, 7500 –				1500
Native Agency – Bible Readers.				
Akhlat, Catechist,	(140) 65/84,	300 – 1380 –		
Bitlis, Anna, for year, 300 – Selvy, do, 480 –		780 –		
Havadonk, Heramonsh, for year,		80 –		
Moosh, Yenghaper,	"	200 –		
Mogoonk, Zanagan,	"	60 –		
" Zimrout,	(100) 19/20,	60 – 1140 –	360	36
Education – High School for Girls.				
Teacher, Supahi,	(100) 11/12,	100 – 1100 –		
" Shoeen,	(100) 11/12,	100 – 1100 –		
Aid to 35 Boarders,	4/11,	7000 – 4000 –		
Service, 600 – Fuel + Lights, 800 –		1400 –		
Summer Residence,		500 –		
Intermediate Dept., Self-sup.,		1800 –	9000	81
Common Schools.				
Six Ward Schools, nearly self-sup.,		1200 – 200 –		
Moosh City, Sosay,	(90),	1080 –	1200	128
Miscellaneous.				
Rent of rooms for Lady Miss'ry + Girls' School,				
Moosh, 600 – Summer residence, 398 –				
Touring, 2500 – Repairs + Taxes, 300 –				37
Total for Work for Women			10560	1681

Estimates of E. P. Mission for 1895 — Bitlis Station, 3. Erzrum " 1.

III. Contingents.	General Work.		People.	Board.
Grant in Aid, Bitlis, Head Hard, School, 7/15,	1200.	4800.		
" " " " 2d " Chapel, 13/17,	4000.	13000.		
Additional for Touring,		3000.		
Field for Summer Encampment,		1500.		
Grant in Aid, Koolig Parsonage, 25/37,	1200.	2500.		
" " " Azughag " & school, 25/31,	600.	2500.		
" " " Perkhoos, " " 1/2,	2250.	2250.		
Repairs, Bitlis High School for Boys,		2500.	9250	32050

In order of relative importance.

Work for Women.

For Medical Expenses,		600.		
Enlargement Azughag parsonage & school to give rooms for woman helper,	600.	2500.	600	3100

Summary.	General Work.		Work for Women.	
Native Agency,	6758.	19762.	360	2640
Education,	4202.	12898.	10200	9380
Miscellaneous,		2070.		3798
Total Regular Est. (Except Miss. Sal.)	10960.	34730.	10560	16818
Missionary Salaries,		58225.		15000
Total Regular Estimate,	10960.	92955.	10560	31818
Contingents,	9250.	32050.		3100
Grand Total of Estimates,	20210.	125005.	10560	34918

Erzrum Station.

I. General Work. Salaries of Missionaries. (Rents, 1500 each, included

H. N. Chambers, 17700 — one child under 7 yrs, [redacted] 880. — one bet. 7 & 14, 1770.		20350.	
A. H. Macallum, 17700. — 2 children under 7. 1770.		19470.	39820

Estimates of the E. A. Mission for 1895. Erzrum Station, 25 p

					People.	Board
Native Agency. 6 Churches.						
	Erzrum, Kikor,	(500) 1/3,	4000.	2000.		
	Erzingan, Yazijian,	(375) 8/15, (part)	2100.	1400.	rest in Contingent.	
	Etchmiadzin, Sirdadar,	(200) 1/4,	1800.	600.		
	Tomakh, Harutun,	(300) 7/36,	1900.	1700.		
	Khanoos, Karahadian,	(150), Evangelist,		1800.		
	Passin, Avdisian,	(150), "		1800.	9800	930
	6 Preaching Places.					
Turkey.	Khanoos-Pert, Hovivian,	(175) 6/7,	300.	1800.		
Russia,	Caucasus Evang. Zerub.,	(250),		3000.		
	Houlijan, Hagop,	(150) 1/3,	1200.	600.		
	Karakalla, Enoch,	(250) 1/2, (part),	1500.	1200.	rest in Contingent.	
	Samaghar, Hohannes,	(300) 2/3,	1200.	2400.	4200	900
	Colportage, in Russia,					250
	Total for Native Agency,				14000	2080
Education.	One pupil, Euphrates College,					100
High School, Erzrum,	Mompsey, (300) 5/6,		600.	3000.		
	Ksh. Teacher, (100) 1/2,		600.	600.		
	Duel,		1000.	500.		
	Erzingan, Nateos, (175) 3/7,		1200.	900.	3400	500
	3 Common Schools.					
Hazarik,	8 mos.,	(200) 9/16, (part),	700.	600.	rest in Contingent.	
Pakarich,	Mompsey,	(125) 7/15,	800.	700.		
Samaghar,	Svanoff,	(500) 2/5,	3600.	2400.	5100 ~~4900~~	370
	Total for Education,				8500	970
Miscellaneous. Taxes, 2500. Repairs, 1000. Medical Expense, 1000. Touring, 5000. Postage, 361.						986
II. Special Work for Women. Salary of Ass't Missionary. E. M. Chambers,						810

Estimates of the E. T. Mission for 1895 – Erzrum Station, 3.

Woman's Work

				People.	Board.
Native Agency – 3 Bible Readers					
Erzingan, Dziadjan, (75),			900.		
Thanook, Hripsima, (100),			1200.		
Thanook-Pert, Haiganoosh, (75),			900.		3000
Education – 9 High Schools for Girls.					
Erzrum, First Teacher, Elmas, (200)¾,		600.	1800.		
" Armenian " Mompre,			1200.		
" Second " Yeprosia, (100),			1200.		
" Primary " Makrouhi, (100)¾,		300.	900.		
" 4 Kindergarten Teachers, ⅓,		3000.	1500.		
" Aid to 8 girls boarders,		555.	2545.		
" Fuel, 1500 – Repairs, 500.			2000.	4455	11145
Erzingan, First Teacher, Anna, (100),			1200.		
" Second " Peepa, (75),			900.		2100
2 Common Schools.					
Heranik,			900.		
Kodourran,			600.		1500
Miscellaneous. Touring,					1800
Total for Work for Women,				4455	19545
III. Contingents – General Work.					
Erzingan Preacher, additional,			1000.		
Karakalla " "			300.		
Caucasus Evangelist, "			600.		
Erzrum Boys' School, second teacher,			3000.		
" " primary "			1200.		
" " Board. & Lit., 8 pupils, (500)¾,		1000.	2000.		
" " " Fuel,			500.		
Gherrunch School,			1200.		
Elpis "			600.		
Carried forward,		1000.	11400.		

For order of relative importance.

Estimates of the E. A. Mission for 1895 — Erzrum Station, x. Ep
Kharput " 1.

			People.	Board.
Contingents. Brot forward,	1000.	11400.		
Hazarik School,		300.		
Komatzor "		600.		
Kozloo preacher, (200) 3/4,	600.	1800.		
Kodorran, repairs,		500.		
Touring, additional,		3000.		
Colportage, "		500	1600	1810

Work for Women.

Erzrum, Girls Boarders, additional,	2955.	
Kindergarten Teachers' Board,	2500.	
" material,	2000.	745

Summary.	General Work.		Work for Women
Native Agency,	14000.	20800.	300
Education,	8500.	9700.	1474
Miscellaneous,		9861.	180
Total, except miss. Sals.	22500.	40361.	1954
Missionary Salaries,		39820.	810
Total Regular Est.		80181.	2764
Contingents,	1600.	18100.	743
Grand Total of Estimates,	24100.	98281.	3510

Kharput Station.

I. General Work. Salaries of Missionaries. (Rents, 150 each, includ

O. P. Allen,		16500.	
H. N. Barnum, one child in Am. under 20,	2950.	19450.	
J. K. Browne, 3 children in Am. under 20,	8850.		
2 in Kharput bet. 7 & 14, 1 under 7	3300. 825.	29475.	
C. H. Wheeler,		16500.	8192

Estimates of the E. A. Mission for 1895. Kharput Station, 2.

Native Agency.		Churches.			People.	Board.
Aghuen,	Mardiros A.,	(225) 4/9,	1500.	1200.		
Arabkir,	Bedros H.,	(250) 9/10,	2100.	900.		
Arghuni,	Kalousd K.,	(250) 1/2,	1500.	1500.		
Chemishgezek,	Garabed G.,	(300) 1/2,	1800.	1800.		
Choonkoosh,	Sarkis,	(417),	5000.			
Diarbekir,	Haigag,	(417),	5000.			
Egin,	Kanne A.,	(350) 5/14,	2700.	1500.		
Eghi,	Ammenag,	(300) 5/12,	2100.	1500.		
Haboosi,	Hagop S.,	(200),	2400.			
Haine,	Stepan S.,	(200),	2400.			
Hoghi,	Astadoor A.,	(250) 1/2,	1500.	1500.		
Hooeli,	Mardiros B.,	(400),	4800.			
Hulakegh,	Boghos A.,	(250),	3000.			
Husenik,	Astadoor A.,	(500),	6000.			
Harput, E.,	Hohannes H.,	(500),	6000.			
" N.,	Hagop A.,	(483),	5800.			
Echme,	Krikor A.,	(200),	2400.			
Malatia,	Mardiros G.,	(400),	4800.			
Megere,	Giragos H.,	(500) 2/5,	3600.	2400.		
Palu,	Ghazaros H.,	(300) 5/12,	2100.	1500.		
Perchenj,	Bedros G.,	(300) 1/3,	2400.	1200.		
Shepik,	Melcon M.,	(250) 4/9,	1500.	1200.		
Semran,	Garabed M.,	(250) 1/2,	1500.	1500.	71900=	17700
					$3163.60	$778.80
	Preaching Places.					
Aghunik,	Hagop M.,	(175) 2/7,	1500.	600.		
Bizmishen,	Hohannes M.,	(225) 4/9,	1500.	1200.		
Chermook,	Hohannes M.,	(225) 1/3,	1800.	900.		
Garmiri,	Andis,	(225) 1/3,	1800.	900.		
Hoh,	Mukhitar G.,	(225) 4/9,	1500.	1200.		
Kezerik,	Mardiros A.,	(250) 2/5,	1800.	1200.		
Monnik,	Durtad A.,	(250) 1/2,	1500.	1500.		
	Carried forward,		11400.	7500.	71900	17700

Estimates of the E. P. Mission for 1895. Kharput Station, S. Ep

					People.	Board.
Native Agency. Brought forward,			11400.	7500.	71900	1770
Peri, Astadoor K.,		(250) 3/5,	1200.	1800.		
Shukhaji, Baghdasar,		(170) 11/17,	1200.	840.		
Yeghiki, Hohannes A.,		(225) 4/9,	1500.	1200.	15300	1130
Colportage,						360
General Helperage,						180
Total for Native Agency,					87200	3400
Education. High Schools for Boys.						
Choonkoosh,		(50),	1800.			
Diarbekir,		(300),	3600.		5400	
Common Schools.						
Aghunsik,	5 mos.,	(100) 2/5,	300.	200.		
Bigmishen,	8 "	(120) 1/4,	720.	240.		
Chemishgezek,	10 "	(100) 2/5,	600.	400.		
Choonkoosh,		(80),	960.			
Diarbekir,		(200),	2400.			
Eghi,		(200) 1/4,	1800.	600.		
Haine,		(125),	1500.			
Haboi,	10 mos.,	(120) 1/3,	800.	400.		
Harput, E.,		(250) 3/10,	2100.	900.		
" W., "		(100) 1/4,	900.	300.		
Hooeli,	8 mos.,	(200),	1600.			
"	8 "	(75),	600.			
Hulakegh,	6 "	(120) 1/3,	480.	240.		
Husenik,		(140),	1680.			
"		(100),	1200.			
Ichme,		(150) 1/6,	1500.	300.		
Keserik,	10 mos.,	(120) 1/4,	900.	300.		
Malatia,		(120) 1/2,	720.	720.		
"		(90) 4/9,	600.	480.		
Mezre,		(120) 5/12,	840.	600.		
Carried forward,			22200.	5680.	5400	

Estimates of the E. T. Mission for 1895. Kharput Station, 4.

				People.	Board.
Education. Brought forward,			22200.	5680.	5400
Palu,		(150) 1/3,	1200.	600.	
Perchenj,		(120) 1/6,	1200.	240.	
Peri,	10 mos.,	(90) 2/3,	300.	600.	24900
		Total for Education,			30300
					$1333.20

			People.	Board.
				7120
				7120
				$313.20

Miscellaneous.

Taxes, 500.- Care & repairs, 2000.-
Touring, 4249.- Summer residences, 500. — 7249

II. Special Work for Women. Salaries of Assistant Missionaries.

A. T. Allen, 7500.- E. M. Barnum, 7500.
C. E. Bush, 7500.- M. L. Daniels, 7500.
H. Seymour, 7500.- E. C. Wheeler, 7500. — 45000

Native Agency. Bible Readers.

Arabkir,		(60) 3/4,	180.	540.
"		(60) 3/4,	180.	540.
Bizmishen,	5 mos.,	(35) 5/7,	50.	125
Chonkoosh,	10 "	(60) 3/4,	150.	450.
Diarbekir,		(80) 3/4,	240.	720.
"		(80) 3/4,	240.	720.
Habousi,	6 mos.,	(50) 7/10,	90.	210.
Harpoot, N.,		(80) 3/4,	240.	720.
" E.,		(80) 3/4,	240.	720.
" Sinasoun,		(80) 3/4,	240.	720.
Hoghi,	5 mos.,	(55) 8/11,	75.	200.
Hoh,	5 "	(40) 3/4,	50.	150.
Hulakegh,	5 "	(40) 3/4,	50.	150.
Malatia,		(70) 3/4,	240.	600.
"		(60) 5/7,	240.	480.
Mezre,		(80) 3/4,	240.	720.
		Carried forward,	2745.	7765.

136 items

Estimates of the E. A. Mission for 1895 – Kharput Station, Epl

					People.	Board
Native Agency,	Brought forward,		2745.	7765.		
Peri,		(40) 3/4,	120.	360.		
Perchenj,	6 mos.,	(50) 7/10,	90.	210.	2955	833
Education, Common Schools.						
Arabkir,		(150) 1/3,	1200.	600.		
Bizmishen,	6 mos.,	(90) 4/9,	300.	240.		
Choonkoosh,	10 "	(120),	1200.			
Diarbekir,		(150),	1800.			
" Asst.,		(60),	720.			
Egin,		(100) 2/5,	720.	480.		
Eghi,	10 mos.,	(90) 1/3,	600.	300.		
Habooseh,	6 "	(90) 4/9,	300.	240.		
Haine,	10 "	(100),	1000.			
Harpoot, E.,		(200) 3/10,	1680.	720.		
" Asst.,		(120) 5/12,	840.	600.		
" "		(90) 4/9,	600.	480.		
" "		(75) 1/3,	600.	300.		
" "		(60) 5/12,	420.	300.		
Hooeli,	8 mos.,	(100),	800.			
Hoghi,	6 "	(90) 2/3,	180.	360.		
Hussenik,	2 teachers,	(180),	2160.			
Ichme,		(90) 1/3,	720.	360.		
Kesserik,		(120) 1/2,	720.	720.		
Malatia,		(120) 4/9,	800.	640.		
"		(50) 5/12,	350.	250.		
Mezere,	2 teachers,	(240) 89/144,	1100.	1780.		
Palu,		(90) 4/9,	600.	480.		
Perchenj,		(110) 5/11,	720.	600.		
Semran,	8 mos.	(100) 3/8,	500.	300.	20630	9755
Miscellaneous. Touring, 5152 – Postage, 400.						5552
Totals for Work for Women,					23585	23635

Estimates of the E. A. Mission for 1895.

Kharput Station, 6.
Mardin " 1.

III. Contingents.		General Work,		People.	Board.
Arabkir High School,	(250) 2/5,	1800.	1200.		
Egin " "	(250) 3/10,	2100.	900.		
Malatia, " "	(300) 1/2,	1800.	1800.		
Mezere, " "	(300) 1/2,	1800.	1800.	7500	5700
Touring, additional,			1300.		
Postage,			800.		
Medical Expenses,			800.		2900
Grants in Aid for Building.					
Peri, chapel & parsonage,	3/8,	12500.	7500.		
Mormik, chapel,	1/4,	9000.	3000.		
Shepik, Parsonage,	4/13,	4500.	2000.		
Cpeghiki, Parsonage & School,	1/7,	6000.	1000.		
Mezere, chapel & school,	9/20,	22000.	18000.		
Shemishgezek, Parsonage,	1/2,	2000.	2000.	56000	33500

Summary.	General Work.		Work for Women.	
Native Agency,	87200.	34440.	2955	8335
Education,	30300.	7120.	20630	9750
Miscellaneous,		7249.		5552
Total, except Miss. Sals.,	117500.	48809.	23585	23637
Missionary Salaries,		81925.		45000
Total Regular Estimates,		130734.		68637
Contingents,	63500.	42100.		
Grand Total of Estimates,	181000.	172834.	23585	68637

Mardin Station.

I. General Work. Salaries of Missionaries. (Rents, 1500 each, included.)

A. N. Andrus,		16500.	
D. M. B. Thom, 2 children in Am. under 20,	5900.	22400.	
N. G. Dewey, 1 child " "	2950,	19450.	
G. A. Gates, 2 children under 7,	1650.	18150.	76500

Estimates of the E. A. Mission for 1895. Mardin Station. Ep

Native Agency.			Churches.		People.	Board
Mardin,	Jurjis H.,	(350),	4200.			
Dariki,	Khudh'sha A.,	(150),	1800.			
Karabash,	—					
Kutturbul,	Aboshe Y.,	(300) 5/12,	2100.	1500.		
Midyat,	Hanoosh H.,	(250),	3000.			
Sert,	Hanna S.,	(250) 9/20,	1650.	1350.	12750	285
Preaching Places.						
Azakh,	Bashara M.,	(250) 4/5,	600.	2400.		
Goeli,	Hanoosh J.,	(150) 3/5,	720.	1080.		
Hassan Kafe,	Mirza D.,	(150) 5/6,	300.	1500.		
Kerboran,	Sh. Ibrahim,	(200) 3/5,	960.	1440.		
Kulleth,	Melki M.,	(250) 4/5,	600.	2400.	3180	882
Bible Reader.						
Sert,	Butrus,	(110) 10/11,			120	120
Colportage,	1/3,					250
			Totals for Native Agency,		16050	1537
Education.	Theol. Sem..	Ass't, Yusuf,	(375),			450
High Schools for Boys.						
Head Teacher,	Abd el A.,	(400),		4800.		
Turkish "	Hanna G.,	(350),		4200.		
Prep. Dept., "	Selim A.,	(200),		2400.		1140
Common Schools.						
Mardin,	Elyas A.,	(100),	1200.			
" Ass't,	Tokak H.,	(50),	600.			
Azakh,	Aratin M.,	(100) 9/10,	120.	1080.		
Kerboran, 9 mos.,	Israel R.,	(100) 3/4,	225.	675.		
Kulleth, 10 mos.	Yusuf S.,	(100) 4/5,	200.	800.		
Midyat,	Emmanuel K.,	(120) 5/6,	240.	1200.	2585	370
			Totals for Education,		2585	1960

Estimates of the E. A. Mission for 1895. Mardin Station, 3.

			People.	Board.
Miscellaneous. Taxes, Mardin,		1400.		
Taxes, Midyat, 200. Repairs, 1000.		1200.		
Touring, 2000. Postage, 311. Rep. Garden, 425 '93.		2736.		5336
II. Special Work for Women. Salary of Assistant Missionary.				
G. H. Pratt,				7500
Native Agency. Bible Readers.				
Mardin, Neelie Hadaya,	(70) 4/7,	360. 480.		
Azakh, Baygie Khumso,	(50),	600.		
Tooli, Eleesh Hanoosh,	(70),	840.		
Herboran, Khugmie,	(60) 11/12,	60. 660.		
Kulleth, Miriam Amus,	(80),	960.		
Midyat, Ellet Abdullah,	(100) 4/5,	240. 960.	660	4500
Education. High School for Girls.				
Ass't Teacher, Antone A.,	(300),	3600.		
" " Susan E., 9 mos.	(100),	900.		
" " Sara Jurjis, "	(60),	540.		
Aid to 20 pupils,	(300) 2/3,	2000. 4000.		
Repairs,		500.	2000	9540
Common Schools.				
Mardin, Melikat A.,	(70),	840.		
" Ass't. Mirro Manadhar,	(35),	420.		
" E. side, Zuzik the Orphan,	(70),	840.		
Azakh, 10 mos., Miriam Hanna,	(60) 9/10,	60. 540.		
Haabe, Miriam Yakob,	(60) 5/6,	120. 600.		
Midyat, Sadie Kawme,	(70) 6/7,	120. 720.		
Sert, Neelie Zimmie,	(60) 3/4,	180. 540.	1740	3240
Miscellaneous. Touring, 2000. Postage, 265.				2265
Total for Work for Women,			4400	19545

Estimates of the E. A. Mission for 1895. Mardin Station, 4 Ep

III. Contingents.	General Work.		People.	Board
Preacher, Nisibin, Jurjis A., (300),		3600.		
Colportage, additional,		500.		
School, Erfis, 10 mos., Hanna, (70),		700.		
" Sert, Selim Chan, (150) 1/2,	900.	900.		
Touring, additional,		3000.		
Preacher, Basabreena, Shemoon, (100),		1200.		
Aid for 20 boys in High School, (500) 1/2,	5000.	5000.		
School, Jeziret, Musa H., (200) 19/20,	120.	2280.		
Preacher, Amas, Eshak J., (200) 7/8,	300.	2100.		
Care of Midyat House,		360.		
Preacher, Benabel, Melki, (200) 7/8,	300.	2100.		
School, Kutturbul, Yakob K., 10 mos. (100) 7/10,	300.	700.		
Postage, additional,		500.		
School, Midyat, Azit, Yusef, (80) 7/8,	120.	840.		
Preacher, Monsureyat, Elyas, (100) 9/10,	120.	1080.		
Bible Reader, Mardin, Majid, (60) 2/3,	240.	480.		
Addition to Missionary Premises,		5500.		
Grant in Aid, Chapel, School & Parsonage, Mardin, 1/4,	150000.	50000.	157400	8080

Work for Women.

Enlargement Girls' School,		6000.		
Rooms for Lady Worker,		6000.		
Bible Reader, Mardin, E., Khanum, (70) 1/12,	70.	670.		
" " Sert, Susan K., (75) 13/15,	120.	780.	190	130

Summary.	General Work.		Work for Women	
Native Agency,	16050.	15370.	660	450
Education,	2585.	19655.	3740	1278
Miscellaneous,		5336.		226
Totals, except Miss. Sals,	18635.	40361.	4400	1954
Missionary Salaries,		76500.		750
Total Req. Est., (Carried Over)	18635.	116861.	4400	2704

In order of relative importance.

Estimates of the E. A. Mission for 1895.

	Mardin Station.		Van "	
	5.		1.	
	People.	Board.	People.	Board.
Summary. Brot Forward.	18635.	116861.	4400	27085
Contingents,	157400.	80800.	190	13850
Grand Total of Estimate,	176035.	197701.	4590	40895

Van Station.

I. General Work. Salaries of Missionaries. (Rent, 1500 each, included.)

G. C. Raynolds, 16500 – H. M. Allen, 16500 – 33000

Native Agency.				
Church				
Van, M. Baghdasarian, (250) 2/3,			1000	2000
Preaching Places.				
Aganis, H. Levonian, (200) 5/6,	400.	2000.		
Haigatsore, H. Kerusian, (175) 5/7,	600.	1500.	1000	3500
Colportage, 1/2,				720
Total for Native Agency.			2000	6220
Education. High School for Boys.				
Teachers. Arshan, (350),		4200.		
Simon, (190),		2280.		
Parunag, (160),		1920.		
Navit, (140),		1680.		
Ekmadios, (140),		1680.		
Ovhan, (130),		1560.		
Fuel,		500.	2500	11320
Common School.				
Teacher, Harootune, (160),		1920.		
Fuel,		180.	150	1950
Total for Education,			2650	13270

Miscellaneous, Repairs Miss'y Premises, 1700.
Touring, 1176 – Taxes, 850 – Postage, 250 – 3976

Estimates of the E. S. Mission for 1895. Van Station, 2. Est

II. Special. Work for Women. Salaries of Assistant Missionaries					
G. N. Kimball, 7500 – K. B. Fraser, 7500.					1500
Education. Boarding School for Girls.				People.	Board
Teachers. Levonian,	(150),	1800.			
Marian, 11 mos.	(110),	1210.			
Satuing, "	(110),	1210.			
Aghavnee, "	(90),	990.			
2 Ass'ts, "	(75),	825.		1500	4500
18 Boarders, 400 each for 10 mos., 1/2,				3600	3600
Service, 1800, – Fuel & Lights, 1200. –					3000
Total for Work for Woman,				5100	11130
III. Contingents.		General Work.			
Pastor of Van church,	(200) 2/3,	600 –	1800.		
Ass't Teacher, Boys' H. School,	(100),		1200.		
10 Boarders " "	1/2,	2000.	2000.	2600	5000
		Work for Women.			
Preaching for Women, (?)	(75),	200 –	700.		
Bible Woman, Van, Nagloo,	(100) 1/20,	60 –	1140.		
" " Agants,	(75) 1/15,	60 –	840.		
Girls' City School, Paranoun,	(135),	1620.			
Orhan,	(65),	780.			
Service, 660. – Rent, 500 – Fuel, 680.		1840. 480 –	3760.	800	6480

Summary.	General Work.		Work for Women	
Native Agency,	2000.	6220.		
Education,	2650.	13270.	5100	11130
Miscellaneous,		3976.		
Total, except Miss. Sals.	4650.	23466.	5100	11130
Missionary Salaries,		33000.		1500
Total Req. Est. (Carried Fwd)	4650.	56466.	5100	26130

Estimates of the E. T. Mission for 1895.

Van Station, &c.
General Summary.

	People.	Board.	People.	Board.
Summary. Brot forward,	4650.	56466.	5100	26135
Contingents,	2600.	5000.	800	6440
Grand Total of Estimate,	7250.	61466.	5900	32575

General Summary.

Of the General Work.

	Miss. Sals.,	Reg. Work,	Total.	Conting.	Grand Total.
Bitlis,	58225.	34730.	92955.	32050.	125005.
Erzrum,	39820.	40361.	80181.	18100.	98281.
Kharput,	81925.	48809.	130734.	42100.	172834.
Mardin,	76500.	40361.	116861.	80840.	197701.
Van,	33000.	23466.	56466.	5000.	61466.
	289470.	187727.	477197.	178090.	655287.

Of the Work for Women.

Bitlis,	15000.	16818.	31818.	3100.	34918.
Erzrum,	8100.	19545.	27645.	7455.	35100.
Kharput,	45000.	23637.	68637.		68637.
Mardin,	7500.	19545.	27045.	13450.	40495.
Van,	15000.	11135.	26135.	6440.	32575.
	90600.	90680.	181280.	30445.	211725.

The limit assigned for salaries, $17740 = 403182 p.
Men's salaries, above, 289470. Women's, 90600 = 380070.
Estimate under limit by 23112 p.
Limit for General work, $8260 = 187727 p. the exact estimate.
" " Work for Woman, 4000 = 90909, 229 more than ".

For Expenses of Annual Meeting, 1895. 10000 p.

Hillis B. Dewey.
Chm'n Finance Com.

Mardin, June, 1894.

(over.)

Comparison of Miss. Salaries, old & new rate.

Bitlis.	Old rate.	Rent.	Actually receivd.	New rate.	Rent.	Actually receivd.	Gain.	Loss.
Geo. G. Knapp.	16250.	No rent to Board	16250.	16500.	No rent to Board	16250.	250.	
R. M. Cole,	20000.		20000.	24400.		24400.	4400.	
Geo. P. Knapp,	17000.		17000.	17325.		17325.	325.	
Erzrum,								
H. N. Chambers,	21250.	2500.	18750.	20350.	1500.	18850.	100.	
A. N. Macallum,	21250.	2500.	18750.	19470.	1500.	17970.		780.
Kharput								
O. P. Allen,	20500.	2500.	18000.	16500.	1500.	15000.		3000.
H. N. Barnum,	20500.	2500.	18000.	19450.	1500.	17950.		50.
J. K. Browne,	20500.	2500.	18000.	29475.	1500.	27975.	9975.	
G. H. Wheeler,				16500.	1500.	15000.		
Mardin,								
A. N. Andrus,	18750.	2500.	16250.	16500.	1500.	15000.		1250.
D. M. B. Thom,	18750.	2500.	16250.	22400.	1500.	20900.	4650	
H. G. Dewey.	18750.	2500.	16250.	19450.	1500.	17950.	1700	
G. D. Yates,	18750.	2500.	16250.	18150.	1500.	16650.	400	
Van,								
G. G. Raynolds,	17500.	2500.	15000.	16500.	1500.	15000.	no change.	
H. M. Allen,	17500.	2500.	15000.	16500.	1500.	15000.	"	"

Estimates Eastern Turkey
1895.

A. B. C. F. M.

N. B. See explanatory notes on the reverse of this sheet.

Bitlis Station, E. T., Mission. ANNUAL TABULAR VIEW for the Year ending Dec. 31st 1894 (State when the year ends.)

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

Names of Stations and Out-Stations (In Alphabetical Order.)	When begun.	Missionaries and Assistants. American. Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Native. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	Preaching. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Stations (including Out-Stations).	Churches. No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Education. Theological Schools.	Students.	College, Boarding, and High Schools. For Boys.	Pupils.	For Girls.	Pupils.	Common Schools. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	Payments by the People. For Preaching.	For Building and Repairs (Church and School).	For Schools (Salaries and Tuition).	For Missions (Home and Foreign).	Miscellaneous.	Total for all Purposes.	Remarks.
Bitlis	'58	2			3	3	8	1	1	13	1	17	25	1	300	150	455	300,000	1	90	38	6	111			1	33	1	25	7	250	115		423	750			516	1708	153 24	$674.28	This B. peoples' Boys No. 27, Girls 16, B's tuition 14, Girls " 13½, Girls board 48, Girls aid on account, pupils tuition 200 } This B. peoples' chapel & tuition 1
1. Aghagh	'70									1		1	1	1	110		120	390		34	18	4	49								1	25	10		35	360		250		200	810	$35.64	Much of C. board is some "tuit" of both comes fr. B. people
2. Derkevanke	'72									1		1	1	1	80		79	585		12	4		14			1				1	21	4		25	280		100		Refugees 400	780	$34.32	
3. Doughag	'76									1		1	1	1	40		36	700		11	2		14							1	30	5		35	120		220		100	340	$14.96	
4. Hamp	'82																10	400		1			1																			
5. Havadorik	'62								1	5 mos.		2	2	1	160		192	570	1	59	24	5	80							1	35	15		50	412		150		200	762	$33.53	
6. Kartsor	'76																16	500																								
7. Kholtig	'69								1	5 mos.		2	2	1	80		94	2950		14	6		16							1	50	25	9	84	240	700	375		235	1550	$68.20	
8. Khuntsorkin	'79													1	25		25	480		4	1		5																			
9. Leez	'88																16	2190																								
10. Mogounk	'70							1		1		2	2	1	100		95	800		25	14									1	16	20		36	200		100		Refugees 500	800	$35.20	
11. Mousb	'60								1	1	1	2	2	1	50	30	40	18,000 city		7	5		9							2	30	31		61	175		250		190	615	$27.06	
12. Papshen	'82																25	450																								
13. Purkhous	'68									1		1	1	1	45		40	895		7	1		7							1	35	7		42	100		120		170	390	$17.16	
14. Säk	'89																6	500																								
15. Senemerk	'85																20	120		1																						
16. Shekhghoub	'70								1	5 mos.		2	2	1	70		70	990		14	2		17							1	45	15		60	155		120		140	415	$18.26	
17. Shemeram	'84											1	1	1	30			~~325~~												1	37	13		50			150		~~100~~	~~250~~	$11.00	
18. Shervanshekh	'55									5 mos.	1		1	1			10	570		1			1																			
19. Yadvan	'86																24	1095		3			3																			
20. Youkh	'79									1		1	1	1	45		50	490		4	2		5							1	30	2		32			100		120	220	$9.68	
21. Tsorgounk	'90																~~50~~	~~490~~ 210																								
22. Yorjalou	'62																25	1010		2			2																			
In the summary of each mission give here the *number* of Out-Stations																																										
GRAND TOTAL		2			3	3	8	2	5	24	3	32	43	13	1135		1448			277	117	15	334			1	33	1	25	19	604	262		~~$641.17~~ 933	1228	2792 ~~$30.80~~	900 ~~$85.14~~ $529.00 Tuition, &c. above	1935	4779 ~~$209.18~~ R210.37	$976.26	

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Tab. View
Bitlis
Dec. 31, 94.

Ar. Tab. View Bitlis station
for 1894-5
Rec'd Nov. 6.

Notes and Suggestions.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

2. Missionaries, though absent from their stations, are to be reported.

3. "Other preachers" should include catechists, and such helpers as are frequently engaged in preaching. Count no person twice.

4. Places for stated preaching should include places where services are regularly held, whether there are church buildings or not.

5. "Adherents" means church members *plus* all others, whether children or adults, who are under Christian instruction, or are recognized as belonging to the Christian community.

6. "Population within limits of the station" is an important item, though often the report can only be an estimate. It is desirable to know how many people are within reach of the station and mission. The question is often asked: "What is the population within your field of operation?"

7. The column "Others under Instruction" should give medical students, members of station classes not reported in Theological schools, and all under private instruction.

8. Under the general heading "Payments by the People" it will be well to include under the column for "Preaching" not merely the salaries of preachers, but such sums as are paid for rent, warming and lighting and care of rooms.

9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

10. Such missions as conduct a medical or a publication work will report the same on the Supplementary Blank provided for that purpose.

Bitlis Tab. View
1894-

A. B. C. F. M.

N. B. See explanatory notes on the reverse of this sheet.

Eastern Turkey Mission. ANNUAL TABULAR VIEW for the Year ending Dec. 31st 1894. (State when the year ends.)

[To be sent to the Mission Rooms, Boston, as soon as practicable after the close of the year.]

Names of Stations and Out-Stations. (In Alphabetical Order.)	When begun.	Missionaries and Assistants. American. Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Native. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	Preaching. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within Limits of Station (including Out-Stations).	Churches. No. of Churches.	Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Education. Theological Schools.	Students.	College, Boarding, and High Schools. For Boys.	Pupils.	For Girls.	Pupils.	Common Schools. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	Payments by the People. For Preaching. $	For Building and Repairs (Church and School). $	For Schools (Salaries and Tuition). $	For Missions (Home and Foreign). $	Miscellaneous. $	Total for all Purposes. $	Remarks.
Bitlis with 22 Out-Stations	1858	2	.	.	3	3	8	2	5	24	3	32	43	13	1135	180	1448	300000	2	277	117	15	334	.	.	1	33	1	25	19	604	262	9	942	12.86	30.80	289.74	.	209.18	652.58	Board. $300
Erzroom with 23 Out-Stations. Turkey	1839	3	.	.	3	1	7	3	2	22	1	28	35	12	993	430	1168		5	198	104	26	314	.	.	2	53	1	38	13	396	248	3	738	352.00	258.72	440.88	30.50	32.02	1118.72	
Russia		.	.	.	.	.	.	1	3	3	2	9	9	11	400	116	580		2	191	72	.	200	.	.	0	.	.	.	3	80	40		120	210.15	22.00	338.80	.	226.65	797.60	
Totals		3	.	.	3	1	7	4	5	25	3	37	44	23	1393	546	1748	1330000	7	389	176	26	514	.	.	2	53	1	38	16	476	288	3	858	562.15	280.72	779.68	30.50	263.17	1916.52	
Harpoot with 52 Out-Stations	1855	5	.	.	4	6	15	17	25	69	19	130	145	54	7392	4419	10446		26	2005	1018	91	3198	1	5	5	96	1	14	62	1825	1148	605	3693	3592.00	2266.00	2197.00	297.00	1104.00	9469.00	
Euphrates College										25		25	25													2	92	2	86	6	188	210		576			1274.00	91.00	2444.00	3796.00	
Marash with 21 Out-Stations.	1856	3	1	.	4	2	10	5	7	31	10	53	63	18	1433	924	2626	87.414	6	423	154	29	599	1	.	1	40	1	22	28	676	409	239	1386	655.09	123.24	445.00	55.12	208.49	1486.94	Boys H. Sch. Board 74.36 Tuition 47.87 122.23. Girls H. Sch. Board 24.42 Tuition 8.14 32.56 Total 154.79.
Van with 1 Out-Station.	1872	2	.	.	2	3	7	.	2	14	3	19	26	3	285	230	507	200000	1	63	20	5	79	.	.	1	50	1	35	4	60	135	50	330	62.50	21.00	133.00	1.25	9.00	226.75	Board $182. Afghan Sch. closed by Govt. Medical Repth. 1 dispensary 1330 patients of these 490 females.
Grand Total.		15	1	.	16	15	47	38	44	188	38	296	346	111	11639	6303	16775	1917000	42	3107	1485	166	4724	2	.	12	364	7	220	130	3780	2452	1006	7785	4994.31	2721.76	5118.42	475.17	4237.84	17547.79	
Looking for 1893.		17	1		18	12	48	29	46	188	41	307	352	122	11119	7904	16565		42	2702	1331	148	4285	2	14	14	420	7	249	146	3808	2623	946	8040	5304.82	1154.47	6057.47	871.30	4381.47	17778.53	
" " 1891		17	1	.	18	13	49	22	63	186	41	312	361	133	11611	8717	16545		43	2879	1344	183	4533	2	11	15	522	5	183	150	3710	2412	929	7767	3741.00	402.00	1069.00	458.00	5173.00	10.843.00	
In the summary of each mission give here the number of Out-Stations 119.																																										
GRAND TOTAL																																										

Erzroom
June 10. 1895.

W. H. Chambers
Acting Mission Sec.

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Tab. View
Summary
Dec. 31, 94.

Notes and Suggestions.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

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4. Places for stated preaching should include places where services are regularly held, whether there are church buildings or not.

5. "Adherents" means church members *plus* all others, whether children or adults, who are under Christian instruction, or are recognized as belonging to the Christian community.

6. "Population within limits of the station" is an important item, though often the report can only be an estimate. It is desirable to know how many people are within reach of the station and mission. The question is often asked: "What is the population within your field of operation?"

7. The column "Others under Instruction" should give medical students, members of station classes not reported in Theological schools, and all under private instruction.

8. Under the general heading "Payments by the People" it will be well to include under the column for "Preaching" not merely the salaries of preachers, but such sums as are paid for rent, warming and lighting and care of rooms.

9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

10. Such missions as conduct a medical or a publication work will report the same on the Supplementary Blank provided for that purpose.

Am. Bd. Miss. Eastern
Turkey – for 1894

SALARY FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SALARIES E. Turkey MISSION Eastern for 1896.

Stations and Names of Missionaries.	Personal Salary.	Children in Country.	Children in United States.	Total Salary.
Bitlis.				
R. M. Cole	1650 00	3 (7 to 14 yrs) 4950	1 (under 20 yrs) 130 = 2950	2444 00
G. P. Knapp	1650 00	2 (under 7 yrs) 1650	— — — — —	1850 00
Mrs. G. C. Knapp	80 00	— — — — —	— — — — —	80 00
The Misses Ely	80 00	— — — — —	— — — — —	80 00
Miss G. H. Knapp	80 00	— — — — —	— — — — —	80 00
Total salaries for Bitlis Mission Station				6650 00

The same in dollars.

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates For E. Turkey Mission for 1896.

Bitlis Station.

General Work A. B. C. F. M.				
Native Agency		Pro.		
Evangelist, Bod. Hagop		300	3300	
Drukavank, Hohannes		300	1600	
Havadorik, Hovsep		500	2500	
Khoultig, Krikor		500	2500	
Mosh, Hagop		300	3000	
Surkhoos, Aras		120	1920	
Sheikhaob, Hatchig		240	2760	
Tarkh, Mompsey		300	1500	18980
		2560		
Education				
Bitlis - Boys' High School				
Teachers	3840 Armenian			
	2640 ~~Summer~~			
	2400 Mohram	1480	7400	
Aid for 15 Branches		3000	1500	
Fuel & Lights			1000	
Service			1200	
Head Board School				
Teacher Mompsey		480	1440	
Mosh " " Hagop		1200	600	
Khoultig " Hagop		240	1200	14340
		6400		
Buildings				
Repairs & Repairs			200	
Miscellaneous				
Touring			1000	
Postage			210	
Regular	Total A.B.C.F.M.			34730
	Women's Boards			16818
	Salaries			66550
				118098
Contingent,	A.B.C.F.M.			47620
	Women's Boards			1600
	Grand Total.			167218

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates For E. Turkey Mission for 1896

Bitlis Station.

Appropd Work Women's Boards			
Native Agency. Bible Women &c.			
Bitlis. Anna		300	
Miriam		480	
Lucine		800	
Haradrice. Antaram		80	
Mogoonk. Zimrot	60	1140	
Merch. Isay	60	1140	3940
	120		
Education			
Bitlis Girls Boarding School			
Teacher Supports		1200	
" Shoshan		1200	
Aid to 30 Pupils	4500	5000	
Service		600	
Fuel + Light		800	
Summer Residence		500	
Board Schools	2500	200	9500
	7000		
Buildings			
Rent of School at Mosul		500	
Tent		1000	1500
Miscellaneous			
Travel		1500	
Postage		178	
Medical Exp.		200	1878
Regular Total - Women's Boards			16818
Contingent Estimates.			
Buildings			
Wall and Drain for Girls School Bitlis			1500
Total			18318

~~Establishment Digging Trenches~~

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates For E. Turkey Mission for 1896.

Bitlis Station.

	Contingents. (numbered in order of importance)			
	Native Agency			
8	Dzughut, Dikkis	300	2100	
9	Aghath, Moosa	300	1320	
19	Marsh, Hagop add'l Salary		300	
20	Sheikhabo, Hatchig " "		300	4020
		600		
	Education			
	Bitlis Tabor Girls Boarding School			
18	Teacher Armenian	600	600	
10	Sheikhabo, Melik	240	1200	
12	Khudsorkian, Kaprial	240	1200	
11	Shemeram, Melkon 6 mos	200	700	
17	Tzorgoonk, Matteos " "	200	700	
16	Sark, Bedros " "	200	600	
15	Lee, Lukis " "	200	700	
14	Yoyulos, Bedros " "	200	600	
13	Popoken, Karakeun " "	102	702	7000
		2180		
	Buildings			
	Grant in Aid			
1	Bitlis Second Chapel	4000	13000	
2	Aradsaid sch. Bldg	1200	4000	
4	Khoutig Dormitory	1200	5000	
3	Dzghuk, " & School	600	2500	
5	Dikkis " "	1000	2000	
6	Repairs Bitlis Boys School		2500	
21	Field for Summer Encamp		1500	32300
	Miscellaneous			
7	Touring additional		2000	
22	Postage "		200	
24	Medical		600	
23	Summer Residence		500	4300
	Total Contingents			47620

Filed Nov. 14, 1895

Copied

SALARY FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SALARIES E. Turkey MISSION Estimates for 1896

STATIONS AND NAMES OF MISSIONARIES.	PERSONAL SALARY.	CHILDREN IN COUNTRY.	CHILDREN IN UNITED STATES.	TOTAL SALARY.
Erzroom	£			£.
W. H. Chambers	177.00	26.55		203.55
Miss Effie M. Chambers				81.00
		Total Salr. for Erzroom.		284.55

As Miss Chambers is at the present time a member of Erzroom Station I enter her salary in Erzroom Estimates. If she remains at Feb. I presume in that traveller her salary would be increased.

I would call attention to this item in my own sal. viz. the item for children. Our youngest child Kate will have left in the early Spring of '96. If it would be legitimate to estimate 10 percent of original sal for her then £ 8.85 should be added to the sal. i.e. it should be £ 212.40 instead of £ 203.55. I simply call attention to this point. If legitimate I would be glad of the little extra, as being alone I have to bear many extra expenses which would be divided were associated on the ground.

W. H. Chambers.

Total salaries for ..... Mission .....

The same in dollars.

A.B.C.F.M.

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates For Eastern Turkey Mission for 1896

Erzroom Station.

				People	A.B.C.F.M.	A.B.C.F.M.
I Native agency - 1 Churches						
Erzroom	Br. Kekore	(500) 1/3		4000	2000	
Erzingan	" Zaleos	(300) 5/9		1600	2000	
Eltchmiadzin	" Mardiros	(200) 1/4		1800	600	
Kemakh	Bad. Hovhannes	(300) 17/36		1900	1700	
Khenoos	" Boghos	Evangelical (250)	bal. & contg.		2500	
Passen	" Zukiar	" (250) 1/3		1000	2000	108.00
2 Preaching Places						
Khanoos Rech	Br Matteos	(250) 2/5		1200	1800	
Caucasus	" Zohrab	(250)			3000	
Kuljan	" Hagop	(150) 1/3		1200	600	
Karakala	" Yenoyk	(250) 1/2		1500	1500	
Zamaghar	" Hovhannes	(300) 1/3		1200	2400	93.00
Colportage in Russia	Harootune					11.00
		Total for Native agency.				212.00
II Education 1. High Schools.						
Erzroom	Br Nompere	(400) 5/8		1800	3000	
"	" Hovhannes	(150)	bal. & contg.	500	722	
"	Fuel				500	
Erzingan	" Atamian	(150) 1/2		900	900	51.22
2. Common Schools						
Zamaghar	Br Ivanoff	(300) 2/3		1200	2400	
Hazarik	" Hovhannes	(125) 2/3		600	900	33.00
		Total for Education.				84.22
III Miscellaneous.					98.00	
Tax 1900 Touring 5300 Medical 800 Postage 800 Repairs 1000						98.00
		Total for Miscellaneous				

I. Native Agency	Churches	103.00	108.00	
	Preaching places.	51.00	93.00	
	Colportage	154	11.00	212.00
II Education	High Schools.	32.00	51.22	
	Common "	18.00	33.00	84.22
III Miscellaneous		50		98.00
	Total for A.B.C.F.M.			394.22

W. W. Chambers

2 Womens work.

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates For Eastern Turkey Mission for 189

Erzroom Station.

	Amount brot. forward A.B.C.F.M.				394.22
II Education.	Work for women		~~[illegible]~~	~~[illegible]~~	
Erzroom H. School.	Moses	(200) 3/4	600	1800	
" "	Yepsoxia	(100) 3/4	300	900	
" "	Anna	(120)		720	
" Primary	Makruhi	(60) 5/6	220	500	
" "	Yester	(60) 5/6	220	500	
" Kindergarden	4 teachers	(250) 1/2	1500	1500	59.20
" Board for two teachers				1200	
" Fuel				1500	
" Aid to fine boarding			1000	2000	
" Kindergarden supplies				300	50.00
	Common Schools.				109.20
Erzingan	First teacher	(100)	200	1000	
"	Assistant	(75)	180	720	
"	Kindergarden	(50)		600	
" "	Supplies			1000	
Hiramik	Azniv	(100)		1200	
Lodoveran	Repeka			600	
Rest	Yaldiz			600	
Khozloo	Zemrook.			600	63.20
III Miscellaneous					
Lousing 16.60	Lap 6.00	Repairs 5.00		27.60	27.60
	Total for work for woman.				200.00
II Education	High School.			109.20	
	Common Schools.			63.20	
III Miscellaneous				27.60	200.00
	Total A.B.C.F.M.			394.22	
	" Womans Board			200.00	
	Erzroom Station General work Total				594.22

These estimates are made out in Turkish money $4.40 the Turkish pound of 100 piasters.

W. H. Schauffler

Contingent

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Contingent Estimate For Eastern Turkey Mission for 189

Erzroom Station.

Erzroom Bal. of Primary teacher's sal.	600
" assistant " "	1800
" Turkish " "	1200
Russia. additional sal. for Evangelist Zohrab	600
Khanoos Bal. of Bad. Bishop's sal.	500
" Cheurmeh teacher	600
" Khozloo "	1200
Passen Komatso "	600
Colportage	1400
Russia Kars preacher.	2400
Assistance to Kemakh Pastor	600
" " Passen Evangelist	600
Repairs on Lodoman Chapel & Parsonage	500
Touring additional	2500
Postage for current year.	500
Total Contingent.	156.00

Work for Women

Bible Reader in Samaghar Russia, Rupe.	1200

W. H. Chambers

for 1896?

Rec'd Sep. 7. 1895.

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Rec'd 8-19-95
Ans'd

Harpoot Station Estimates
For
1896

Salaries of Missionaries

O. P. Allen	16500		
H. N. Barnum	19450		
E. S. Ellis	8000		
C. H. Wheeler	16500	60450	
Sal's Asst. Missionaries W.B.M.			
A. J. Allen	7500		
E. M. Barnum	7500		
C. E. Bush	7750		
M. L. Daniels	7500		
H. Seymour	7750		
E. C. Wheeler	7500	45500	
Total Missionary Salaries			105950

Harpoot Station Estimates - 1896. 2

Native Agency

Aid to Churches	Sal	Pes.	Pro.	Bd	Pes	Bd
Aghun - Marderos Fraunian	225	1500	4/9	1200		
Arabkir - Bdros Hachadourian	300	3600				
Arghuni - Kalousd Nazarian	250	1500	1/2	1500		
Chemishgezik - Garabed Gulian	300	1800	1/2	1800		
Choonkoosh - Sarkis Nakashjian	417	5000				
Diarbekir - Haigag Hagopian	417	5000				
Egin - Kaome Ablahadian	350	2700	5/14	1500		
Habousi - Hagop Simonian	200	2400				
Haini - Astadour Topoozian	300	2400	1/3	1200		
Hoghi - Hohannes Marderosian	200	1200	1/2	1200		
Hooeli - Mukhitar Gretsian	300	3600				
Hulakegh - Boghos Athasian	250	3000				
Karsenik - Astadour Anhias	500	6000				
Harpoot - East. Garabed Martagy	300	3600				
" West. Garabed Munasian	600	7200				
Ichme - Krikor Tamzarian	200	2400				
Malatia - Marderos Geragosian	400	4800				
" Asst. Krikor Kurkzyan	300	1200	2/3	2400		
Mezere - Geragos Hachadourian	500	3600	2/5	2400		
Palu - Armenag Simonian	300	2100	5/12	1500		
Perchenj - Bedros Garabedian	300	2400	1/3	1200		
Shepik - Melcon Minasian	250	1500	1/2	1500		
Zemran - Garabed Melconian	250	1500	1/2	1500	66400	18900

Harpoot Station Estimates - 1896

	Pro.	Bd
Amount for Churches Brot forwd	6400	18900

Aid to Outstations	Sal.	Pro.	Pro.	Bd		
Aghunsi - Hagop Margosian	175	1500	2/7	600		
Bizmishin - Ghazaros Hovsep.	250	1500	1/2	1500		
Chermook - Hohannes Musekh	225	1500	4/9	1200		
Germuri - Avedis Garabed	250	1680	11/25	1320		
Hoh - Setrak Hagopian	200	1200	1/2	1200		
Kesirik - Mardiros Jerzian	250	1800	2/5	1200		
Morenik - Durtad Jamgur.	250	1500	1/2	1500		
Peri - Astadour Nicoosian	250	1500	1/2	1500		
Shukhaji - Baghdasar Hamp.	190	1320	5/11	960		
Yeghiki - Toros Aslanian	250	1500	1/2	1500	15000	12480
Total - Churches and Outstations					81400	31380

Harpoot Station Estimates - 1896

Education

High Schools - Boys.

	Sal.	Peo.	Bd	Peo.	Bd
Arabkir	150	1200	600		
Choonkoosh	250	3000			
Diarbekir	250	3000			
Egin	250	2100	900		
Malatia	175	1200	900		
Mezire	300	1800	1800		
Husenik	225	2700			
Total for High Schools.				15000	4200

Harpoot Station Estimates - 1896.

				Peo.	Bd
Education Continued					
Amount for High Schools brot for				15000	4200
Common Schools - Boys.					
		Sch	Peo.	Bd	
Aghun	10 mos	100	600	400	
Aghunsik	5 "	100	300	200	
Bizmishen	7 "	120	630	210	
Chemishgezek	12 "	110	660	660	
Chermook	12 "	140	720	960	
Choonkoosk	12 "	80	960		
Diarbekir	12 "	200	2400		
Haine	12 "	110	720	600	
Haboosi	8 "	120	560	400	
Harpoot East	12 "	200	1800	600	
" "	12 "	100	1200		
Hoghi	7 "	100	420	280	
Hulakegh	6 "	100	420	180	
Husenik	12 "	100	1200		
Ichme	12 "	225	2100	600	
Kesirik	10 "	120	900	300	
Malatia	12 "	120	720	720	
"	12 "	90	600	480	
Mezre	12 "	110	720	600	
Palu	12 "	140	1080	600	
Perchenj	12 "	120	1140	300	
Peri	10 "	100	200	800	19850 8890
Total for Education					34850 13090

Harpoot Station Estimates - 1896

Miscellaneous

Mission Houses - Taxes	500	
" " Care and Repairs	2000	
" " Summer	500	3000
Touring	4000	
Colportage	1200	
General Helperage	1800	
Postage	400	7400
Total Miscellaneous		10400

Harpoot Station Estimates – 1896

W.B.M. Common Schools – Girls.

			Sal.	Peo.	Bd	Peo.	Bd
Arabkir	12	mos.	100	1200			
Bizmishen	5	"	90	300	150		
Chermook	10	"	40	100	300		
Egin	12	"	100	720	480		
Geghi	10	"	90	900			
Haboosi	6	"	90	300	240		
Haine	12	"	100	600	600		
Harpoot – East	12	"	1st Tea. 150	1200	600		
" "	12	"	4 Ass'ts 445	3260	1680		
Hooeli	8	"	100	800			
Husenik	12	"	2 Teas 180	2160			
Ichme	10	"	120	500	700		
Keserik	10	"	70	450	250		
Malatia	12	"	120	840	600		
"	12	"	50	350	250		
Mezre	12	"	150	960	840		
"	12	"	90	360	720		
Palu	10	"	100	500	500		
Perchenj	10	"	110	550	550		
Zemran	8	"	100	500	300		
Total for Common Schools – Girls						16550	8760

Harpoot Station Estimates - 1896

W. B. M. Work Continued

Bible Readers		Sal.	Pro.	Bd	Pro.	Bd
Arabkir	12 Mos	60	180	540		
"	12 "	60	180	540		
Bizmishin	5 "	35	50	125		
Haboosi	6 "	60	90	270		
Harpoot West	12 "	80	240	720		
" East	12 "	80	240	720		
Hulakegh	5 "	50	75	250		
Malatia	12 "	70	240	600		
"	12 "	60	240	480		
Yeghiki	5 "	40	50	150	1585	4395

W. B. M. Work. Continued

Ladies - Touring				4000		
" Postage				400		4400
					1585	8795

Harpoot Station Estimates-1896.

Summary of Regular Estimates

Salaries of Missionaries	60450	
" " Ass.t " W.B.M.	45500	105950
General Work		
Aid to Churches	18900	
" " Outstations	12480	
" " High Schools	4200	
" " Com. "	8890	
Miscellaneous	10400	54870
Work for Women. W.B.M.		
Aid to Girls' Schools	8760	
" " Bible Readers	4395	
Ladies' Touring & Postage	4400	17555
Total Regular Estimates		178375

Harpoot Station Estimates - 1896

Contingent List

W. B. M. Work.

Bible Readers		Sal.	Pro.	Bd	Pro	Bd
Diarbekir	12 mos	80	240	720		
"	12 "	80	240	720		
Sinamond	12 "	80	240	720		
Hoghi	5 "	55	75	200		
Hoh	5 "	40	50	150		
Mezere	12 "	80	240	720		
Peri	12 "	40	120	360		
Perchenj	6	50	90	210	1295	3800
College - Female Dept.						6000
Grants in aid for Building						
Peri Chapel and Parsonage			12500	5000		
Morenik Chapel			9000	3000		
Mezere Chapel, Parsonage & Girls' School			30000	28000	51500	36000
Total Contingent Estimates					52795	45800

In behalf of Harpoot Station

O. P. Allen
Treas.

Harpoot Station
Estimates
1896
Eastern Turkey Mission.

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1.

SALARY FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SALARIES Estimates MISSION Eastern Turkey for 1896.

Stations and Names of Missionaries.	Personal Salary.	Children in Country.	Children in United States.	Total Salary.
Mardin.				
A. N. Andrus,	16500 p.	—	—	16500 p.
N. G. Dewey,	16500	—	One, 1 yr., 2950.	19450
Miss J. E. Graf.	8250			8250
" L. H. Pratt.	8250			8250
			$2,307.50 =	52450.
	Gold, 100 piasters = $4.40.			

Total salaries for ..... Mission ....

The same in dollars.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates For Eastern Turkey Mission for 1896.

Mardin Station.

General Work of A. B. C. F. M.

I. Native Agency.	Churches.		People.	Board.		
Mardin,	Jurjis Hadaya,	(350),	4200	–		
Dariki,	Khudhersha 'Abd'l A.,	(150),	1800	–		
Karabash,	Hanna Sehda,	(250) 2/5,	1200	1800		
Kutturbul,	'Abosha Yakob,	(300) 1/4,	2700	900		
Midyat,	Hanoosh Melki,	(250),	3000	–		
Sert,	Abshara Melki,	(250) 1/2,	1500	1500	14400.	4200.
	Preaching Places.					
Izakh,	Ishak Jurjis,	(200) 3/4,	600	1800		
Arnak,	Shemoon Shikro,	(100) 3/4,	300	900		
Herboran,	Shemun Ibrahim,	(200) 2/5,	960	1440		
Kulleth,	Melki Marina,	(200) 2/5,	600	2400	2460.	6540
	Colportage,	1/2,				2500.
	Total for Native Agency,					13240

II. Education.	High School for Boys.					
Head Teacher,	'Abd. el A. Spur,	(400),		4800		
Ass't Head. Teac.,	Yusef 'Esa,	(375),		4500		
Turkish Teacher,	Hanna Chukky,	(350),		4200		
Prep. Dept.	" Selim Hanno,	(200),		2400		
Aid for 10 pupils,	(500) 1/2,		2500.	2500	2500.	18400
	Common Schools.					
Mardin,	Elyas 'Aziz,	(100),	1200.	–		
	Ishak Kashish,	(50),	600	–		
Dariki,	Rizk Allah C.,	(120) 5/6,	240	1200		
Lafis,	Musa Elyas, 8 mos.,	(70),	–	560		
Gizirat,	Musa Hanoosh, part,	(150) 4/5,	120	1680		
Karabash,	Hanoosh Saya, 8 mos.,	(70) 6/7,	80	480		
Herboran,	Israel Resho, 9 "	(100) 7/10,	270	630		
Kulleth,	Yusef Stefan,	(120) 5/6,	240	1200		
Midyat,	Emmanuel K.,	(120) 1/2,	720	720		
	Selim Hadaya,	(80) 7/8,	120	840		
Nisibin,	Aratin Murad,	(120),	–	1440		
Sert,	Jonas Ibrahim,	(100) 2/5,	480	720	4070.	9470.
	Total for Education,					27870
	Carried Forward,					41110

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates For Eastern Turkey Mission for 1896.

Mardin Station.

General Work of A. B. C. F. M. Brought forward,		41110	
III. Building.			
Taxes, - Mardin, 1400 - Midyat, 200 -	1600.		
Repairs on Missionary Houses,	2000.		
Gardens, i.e. Summer residence, - Keeper's lodge,	750.		
Total for Building,		3350	
IV. Miscellaneous.			
Touring,	2000.		
Postage,	472.		
Total for Miscellaneous,		2472	
Total for General Work A. B. C. F. M.,			46932

General Work of Woman's Boards.

I. Native Agency.	Bible Readers.		People.	Board.		
Mardin,	Keelie Hadaya,	(70) 4/7,	360	480		
	Khanuma Yakob,	(70) 13/14,	60	780		
Azakh,	Saygid Khumso,	(50) 9/10,	60	540		
Kerboran,	Eleesh Hanoosh,	(75) 4/5,	60	840		
Kulleth,	Miriam Oumma,	(50) 7/8,	120	840		
Midyat,	Ellet Abdullah,	(100) 4/5,	240	960	900.	4440
		Total for Native Agency,				4440
II. Education.	High School for Girls.					
Asst. Teacher,	Autom Abd el A.,	1/2 year, (200),		1800.		
" "	Susan Elya,	9 mon. (100),		900		
" "	Lusik Yusuf,	4 (50),		450		
Aid 15 pupils,	(200) 7/3,		1500	3000	1500	6150
	Common Schools.					
Mardin,	Majeedat Daudo,	(60),	720	-		
	Miriam Manadko,	(35),	420	-		
	Melikat Esa,	(60) 11/12,	60	660		
Azakh,	Miriam Hanna, 10 mon.	(60) 11/12,	50	550		
Goeli,	Keelie Hanna,	(70) 4/7,	120	720		
Kaabe,	Miriam Yakob,	(60) 5/6,	120	640		
Midyat,	Sadie Kaumie,	(70) 4/7,	120	720		
Sirt,	Rahel Macord,	(60) 2/3,	240	480	1850	3730
		Total for Education,				9880
IV. Miscellaneous.						
Touring, 1900.	Postage, 144.				2044	
	Total for General Work W. B. M.,					16364
	Mardin Station Gen. Work Total,					63296

4.

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates For Eastern Turkey Mission for 1896.

Mardin Station.

Contingent List.			A. B. C. F. M.	In order of relative importance.
Coeli, preacher,	Hanoosh Ibrahim,	(150) 3/5,	720	1080
Hassan Kafe, "	Mirza Dinho,	(150) 5/6,	300	1500
Azakh, school,	Yusef Seco,	(90) 5/6,	180	900
Kalaat el Marat, "	"Eso Hanna,	(100) 3/4,	300	900
Monsureyat, " 10 mos.,	Ibrahim Kebro,	(60) 5/6,	100	500
Kutturbul, " 8 "	Yakob Khudhersha,	(100) 3/4,	240	560
Benabil, preacher,	Melki Chepofay,	(200) 7/8,	300	2100
Midyat, Bible Reader,	Shai Mesco, 10 mos.,	(100) 2/5,	400	600
Mardin, "	Kibrab Elo,	(45) 2/3,	180	360
Sert, "	Butrus Sawa Yeshua,	(110) 1/2,	660	660
			3380	9160
Additional for Touring,		2000		
" " Colportage,		1000		
" " Postage,		200		3200

Building Grants in Lieu.	People.	Board.	
Midyat chapel, 1/2	10000	10000	
Mardin, " 1/4	150000	50000	
Sert, addition, 1/4	7500	2500	
Additions to missionary premises, Mardin,		5500	68000

Contingent List. Woman's Board.		In order of relative importance.	
Ass't Teacher Girls' High School, other 1/2 year.			
Antone Abd el Ahad, (300),		1800	
Aid for 5 more pupils, Girls' H. S., (200) 2/3.	500.	1000	
Repairs, Girls' High School,		500	
Rooms for lady missionary,		6000	9300

Currency used, Turkish Lire, (100 piasters) = $4.40.

Nellie G. Bewey,
Secretary & Treasurer of Mardin Station, E. T. M.

Mardin, Aug. 10, 1895

5

SUMMARY.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SUMMARY FOR Estimates MISSION to Eastern Turkey for 1896.

STATIONS.	SALARIES.	GENERAL WORK. A. B. C. F. M.	GENERAL WORK. WOMEN'S BOARDS.	TOTAL.
Mardin.	52450 pa (#230,78)	46932 (#2065.)	16364 (#720,02)	115746 (#5092,82)

Summary in Detail.

	A. B. C. F. M. People.	A. B. C. F. M. Board.	Women's Boards. People.	Women's Boards. Board.	Totals. People.	Totals. Board.
Native Agency.	16860	132440	900	4440	17760	17680
Education,	6570	27870	3350	9180	9920	37050
Building,	—	3350	—	—	—	3350
Miscellaneous,	—	2472	—	2044	—	4516
Total, except Misc. Sals.	23430	46932	4250	16364	27680	63296
Missionary Salaries,	—	35950	—	16500	—	52450
Total Regular Estimate,		82882		32864		115746
Contingents, except Build.	2380	12360	500	3300	3880	15660
Grand Total of Estimates.	26810	95242	4750	36164	31560	131406

Totals . . . . .

Grand Total Asked,

Rate of Exchange, Lira (100p.) = #4.40

Signed, Willis C. Dewey.

Date, Mardin, Aug. 10, 1895.

for 1896.

Rec'd Sep. 7. 1895.

Copied

J. L. B.
Rec'd 8-12-95
Ans'd

SALARY FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SALARIES Eastern Turkey MISSION Estimates for 1896.

STATIONS AND NAMES OF MISSIONARIES.	PERSONAL SALARY.	CHILDREN IN COUNTRY.	CHILDREN IN UNITED STATES.	TOTAL SALARY.
Van.				
Dr. G. C. Raynolds	1650 0	———	———	1650 0
Rev. H. N. Allen.	1650 0	Edith, 1 yr. - 750	———	1725 0
Dr. G. N. Kimball	825 0			825 0
Miss N. B. Fraser	825 0			825 0
Miss E. B. Huntington	825 0			825 0
				5850 0

Total salaries for Eastern Turkey Mission Van Sta. 1896 . . . . . £T. 585.00

The same in dollars. $2574 00

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates For Eastern Turkey Mission for 189

Van Station.

General Work. A.B.C.F.M.

Native Agency.

	People		
Agants Preacher	400	2000	
Haigatsor Preacher, K. Kruzian	620	1290	
Van Preacher - M. Baghdasarian	1200	2400	
Colporter. Khnadios		816	
		6506	

Education.

Mushan (350)	4200	Tuition 3000		
Sinon (180)	2160			
Tavit (160)	1920			
Khnadios (160)	1920			
Ochan (150)	1800			
Ghavont (110)	1320			
Harootiun (170)	2040			
Fuel	500			
	15860	3000	12860	

Miscellaneous.

Repairs	2000		
Taxes	850		
Touring	1000		
Postage	250		
	4100	4100	23466

General Work. A.B.C.F.M. 23466

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates For Eastern Turkey Mission for 189

Van Station.

General Work. Women's Board

Native Agency.

					People.	
Bible Woman Hazlvo						909

Education.

Asmine (150)	1800	Tuition	2000		
Hamas (150)	1800				
Simon (100)	1200				
Hripsimah (75)	900				
Satenig (75)	900				
Urghilaket (75)	900				
Service	1800				
Fuel + lights	1200				
¼ 15 Boarders	1500				
	12000		2000	10000	10909

Contingents

Native Agency

Bible Woman (100)	1200	1200	

Education

Girls' School.	Aghavni (110) 11 mos.	1220			
	¼ 15 Boarders	1500			
		2720	2720		
City Gi's Sch.	Urghsaket (125)	1500			
	Assistant (65)	715			
	Rent	500			
	Service	660			
	Fuel	200			
		3575	3575		7495
Total asked W.B.M.					18404

SUMMARY.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SUMMARY FOR E. Turkey MISSION Estimates for 1896

Stations.	Salaries.	General Work.		Total.
		A. B. C. F. M.	Women's Boards.	
Van.	58500	23466	18404	
Totals	58500	23466	18404	100370
			Grand Total Asked,	100370

Rate of Exchange, 100 gold frs. = $4.40.

Date, July 17, 1895

Signed,

H. M. Allen, Sta. Treas.

Examined and
for. Jan for 1896.

Copied

A. B. C. F. M.

N. B. See explanatory notes on the reverse of this sheet.

East^rn Turkey Mission. ANNUAL TABU

[To be sent to the Mission Rooms, Boston, as soo

NAMES OF STATIONS AND OUT-STATIONS. (In Alphabetical Order.)	When begun.	MISSIONARIES AND ASSISTANTS. AMERICAN. Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	NATIVE. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	PREACHING. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Station (including Out-Stations).	CHU No. of Churches.	Members.	Of whom are
Erzroom. plundered	1839	1			1	1	3	.	1	12	.	13	16	1	300	250	300	1,330,000	1	86	5
Out-Stations in Turkey																					
Cherveneh Plundered	1853							.	.	.	.	.	.	1	40	.	60		.	6	
Elpis "	1864							.	.	.	.	.	.	.	15	.	9		.	2	
Erzingan "	1880							.	1	4	.	5	5	1	100	150	140		1	28	1
Hazarik "	1875							.	.	1	.	1	1	1	65	20	77		.	14	1
Hiramik "	1855							1	.	1	.	2	2	1	85	.	136		1	10	5
Hozovesen "	1894							.	.	.	.	.	.	1	10	.	13		.	4	.
Khasdoor	1883							.	.	.	.	.	.	.	.	.	40		.	3	.
Komatsor "	1855							.	.	1	.	1	1	1	40	.	10		.	7	.
Khizloo "	1880							.	.	.	.	.	.	1	45	.	75		.	4	1
Packarich "	1875							1	.	1	.	2	2	1	80	.	106		1	18	11
Perk (Khanoos)	1883							.	1	1	.	2	2	1	60	.	86		.	.	.
Zodoveren. "	1860							1	.	2	.	3	3	1	60	.	71		1	39	10
In Turkey		1	.	.	1	1	3	3	3	23	.	27	30	11	900	420	963	1,330,000	5	221	10
Russia																					
Alexandropol	1895													.	5		7			2	
Erivan	1886													1	8		10			6	8
Etchmiadzin	1883								1			1	1	1	35		38			20	8
Franganots	1885													1	22		21			13	5
Gozh	1892													1	12		12			5	1
Hadji Zhara	1886													1	18		8			7	2
Hulijan	1880								1			1	1	1	72	25	40			23	10
Karakala	1882								1	1		2	2	1	100	26	200		1	35	13
Kars	1889													1	30		50			26	8
Kurtalo	1885													1	46	16	43			14	6
Sainaghar	1873								1	2		3	3	1	71	50	72		1	20	7
Shushi	1889													1	.	.	80				.
In Russia 12									4	3		7	7	11	419	117	581		2	171	62
" Turkey 12		1			1	1	3	3	3	23		27	30	11	900	420	963		5	221	107
In the summary of each mission give here the *number* of Out-Stations 24																					
GRAND TOTAL		1			1	1	3	3	7	26		34	37	22	1319	537	1544	1330000	7	392	169

TABULAR VIEW for the Year ending December 31 1895 (State when the year ends.)

ston, as soon as practicable after the close of the year.]

CHURCHES.				EDUCATION.											PAYMENTS BY THE PEOPLE.						REMARKS.
Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Theological Schools.	Students.	COLLEGE, BOARDING, AND HIGH SCHOOLS. For Boys.	Pupils.	For Girls.	Pupils.	COMMON SCHOOLS. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	For Preaching. $	For Building and Repairs (Church and School). $	For Schools (Salaries and Tuition). $	For Missions (Home and Foreign). $	Miscellaneous. $	Total for all Purposes. $	
86	50	5	146	.	.	1	33	1	52	4	103	90	.	278	145.20	.	136.40	8.80	17.16	308.00	
6	2	.	21	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
2	.	.	2	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
28	17	.	32	.	.	1	15	.	.	2	30	75	.	120	80.00	.	70.50	8.80	.	159.30	
14	11	.	14							1	11	14	6	31	7.70	.	8.80		.	16.50	
10	5	.	21							1	40	25	.	65			13.20	11.00		24.20	
4	.	.	4							.	.	.	.	.	.	.	.	.	.	.	
3	.	.	3							.	.	.	.	.	.	.	.	.	.	.	
7	.	.	7							1	30	5	.	35	.		2.20	.	.	2.20	
4	1	.	5							.	.	.	.	.	.	.	.	.	.	.	
18	11	.	26							.	.	.	.	.	25.61	.	.	.	.	25.61	
.	.	.	.							2	65	30	.	95	35.20	.	13.20	11.00	.	59.40	
39	10	.	44							2	30	20	.	50	26.00	.	17.60	4.40	.	44.00	
221	107	5	325	.	.	2	48	1	52	13	309	259	6	674	314.91	.	261.80	44.00	17.16	638.31	
2	.	2	2												.50				3.32	3.82	
6	2	.	6												2.64				6.60	9.24	
20	8	.	27												20.32				5.28	25.60	
13	5	.	13												5.54				7.92	13.46	
5	1	.	5												2.64				2.64	5.28	
7	2	1	7												1.00				1.00	2.00	
23	10	1	26												2.42				2.42	4.84	
35	13	1	38							1	20	10		30	48.40		48.40		14.52	111.32	
26	8	.	26																33.00	33.00	
14	6	2	14												10.72				7.92	18.64	
20	7	1	22							2	60	30		90	32.08		48.40		19.36	99.84	
	.	.																			
171	62	8	186							3	80	40		120	126.26		96.80		103.98	326.04	
221	107	5	325			2	48	1	52	13	309	259	6	674	314.91		261.80	44.00	17.16	638.31	
392	169	13	511			2	48	1	52	16	389	299	6	794	441.17		358.60	44.00	121.14	964.35	

W. H. Chamberlin.

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Tab. View
Erzroom
Dec. 31, '95.

Erzroom Tabular View, 1896

Aug. 24. '96

NOTES AND SUGGESTIONS.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

2. Missionaries, though absent from their stations, are to be reported.

3. "Other preachers" should include catechists, and such helpers as are frequently engaged in preaching. Count no person twice.

4. Places for stated preaching should include places where services are regularly held, whether there are church buildings or not.

5. "Adherents" means church members *plus* all others, whether children or adults, who are under Christian instruction, or are recognized as belonging to the Christian community.

6. "Population within limits of the station" is an important item, though often the report can only be an estimate. It is desirable to know how many people are within reach of the station and mission. The question is often asked: "What is the population within your field of operation?"

7. The column "Others under Instruction" should give medical students, members of station classes not reported in Theological schools, and all under private instruction.

8. Under the general heading "Payments by the People" it will be well to include under the column for "Preaching" not merely the salaries of preachers, but such sums as are paid for rent, warming and lighting and care of rooms.

9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

10. Such missions as conduct a medical or a publication work will report the same on the Supplementary Blank provided for that purpose.

2882
4089
6971
12
3989

2130
5221
7351

1500
7351

Name of Station Mardin.

ANNUAL TABULAR VIEW for the Year Ending Dec. 31st, 189

Name of Town or Village.	Population of District.	Date Begun.	CHURCH STATISTICS. Meeting Places.	Organized Churches.	Churches entirely Self-Supporting.	Adherents.	Communicants.	Added by Confession during year.	Average Congregation.	Sabbath Schools.	Sabbath School Teachers.	Sabbath School Scholars.	Number of Preachers and Evangelists.	CONGREGATIONAL EXPENSES. Preachers' Salaries.	Rents, Repairs, Taxes & Insurance of Churches and Preachers' Houses.	Other Congregational Expenses.	Total Congregational Expenses.	Contributed by Native Congregation.	Native Contributions to Home Mission Fund.	Paid from Home Mission Fund.	Aid from Foreign Residents and Missionaries.	Granted by the Board or Society.	BIBLE WORK. Native Contribut'ns Salaries & Expenses of Bible Women and Colporteurs.	Granted by Board, Salaries & Expenses of Bible Women and Colporteurs.	BUILDINGS. Church Buildings Owned.	Preachers' Houses Owned.	Separate School Buildings Owned.	Native Contributions to Building Funds.	Granted by Society, for purchase or erection Church and School Buildings.	Students in Special Bible Training.	Students for the Ministry.	Boys in Boarding and High Schools.	Girls in Boarding and High Schools.	Number of Day Schools.
Totals.	82,770		18	6	3	2449	442	37	1464	16	41	863	21	31,985	975	1505	34,465	16,961				17,504	1354	8,847	17	12	7	1000	6265			42	30	26
Mardin.	30,000	1866	1	1	1	575	145	6	350	1	12	160	3	3,889	500	300	4,689	4,689					539	3,878 Cd. 1,426	1		2		5,728 for add'l G.G.H. Sch.			42	30	4
Benabil.	370	1871	1			60			16	1		8	1	2,222			2,222	278				1,944			1	1								
Goeli.	1,800	1864	1			70			35	1		10	1	1,800	60	300	2,160	1,110				1,050			1	1								1
Kalaat.	600	1864	1			30			30	1		10	1												1	1								1
Kulleth.	1,000	1869	1			200			80	1	3	50	2	3,000	150		3,150	570				2,580		960	1	1								1
Mousuriyah.	700	1871	1			15			6					4 mos. 360			360	40				320			1	1								1
Daviki.	1,500	1865	1	1	1	120	30	4	120	1	4	40	1	1,800		25	1,825	1,825							1	1	1							1
Kaabr.	800	1857				15			6																									1
Karabash.	700	1857	1	1		200	26		96	1		60	1	3,000			3,000	600				2,400			1	1	1	1,000	540					1
Kuttusbul.	100	1865	1	1		50	36		90	1	4	80	1	3,600			3,600	1,200				2,400			1		1							1
Midyat.	5,500	1869	1	1	1	260	140	27	155	1	6	130	2	3,000	180	400	3,580	3,580					236	941	1	1	1							3
Almas.	400	1878	1			40			25	1		19	1	1,765			1,765	294				1,471			1	1								1
Bati.	600	1878	1			10			4																1									
Erdi.	200	1881	1			34			12	1		10													1									1
Hassan Kafe.	2,000	1869	1			40			22	1		15	1	1,765			1,765	294				1,471			1	1								1
Kerboran.	1,500	1878	1			400			200	1		80	2	2,400		270	2,670	1,280				1,440 6 mos.	15	280	1	1								1
Nisibin.	2,000	1894																																1
Jezireh.	6,000	1892	1						12	1	2	14																						1
Azakh.	2,000	1884	1			80			52	1	4	55	2	2,648	5	60	2,713	653				2,060		8 mos. 392	1									2
Ikfis.	1,000	1893																																1
Derik.	24,000	1864	1	1		250	65		150	1	6	120	2	3 mos. 736	80	150	966	598				368	544	750	1	1	1							2

ANNUAL TABULAR VIEW for the Year Ending Dec. 31st, 1895. Eastern Turkey. (A.B.C.F.M.) Mission.

Congregational Expenses: Total Congregational Expenses.	Contributed by Native Congregation.	Native Contributions to Home Mission Fund.	Paid from Home Mission Fund.	Aid from Foreign Residents and Missionaries.	Granted by the Board or Society.	Bible Work: Native Contribut'ns Salaries & Expenses of Bible Women and Colporteurs.	Granted by Board, Salaries & Expenses of Bible Women and Colporteurs.	Buildings: Church Buildings Owned.	Preachers' Houses Owned.	Separate School Buildings Owned.	Native Contributions to Building Funds.	Granted by Society, for purchase or erection Church and School Buildings.	School Statistics: Students for the Ministry.	Students in Special Bible Training.	Boys in Boarding and High Schools.	Girls in Boarding and High Schools.	Number of Day Schools.	Pupils in Day Schools.	Boys in Day Schools.	Girls in Day Schools.	Christian Pupils in Day and Boarding Schools.	How many United with the Church during the year.	Foreign Teachers or Missionaries employed (Women).	Foreign Teachers or Missionaries employed (Men).	Native Teachers (Men.)	Native Teachers (Women.)	Non-Christian Teachers.	School Expenses: Salaries of Teachers Not Missionaries.	Rents, Repairs, Taxes and Insurances.	Other School Expenses.	Total School Expenses.	Received in Fees.	Native Contributions for Schools.	Contributed by Foreign Residents, Missionaries and Govern't Grants. Special Funds.	Granted by the Board or Society.	Summary: Other Native Contributions.	Total Native Contributions.
34,465	16,961				17,504	1354	867	17	12	7	1000	6268			42	30	26	612	368	244		4	1	2	18	12		39,765	2577	17,053	59,415	5530	5759	9,357	40,715	8086	38,140
4,689	4,689					539	3,878 Cal. 1,426	1		2		5,728 For add'l 6 G.H. Schl.			42	30	4	151	72	79		4	1	2	6	5		21,833 H. Schl. 3,111	1744 300	16,406 350	39,983 3,761	3,690 1,100	2,759	8,710 261	21,833 6,850 741	8,619	11,506
2,222	278				1,944			1	1																												12	290
2,160	1,110				1,050			1	1								1	16	16						1			5 mos. 325			325	95			325	107	1,217
								1	1								1	12	9	3					1			6 mos. 557			557		146		411	167	813
3,150	570				2,580		960	1	1								1	32	28	4					1			1,111		57	1,168	86	168		1,000	125	863
360	40				320			1	1								1	12	9	3						1		3 mos. 171			171				171		40
1,825	1,825							1	1	1							1	25	9	16						1		3 mos. 171			171		86		85	100	2,011
																	1	17	5	12						1		10 mos. 570			570	52	95		475		95
3,000	600				2,400			1	1	1	1,000	540					1	24	14	10								10 mos. 926			926	50	278		648	100	1,978
3,600	1,200				2,400			1		1							1	30	15	15						1		5 mos. 463			463	25	139		324	110	1,449
3,580	3,580					236	941	1	1	1							3	71	43	28					2	1		2,549	313		2,862	274	705		2,157	3,073	7,594
1,765	294				1,471			1	1								1	10	10																	10	304
								1																														
								1									1	5	5						1			Free.								12	12
1,765	294				1,471			1	1								1	8	8																	100	394
2,670	1,280				1,440	6 mos. 15	280	1	1								1	40	30	10					1			9 mos. 795			795	8	225		570	294	1,764
																	1	10	10						1			1,111	190	50	1,351			240	1,111		
																	1	26	20	6					1			2,058		75	2,133		167	75	1,891		167
2,713	653				2,060		8 mos. 392	1									2	47	19	28					1	1		1,529			1,529	75	177		1,352	80	910
																	1	12	12						1			7 mos. 480	50	15	545			65	480		
966	598				368	544	750	1	1	1							2	64	34	30					1	1		2,005		100	2,105	175	814		1,291	277	2,233

Made out by A. N. Andrus.

38

Fold

1st Fold

MISSION Eastern Turkey.

FINANCIAL STATEMENT.

IN NATIVE CURRENCY.

DISBURSEMENTS.			CONTRIBUTIONS AND APPROPRIATIONS.			
Objects for which Money was Expended.		Totals Expended.	Contributed by Native Congregation, including Home Mission Fund.	*Paid in Fees. †Paid for Board. ‡Sales of Press.	Contributed by Foreign Residents, Missionaries and Gov't Grants. Special Funds.	Granted by Board or Society.
For Congregational Expenses—						
Salaries of Settled Pastors,	9,289					
" Other Preachers and Evangelists,	22,696					
Rents, Repairs, Insurance and Taxes on Church Buildings and Preachers' Houses,	975					
Other Congregational Expenses,	1,505					
Total Congregational Expenses,	34,465	34,465	16,961			17,504
For Bible Workers and Itinerating—						
Bible Women and Colporteurs,	9,961					
Itinerating Expenses (Native Workers),						
Total,	9,961	9,961	1,334			8,627
For Purchase and Erection of Church and School Buildings,	7,268	7,268	1,000			6,268
For Day Schools—						
Teachers' Salaries (not including missionaries),	17,932					
Rents, Repairs, Taxes and Insurances,	853					
Other Expenses,	647					
Total,	19,432	19,432	5,759		641	13,032
For Boarding and High Schools, and Colleges—						
Teachers' Salaries (not including missionaries),	21,833					
Rents, Repairs, Taxes and Insurances,	1,744					
Other Expenses, } Boarding Department, }	16,406					
Total,	39,983	39,983		3,590	8,710	27,683
Totals for Congregational, Evangelistic and Educational Work. (Native Work.)		111,109	25,054	3,590	9,351	73,114
For Other Native Contributions: Church Benevolence, Support of Orphans, Foreign Missions,		8,086	8,086			
" Hospital Buildings,						
" Hospital and Dispensary Expenses,						
" Printing Press Expenses and Supplies,						
" Mission Residences and Station Buildings,		5,728				
" Mission and Station Expenses, Missionaries' Itinerating, Personal Teachers, &c.,						
Totals (in Native Currency),		124,923	33,140	3,590	9,351	78,114
Appropriations for Missionaries' Salaries, Travels, etc., in U. S. Gold to be filled out at Home Office,						
Total Contributions and Appropriations (in U. S. Gold),						

NOTICE.

Fold first in half and then in thirds.

See marks ___

Date Sept. 10, 1896.

Made out by A. N. Andrus.

38

Tab. View
Marsden
Dec. 31, '95.

1st Fold

NOTICE.

Fold first in half
and then in thirds.

See marks ——

RIATIONS.	
by esi- is- and nts. nds.	Granted by Board or Society.
	17,504
	8,627
	6,268
41	13,032
10	27,683
51	73,114
51	73,114

dues.

Nam

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Name of Board, A. B. C. F. M.

SUMMARY.

Country, Turkey in Asia. Date of Report, Dec. 31, '95.
Name of Mission, East'rn Tky. Organized, 1861.
Name of Station, Mardin.
Languages, Arabic, Syriac, Turkish, Armen'n, Kurdish.
No. of Stations, 1 Population of field, 500,000+.
Number of Out-Stations, 20.
Number of Meeting Places, 18.
Number of Sabbath Schools, 16.
Number of Day Schools, 26.
Number of Boys' Boarding and High Schools, 1.
Number of Girls' Boarding and High Schools, 1.
Number of Theological and Training Schools, 1.

AMERICAN MISSIONARIES.

Ordained Missionaries, 3.
Unordained Missionaries, 0.
Missionary Physicians (Men), 1.
Missionary Physicians (Women),
Wives of Missionaries, 4.
Single Women Missionaries, 2.
Total American or European Force, 10.

NATIVE WORKERS.

Ordained Ministers (Settled Pastors), 3.
Ordained Ministers (not Settled Pastors), 2.
Unordained Preachers and Evangelists, 11.
Colporteurs, 1.
Bible-Women, 6.
Teachers (Men), 18.
Teachers (Women), 12.
Physicians, 0.
Medical Assistants, 1.
Printers, 0.

Total Native Force, 54.
Natives employed by Mission not inclu'd above 0.

MEDICAL SUMMARY.

Number of Hospitals, 1.
Number of Beds, 10.
Number of In-Patients,
Number of Dispensaries 2.
Number of Out-Patients,
*Total Expenses including Assistants,
Receipts in Fees,
Other Local Receipts,
Grants by the Society,
Owing to absence of Dr. Thomson U.S. Medical

PRINTING PRESS.

Number of Printing Establishments,
Number of Pages Printed during Year,
Number of Pages Printed from beginning,
Number of Scripture Portions,
Number of other Books,
*Total Exp's of running Press, incl'g Supplies,
Total Sales for the Year,
Granted by Society,

NOTES.

This blank can be used for Station Reports, or to make up the totals of a Mission, comprising the statistics from a number of Stations.

Adherents include all communicants, baptized children, inquirers under instruction or received on probation, and regular church attendants.

All contributions, fees or society grants are understood to mean for the year closing the report.

Day Schools should show daily average attendance during the year, not total enrollment.

All salaries, contributions, and society grants should be stated in native currency.

Expenses or contributions entered in one column should not be entered in another column.

The salary of a preacher also engaged in teaching during the week should be divided between congregational expenses and school expenses in the proportion to which he devotes his time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their relation to an organized church, or by circuits, rather than to enter them alphabetically.

Total Native Contributions.	Include—Contributions to Congregational Expenses, Home Mission Fund, Building Fund, Schools (not including fees), and Other Native Contributions.
Other Native Contributions.	Church Benevolence, Support of Orphans, Foreign Missions.

SALARY FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Erzroom. SALARIES Estimates MISSION E. Turkey for 1897

STATIONS AND NAMES OF MISSIONARIES.	PERSONAL SALARY.	CHILDREN IN COUNTRY.	CHILDREN IN UNITED STATES.	TOTAL SALARY.
W. M. Chambers.	177.00	43 80 2 above 7.7s. 1 below		220.80
		100 piasters gold = $4.40. 22080 " " = $971.52		

The sal. of Miss E. M. Chambers is left under the foregoing estimates as her transfer then is virtually settled.

Total salaries for ..... Mission ....

The same in dollars.

2

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates For Eastern Turkey Mission for 189

Erzroom Station.

General work of A.B.C.F.M.

I Native Agency

				People	Board	
Churches						
Erzroom,	Kevorkian	(500) 1/2.		3000	3000	
Erzingan,	Shugasian	(300) 2/3		1200	2400	
Etchmiadzin	Serdardarian	(200) 1/4		1800	600	
Kemakh	Karootunian	(300) 3/9		900	2700	
Khamoos	Karahadian	250	Evangelist		3000	
Pasen	Avidisian	(250) 5/6		500	2500	
Total for Churches						14200
Preaching Places.						
Khamoosapert	Hovevian	(250) 2/3		1000	2000	
Caucasus	Avidisian	250	Evangelist		3000	
Hulifan	Hagop	(150) 1/3		1200	600	
Karakala	Der Shepamian	(250) 1/2		1500	1500	
Samaghar	Kalouchian	(250) 2/3		1200	2400	
Total for Preaching Places.						9500
Colporteurs						2000
Total for Na. Agency.						25700

II Education

Erzroom	High Sch.	Jagosian	(400) 7/8	800	4000	
"	" "	Marderos	125		1500	
Erzingan	" "	Bologian	(150) 1/2	900	900	
Erzroom	" "	Fuel.			800	
Total for High Schools.						7200
Common Schools.						
Erzroom Primary		Shavarsh	(150) 1/2	900	900	
Hagarits		Mompre	(150) 1/2	900	900	
Lodoresp		Kurdkeen	(100) 1/2	600	600	
Samaghar		Ivanoff	(300) 2/3	1200	2400	
Total for Common Schools						4800
Total for Education.						12000

3

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates For Eastern Turkey Mission for 189

Erzroom Station.

III Miscellaneous				
Taxes			2100	
Touring			5000	
Medical expense			1000	
Repairs			1000	
Postage			500	
Total Miscellaneous				9600
General work women's Board.				
Education.				
Erzroom High School. Head Teacher 150			1800	
" " Or Hripsimia	(100) 3/4	300	900	
Or Anna	60	200	520	
" Makruhi	60 Prim. dep't	300	420	
" Yester	60 Kind. "	300	420	
" Arusiag	60 " "	100	620	
Total for Salaries				4680
" Aid for girls boarding.			2000	
Board for one teacher.			600	
Fuel.			1500	
Janitor			1000	
				5100
Common Schools.				
Erzingian 1st Teacher Repse (80)		200	760	
" 2nd " Hripsima 75		100	800	
" Kindergn. Baidzar 60		100	620	
" Kindergarden Supplies.			1200	
Hieramik	60		720	
Lodouren Yeldiz	(100) 1/2	600	600	
Rest Hangamoch	50		600	
				5300
Total for Education				15000
Miscellaneous				
Tax 600 Repairs 500 Touring 1500				2600
Total for Womans work.				17600
Contingent				
Bible Reader in Russia 1200 Erzroom 1800			3000	
School in Khozlo			900	3900

SUMMARY.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SUMMARY FOR Eskimaltis MISSION East. Turkey for 1897

Stations.	Salaries.	General Work. A. B. C. F. M.	General Work. Women's Boards.	Total.
Erzroom	22080			22080
		Ra. 25700		25700
		Ed. 12000	15000	27000
		Mis. 9600	2600	12200
	22080	47300	17600	86980
Contingent W. W.			3900	3900
			21500	90880
Totals			Grand Total Asked,	90880

Rate of Exchange, Lira (100 pias) = $4.40

Date, July 28. 1896 Erzroom

Signed, W. H. Chambers.

Erzroum Estimate
Rec'd Aug 24, 1875.

Estimates Harpoot Station. 1897.

9-21-96

Missionary Salaries.

H. N. Barnum	19504 - 1500 Rent =	18004
G. K. Browne		
E. S. Ellis	3750 + 750 Rent =	4500
Total for Missy. Salaries		22304

	Churches	Pastor	Sal.	Board's Ratio	People	Board
1	Central Harpoot	Asdoor.	300	—	3600	—
2	East "	Asdoor.	300	—	3600	—
3	Arabkir	Bedros.	300	1/3	2400	1200
4	Aghun					
5	Arghana	Kaloosd	275	6/11	1500	1800
6	Chimishguisek	Dustad	250	1/2	1500	1500
7	Choonkoosh	Bagdasar	175	4/7	900	1200
8	Diarbekir	Andonian	300	—	3600	—
9	Egin	Kavrue	300	1/3	2400	1200
10	Eghi	Armnag	300	7/12	2100	1500
11	Haboosi	Hagop.	150	1/3	1200	600
12	Haine					
13	Hoghi					
14	Hoolooo	Mardros	175	3/7	1200	900
15	Hulakegh	Avedis	175	3/7	1200	900
16	Husenik	Asadoor	300	—	3600	
17	Ichmeh	Hohannes	200	1/2	1200	1200
					30000	12000

Churches Continued.	Pastor.	Sal.	Ratio.	People.	Board.
Brought Ford.				30000	12000.
18. Malatia	Mardiros.	300	1/2	1800	1800.
19. Mashgir					
20. Mezreh	Giragos.	500	3/10	4200	1800.
21. Palu	Garabed.	250	2/5	1800	1200
22. Perchenj	Bedros.	250	1/2	1500	1500
23 Peri	Hdoor	250	3/5	1200	1800.
24 Reduan	Bedros.	200	1/2	1200	1200
25. Shefik					
26. Tenuran	Garabed.	250	1/2	1500	1500
27. Farkin	Bedros.	200	3/4	600	1800.
Total for Churches				43800	24600

Preaching Places.	Preacher.	Sal.	Ratio.	People	Board
1. Aghinsik	Hagop	150	1/3	1200	600
2. Keserik	Setrak	150	1/2	900	900
3. Sheikhaji	Bugdasar.	150	2/3	600	1200
4. Yeghiki	Toros	250	1/2	1500	1500
Total for Preaching Places.				4200	4200

Schools	Teacher	Sal.	Ratio	People	Board
1. E. Harpoot.	~~Ashkur.~~ ?	250	3/5	2520	1680
	Hohannes	100			
2 Arabkir	Aram	100	1/2	600	600
	Armenag	75	8/15	480	420
Carried Ford				3600	2700

Brot. Ford.	Teacher.	Sal.	Ratio	People 3600	Board 2700
3. Chemishgezek.	Semekerim.	100	—	1200	
4. Choonkeosh	asst.	100	1/2	600	600
5. Diarbekir	Murad	150	—	1800	
6. Egin	Mardiros	200	1/4	1800	1600
7. Geghi	Avan	150	1/2	900	900
8. Haine	Sarkis Kralian	150	1/2	900	900
9. Hoorloo		125 (9 mos.)	2/5	675	450
10. Hulakegh	Hagop Dikroyan	60 (9 mos.)	1/2	270	270
11. Hussenik	2 teachers	225	—	2700	—
12. Ichmeh	Mesrop	125 (10 mos.)	3/5	500	750
13. Malatia	1st Teacher	140	5/7	1480	1200
	asst.	100	3/4	300	900
14. Mezreh	Hok. Mooskhan	200	1/3	2400	1200
	asst	100			
15. Palu	Nazaret Zaghalian	90 (10 mos.)	7/9	700	700
16. Peri	Manoog Der Simonian	60 (10 mos.)	2/3	200	400
17. Pucheng.	Gar. Hodoyan	80 (9 mos.)	1/2	360	360
18. Teiman		100 (8 mos.)	1/2	400	400
19. Bizmishen	Vahan.	120	5/6	240	1200
20. Garmiri	Khachadoor.	75	2/3	300	600
21. Hokh	Mug. Kazangian	100	3/4	300	900
22. Keghvank	Naz. Avakian	90 (10 mos.)	8/9	100	800
23 Keserik	M. Goshgarian	110 (10 mos.)	8/11	300	800
Carried Fwd.				20525	16630

		Sal.	Ratio	People	Board
Brought Ford.				20525	11630
24. Mornik. Kirkor Ostigian	10 mos.	75	2/3	250	500
				20775	12130

Miscellaneous

Taxes on Mission Houses		250	
Care of Premises		2000	
Protection of "		1000	3250
Touring			5000
Postage			200
Colportage	11800	1/2	2400
			10850

Work for Women

Missy. Salaries.

E. M. Barnum	3750 –	3750
C. E. Bush	3750 + 750 Rent =	4500
H. Seymour	3750 + 750 " =	4500
M. L. Daniels		3750
Total		16500
Touring		7000
Postage		400
		23400

Work for Women Contd.

Bible Women		Sal.	Sum
Arabkir.	Markarid Hosepian	60	720
	Hrofsima Melconian	60	720
	Turfonda Garabedian	50	600
Choonkoosh.		50	600
Diarbekir		60	720
Harpoot.	West. Prapione Antranian	60	720
	East Anna Oghasian	60	720
	Central	60	720
	Sinnamood. Yeghisa Muradian	60	720
Hulakegh.	Surpohi Harotunian	4 mos 50	200
Haboosi.	Badaskhan Garabedian	5 mos. 60	300
Hoghi.	Tushoon Donabedian	5 mos 50	250
Mezreh.	Badaskhan Injeian	60	720
	Second.	60	720
Malatia.	Anna Garabedian	60	720
	Varter Bagdasarian	50	600
Palu		50	600
Yeghiki	Hurnazant Sahagian	50	600
	Total for Bible Women.		10950

Common Schools		Sal.	Ratio	People	Board
		12 mos.			
Arabkir	Anna Patigian	100	7/10	360	840
Chunishguisik	" Ghazarosian	75	2/3	300	600
		10 mos.			
Choonkoosh		70	5/7	200	500
		12 mos.			
Diarbekir	Tooma Shahbazian	70	5/7	240	600
		50	1/2	300	300
		75	8/15	480	420
Egin	Maryam Ablahadian	80	1/2	480	480
Harpoot East	11 Teachers	375	8/15	2100	2400
Mezreh	Elmas Kaboolian	300	1/2	1800	1800
	Anna Aristakesian				
Malatia	Maryam Gureghian	75			
	Haiganoosh Kapriel	75	4/5	600	2400
	Yghesapet	50			
	Varter Taigan	50			
				6860	10340

Girls Boarding Dept. Euphrates College 12000

Contingent Estimate.

To rebuild ruined churches, parsonages and schools. £T 1000.

Summary

	People	Board.
Salaries of Missionaries		22504
27 Churches	43800	24600
11 Preaching Places.	4200	4200
24 Schools	20775	12130
Miscellaneous		10850
Total	68775	74284

Work for Women

Missionaries' Salaries		16500
Touring & Postage		7400
18 Bible Women		10950
12 Common Schools	6860	10340
Girls Boarding Dept.		12000
Total		57190
Contingent Estimate		100000

It is extremely improbable that the people will be able to pay the sums which have been placed upon them.

In behalf of the Station
C. T. Gates

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Volumes 20 & 21

A. B. C. F. M.

N. B. See explanatory notes on the reverse of this sheet.

Eastern Turkey Mission. ANNUAL TABUL

[To be sent to the Mission Rooms, Boston, as soon

NAMES OF STATIONS AND OUT-STATIONS. (In Alphabetical Order.)	When begun.	MISSIONARIES AND ASSISTANTS. AMERICAN. Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	NATIVE. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	PREACHING. Places for Stated Preaching.	Average Congregations.	Sabbath-School Membership.	Adherents.	Population within limits of Station (including Out-Stations).	CHUR No. of Churches.	Members.	Of whom are Women.
Erzroom	1839	1	.	.	.	1	2	.	.	8	.	8	10	1	300	250	300	1,330,000	1	86	50
Stations in Turkey.																					
Cheermeh.	1853							.	.	.	.	.	.	1	.	.	60	.	.	6	2
Elpis	1864							.	.	.	.	.	.	.	.	.	.	.	.	2	.
Erzingan	1880								1	3	.	4	4	1	120	170	155	.	1	43	20
Hazabik	1875							.	.	1	.	1	1	1	65	.	78		1	14	11
Hiramik	1855							.	.	1	.	1	1	1	85	.	136		1	10	5
Hozouenen	1894							.	.	.	.	.	.	.	10	.	13		.	4	.
Khaedoor	1883							.	.	.	.	.	.	.	.	.	40		.	3	.
Komakor	1855									1	.	1	1	1	30	.	10		.	7	.
Kozloo	1880							.	.	1	.	1	1	1	50	.	75		.	4	1
Pockarich	1875							1	.	.	.	1	1	1	80	.	106		1	16	9
Rish (Khanooc)	1883							.	1	.	.	1	1	1	60	.	56		.	.	.
Zodouenen.	1860							1	.	1	.	2	2	1	65	.	71		1	39	10
Total for Turkey		1	.	.	.	1	2	2	2	16	.	20	22	10	865	420	1099	1,330,000	6	234	104
Russia (figures for '95.)																					
Alexandropol.	1895							.	.	.	.	.	.	.	5	.	7	.	.	2	.
Erivan	1886							.	.	.	.	.	.	1	8	.	10	.	.	6	2
Etchmiadzin	1883							.	1	.	.	1	1	1	35	.	38	.	.	20	8
Franganots.	1885							.	.	.	.	.	.	1	22	.	21			13	5
Goch.	1892													1	12	.	12			5	1
Hadji Shara	1886													1	18	.	8			7	2
Hulijan	1880									1		1	1	1	72	25	40		0	23	10
Karakala.	1882									1		1	1	1	100	26	200		1	35	13
Kars.	1889													1	30		50			26	8
Kurtzaloo	1885													1	46	16	43			14	6
Samakhar.	1873								1		1	2	2	1	71	50	72		1	20	7
Total for Russia									2	2	1	5	5	10	419	117	581	.	2	171	62
" " Turkey		1				1	2	2	2	16	.	20	22	10	865	420	1099	1,330,000	6	234	104
In the summary of each mission give here the *number* of Out-Stations 23																					
GRAND TOTAL		1				1	2	2	4	18	1	25	27	20	1284	537	1680	1,330,000	8	405	17

Annuals Report 1896

TABULAR VIEW for the Year ending December 31, 1896. (State when the year ends.)

[..., as soon as practicable after the close of the year.]

CHURCHES.				EDUCATION.											PAYMENTS BY THE PEOPLE.						REMARKS.
Members.	Of whom are Women.	Received on Confession.	Whole Number from the First.	Theological Schools.	Students.	COLLEGE, BOARDING, AND HIGH SCHOOLS. For Boys.	Pupils.	For Girls.	Pupils.	COMMON SCHOOLS. Number.	Male Pupils.	Female Pupils.	Others under Instruction.	Grand Total under Instruction.	For Preaching. $	For Building and Repairs (Church and School). $	For Schools (Salaries and Tuition). $	For Missions (Home and Foreign). $	Miscellaneous. $	Total for all Purposes. $	
56	50	.	146	.	.	1	27	1	29	4	60	109	.	225	110.00	.	158.71	6.60	24.86	300.17	
6	2	.	21	.	.	.	.	.	.	.	.	.	.	.							
2	.	.	2	.	.	.	.	.	.	.	.	.	.	.							
43	20	.	47	.	.	1	23	.	.	2	30	75	.	128	61.60	.	133.85	.	.	195.45	
14	11	.	14							1	11	14	.	25	19.80	.	8.80	.	.	28.60	
0	5	.	21							1	40	30	.	70	.	.	11.00	.	.	11.00	
4	.	.	4							.	.	.	.	.	5.19	.	.	.	.	5.19	
3	.	.	3							.	.	.	.	.	.	.	.	.	.	.	
7	.	.	7							1	35	.	.	35	.	.	3.70	.	.	3.70	
4	1	.	5							1	25	10	.	35	.	.	13.20	.	.	13.20	
6	9	.	26							.	.	.	.	.	38.76	.	.	.	.	38.76	
.	.	.	.							1	30	.	.	30	.	.	52.80	.	.	52.80	
39	10	5	44							1	40	16	.	56	19.00	3.30	21.56	3.08	.	46.94	
34	108	5	340	.	.	2	50	1	29	12	271	254	.	604	254.35	3.30	403.62	9.68	24.86	695.81	
2	.	.	2	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3.82	3.82	
6	2	.	6												2.64	.	.	.	6.60	9.24	
0	8	.	27												20.32	.	.	.	5.28	25.60	
8	5	.	13												5.54	.	.	.	7.92	13.46	
5	1	.	5												2.64	.	.	.	2.64	5.28	
7	2	.	7												1.00				1.00	2.00	
33	10	.	26												2.42	.	.	.	2.42	4.84	
35	13	.	38							1	20	10		30	48.40	.	48.40		14.52	111.32	
26	8	.	26																33.00	33.00	
14	6	.	14												10.72				7.92	18.64	
0	7	.	22												32.08				19.36	99.84	
71	62	.	186							1	20	10	.	30	126.26		48.40		103.98	326.04	
34	108	5	340	.	.	2	50	1	29	12	271	254	.	604	254.35	3.30	403.62	9.68	24.86	695.81	
05	170	5	526	.	.	2	50	1	29	13	291	264	.	634	380.61	3.30	452.02	9.68	128.86	1021.85	

Wm. Chambers.

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Tab. View
Erzroom
Dec. 31, 96.

Tabular View
Eastern Turkey Mission
189 6. Erzroom Station.

NOTES AND SUGGESTIONS.

1. Each Station Secretary should prepare the statistics of his station and its out-stations, in alphabetical order, foot them up, and send them to the Mission Secretary, who will make up the Grand Total, and forward each station report, *with summary of the whole*, to Boston. This should be done as soon as possible after the close of the mission year.

2. Missionaries, though absent from their stations, are to be reported.

3. "Other preachers" should include catechists, and such helpers as are frequently engaged in preaching. Count no person twice.

4. Places for stated preaching should include places where services are regularly held, whether there are church buildings or not.

5. "Adherents" means church members *plus* all others, whether children or adults, who are under Christian instruction, or are recognized as belonging to the Christian community.

6. "Population within limits of the station" is an important item, though often the report can only be an estimate. It is desirable to know how many people are within reach of the station and mission. The question is often asked: "What is the population within your field of operation?"

7. The column "Others under Instruction" should give medical students, members of station classes not reported in Theological schools, and all under private instruction.

8. Under the general heading "Payments by the People" it will be well to include under the column for "Preaching" not merely the salaries of preachers, but such sums as are paid for rent, warming and lighting and care of rooms.

9. Such missions as desire to report the amount paid for the *board* of pupils can do so in the column headed "Remarks."

10. Such missions as conduct a medical or a publication work will report the same on the Supplementary Blank provided for that purpose.

Name of Station *Mardin.* ANNUAL TABULAR VIEW for the Year Ending *December 31st,* 189

Name of Town or Village.	Population of District.	Date Begun.	CHURCH STATISTICS. Meeting Places.	Organized Churches.	Churches entirely Self-Supporting.	Adherents.	Communicants.	Added by Confession during year.	Average Congregation.	Sabbath Schools.	Sabbath School Teachers.	Sabbath School Scholars.	Number of Preachers and Evangelists.	CONGREGATIONAL EXPENSES. Preachers' Salaries.	Rents, Repairs, Taxes, & Insurance of Churches and Preachers' Houses.	Other Congregational Expenses.	Total Congregational Expenses.	Contributed by Native Congregation.	Native Contributions to Home Mission Fund.	Paid from Home Mission Fund.	Aid from Foreign Residents and Missionaries.	Granted by the Board or Society.	BIBLE WORK. Native Contribut'ns Salaries & Expenses of Bible Women and Colporteurs.	Granted by Board, Salaries & Expenses of Bible Women and Colporteurs.	BUILDINGS. Church Buildings Owned.	Preachers' Houses Owned.	Separate School Buildings Owned.	Native Contributions to Building Funds.	Granted by Society, for purchase of, or erection of Church and School Buildings.	Students for the Ministry.	Students in Special Bible Training.	Boys in Boarding and High Schools.	Girls in Boarding and High Schools.	Number of Day Schools.
Totals.	#82,100		18	6	5	2,570	416	13	1,585	19	46	1,084	8	15,034	3,092	1,307	19,433	13,141			1,800	4,442	954	4,059	17	9	5	4,685				42	25	26
Unique: High Schools.																																42	25	
Kindergarten.																																		
Community.	30,000	1856	1	1	1	478	143	12	375	1	11	196	1	3,889	700	645	5,234	5,234					305		1		2							5
Bemabel.	380	1871	1	0	0	65	0	0	21	1	1	13	0		0										1	0	0	0	0					1
Gorli.	1500	1864	1	0	0	56			63	1	1	41	0		260	0	260	260							1	1	0	0	0					1
Kalaah.	600	1864	1	0	0	45			40	1	1	15	0		0	0									1	1	0	0	0					1
Kullath.	1000	1859	1	0	0	300			180	1	5	60	0	4 mos 741	0		741	200				541	118	706	1	1	0	0	0					1
Mousurreyah.	700	1871	1	0	0	27			17	1	1	10	1		0	0									1	1	0	0	0					1
Daviki.	1500	1865	1	1	1	150	30	0	120	1	2	50	1	1800	0	0	1800	1800							1	1	2	0	0					1
Kaabi.	700	1857				130			50	1	2	50	1		55	38	93	93																1
Karabash.	500	1857	1	1		215	22	0	200	2	3	200	0		200	38	238	238							1	0	1	0	0					1
Kutturbul.	100	1855	1	1		55	15	0	55	1	1	45	0			241	241	241							1	0	0	28	0					1
Midyat.	5500	1862	1	1	1	260	141	1	130	1	5	98	1	3000	12	160	3172	3172					236	941	1	1	1	4657	0					3
Armas.	400	1878	1			69			23	1	1	18	1	1471			1471	412				1059			1	1	0	0	0					1
Bati.	600	1878	1																						1									
Erdi.	200	1881	1			30			13	1	1	10	1												1	0	0	0	0					1
Hassan Kafe.	2000	1869	1			40			19	1	1	13	0	1771			1771	300				1471			1		0	0	0					
Kerboran.	1500	1879	1			360			98	1	1	80	1	2362	58	85	2505	1084				1421	118	706	1	1	0	0	0					1
Nisibin.*	2000	1884																																
Jezireh.	6000	1892	1						14	1	2	18																						1
Ulzakh.	2000	1884	1			60			47	1	1	35											118	706	1	0	0	0	0					2
Isfiz.	1000	1893																																1
Serb.	24000	1864	1	1		250	65		200	1	6	130			1800	100	1900	100			1800		59	1000	1	1	1							2

not occupied after
the Kourdish Raids.

ANNUAL TABULAR VIEW for the Year Ending December 31st, 1896. Eastern Turkey Mission.

GREGATIONAL EXPENSES.						BIBLE WORK.		BUILDINGS.					SCHOOL STATISTICS.														SCHOOL EXPENSES.								SUMMARY.	
Total Congregational Expenses.	Contributed by Native Congregation.	Paid from Home Mission Fund.	Native Contributions to Home Mission Fund.	Aid from Foreign Residents and Missionaries.	Granted by the Board or Society.	Salaries & Expenses of Bible Women and Colporteurs.	Native Contribut'ns Salaries & Expenses of Bible Women and Colporteurs.	Church Buildings Owned.	Preachers' Houses Owned.	Separate School Buildings Owned.	Native Contributions to Building Funds.	Granted by Society, for purchase or erection Church and School Buildings.	Students for the Ministry.	Students in Special Bible Training.	Boys in Boarding and High Schools.	Girls in Boarding and High Schools.	Number of Day Schools.	Pupils in Day Schools.	Boys in Day Schools.	Girls in Day Schools.	Christian Pupils in Day and Boarding Schools.	How many United with the Church during the year.	Foreign Teachers or Missionaries employed (Men).	Foreign Teachers or Missionaries employed (Women).	Native Teachers (Men.)	Native Teachers (Women.)	Non-Christian Teachers.	Salaries of Teachers Not Missionaries.	Rents, Repairs, Taxes and Insurances.	Other School Expenses.	Total School Expenses.	Received in Fees.	Native Contributions for Schools.	Contributed by Foreign Residents, Missionaries and Govern't. Grants. Special Funds.	Granted by the Board or Society. Exclusive of Fees.	Other Native Contributions.	Total Native Contributions.
1,433	13,141			1,800	4,492	954	4,059	17	9	5	4,685				42	25	26	644	382	262			1	2	17	14		33,848	2,885	16,149	52,882	4,300	4877	5,071	40,626	3,095	28,341
															42	25							1	1				14,186	2,807	14,000	30,993	2,288		4,112	24,593		
																		44	20	24				1				1,333		1,036	2,369	443		700	1,669		
5,234	5,234					305		1		2							5	125	67	58					5	7		3,111		662	3,773	676	1,801	257	1,715	1,904	9,920
								1	0	0	0	0					1	11	10	1	0	0	0	1	0	0		800			800				800	10	10
260	260							1	1	0	0	0					1	24	24	0	0	0	0	1	0	0		1,111			1,111				1,111	80	340
								1	1	0	0	0					1	23	17	6	0	0	0	1	0	0		800			800				800		
741	200				541	118	706	1	1	0	0	0					1	30	25	5	0	0	0	1	0	0		1221			1221	28	355		866	39	740
								1	1	0	0	0					1	13	8	5	0	0	0		1	0											
1800	1800							1	1	2	0	0					1	26	10	16	0	0	0		1	0		10 and 5 555		25	580		136		444	100	2038
																					0	0	0														
93	93																1	35	10	25	0	0	0	1	0												93
238	238							1	0	1	0	0					1	33	17	16	0	0	0	1		0		792			792				792	10	248
241	241							1	0	0	28	0					1	16	9	7	0	0	0	1		0		400		110	510		110		400	10	381
3179	3179					236	941	1	1	1	4657	0					3	63	43	20	0	0	0	2	1	0		3176		142	3318	765	1102		2216	550	10,489
471	412				1059			1	1	0	0	0					1	12	12		0	0	0														412
								1																													
								1	0	0	0	0					1	9	9	0	0	0	0			0											
1771	300				1471			1		0	0	0																									300
2505	1084				1421	118	706	1	1	0	0	0					1	18	14	4	0	0	0			0		588		86	674		386		288	304	1892
																	1	17	10	7	0	0	0	1		0		1765			1765		176		1589		176
						118	706	1	0	0	0	0					2	47	28	19	0	0	0	1	1	0		1765	28	38	1831		520		1311	38	676
																	1	17	13	4	0	0	0	1		0		7 months 486	50		530		85		445		85
1900	100			1800		59	1000	1	1	1							2	81	36	45	0	0	0	1	2	0		1765		50	1815	100	226		1589	50	535

Made out by A. N. Andrews.

Tabular View
Mardin Station - 1896 41

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FINANCIAL STATEMENT.

MISSION .....

IN NATIVE CURRENCY.

DISBURSEMENTS. Objects for which Money was Expended.		Totals Expended.	CONTRIBUTIONS AND APPROPRIATIONS. Contributed by Native Congregation, including Home Mission Fund.	*Paid in Fees. †Paid for Board. ‡Sales of Press.	Contributed by Foreign Residents, Missionaries and Gov't Grants. Special Funds.	Granted by Board or Society.
For Congregational Expenses—						
Salaries of Settled Pastors,	8689					
" Other Preachers and Evangelists,	6345					
Rents, Repairs, Insurance and Taxes on Church Buildings and Preachers' Houses,	3092					
Other Congregational Expenses,	1307					
Total Congregational Expenses,	19.433	19.433	13.141		1.800	4.492
For Bible Workers and Itinerating—						
Bible Women and Colporteurs,	5013					
Itinerating Expenses (Native Workers),						
Total,	5013	5013	954			4059
For Purchase and Erection of Church and School Buildings,	4.685	4.685	4.685			
For Day Schools—						
Teachers' Salaries (not including missionaries),	19.662					
Rents, Repairs, Taxes and Insurances,	78					
Other Expenses,	2149					
Total,	21.889	21.889	7.897	*(2012)	959	16.033
For Boarding and High Schools, and Colleges—						
Teachers' Salaries (not including missionaries),	14.186					
Rents, Repairs, Taxes and Insurances,	2.807					
Other Expenses,	14.000					
Boarding Department,						
Total,	31.993	31.993		2.288	4.112	27.593
Totals for Congregational, Evangelistic and Educational Work. (Native Work.)		82.013	23.677	2.288	6.871	49.177
For Other Native Contributions: Church Benevolence, Support of Orphans, Foreign Missions,						
" Hospital Buildings,						
" Hospital and Dispensary Expenses,		6.934				
" Printing Press Expenses and Supplies,						
" Mission Residences and Station Buildings,						
" Mission and Station Expenses, Missionaries' Itinerating, Personal Teachers, &c.,						
Totals (in Native Currency),						
Appropriations for Missionaries' Salaries, Travels, etc., in U. S. Gold to be filled out at Home Office,						
Total Contributions and Appropriations (in U. S. Gold),						

Date June 12, 1897. **Made out by** A. N. Andrus

* Noted here but not reckoned in support of schools - A. E.

NOTICE.

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Tabular View
Mardin Station - 1896

41

NOTICE.

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and then in thirds.

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Name of Board, ...

SUMMARY.

Country, Turkey in Asia Date of Report, Dec. 31. '96
Name of Mission, Eastern Turkey Organized, 1861
Name of Station, Mardin
Languages, Arabic, Armenian, Kordish, Syriac Turkish
No. of Stations, 1 Population of field, 500,000
Number of Out-Stations, 20
Number of Meeting Places, 18
Number of Sabbath Schools, 19
Number of Day Schools, 26
Number of Boys' Boarding and High Schools, 1
Number of Girls' Boarding and High Schools, 1
Number of Theological and Training Schools, 1

AMERICAN MISSIONARIES.

Ordained Missionaries, 3
Unordained Missionaries, 0
Missionary Physicians (Men), 1
Missionary Physicians (Women), 0
Wives of Missionaries, 4
Single Women Missionaries, 2
Total American or European Force, 10

NATIVE WORKERS.

Ordained Ministers (Settled Pastors), 3
Ordained Ministers (not Settled Pastors), 0
Unordained Preachers and Evangelists, 5
Colporteurs, ...
Bible-Women, 6
Teachers (Men), 17
Teachers (Women), 14
Physicians, 0
Medical Assistants, 2
Printers, ...

Total Native Force, 47
Natives employed by Mission not inclu'd above 0

MEDICAL SUMMARY.

Number of Hospitals, 1
Number of Beds, 10
Number of In-Patients, 35 3 mo's
Number of Dispensaries 1
Number of Out-Patients, 3701 5 mo's
*Total Expenses including Assistants, 6937,
Receipts in Fees, 8201 "
Other Local Receipts, 1480 "
Grants by the Society, None

PRINTING PRESS. None.

Number of Printing Establishments, ...
Number of Pages Printed during Year, ...
Number of Pages Printed from beginning, ...
Number of Scripture Portions, ...
Number of other Books, ...
*Total Exp's of running Press, incl'g Supplies, ...
Total Sales for the Year, ...
Granted by Society, ...

NOTES.

This blank can be used for Station Reports, or to make up the totals of a Mission, comprising the statistics from a number of Stations.

Adherents include all communicants, baptized children, inquirers under instruction or received on probation, and regular church attendants.

All contributions, fees or society grants are understood to mean for the year closing the report.

Day Schools should show daily average attendance during the year, not total enrollment.

All salaries, contributions, and society grants should be stated in native currency.

Expenses or contributions entered in one column should not be entered in another column.

The salary of a preacher also engaged in teaching during the week should be divided between congregational expenses and school expenses in the proportion to which he devotes his time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their relation to an organized church, or by circuits, rather than to enter them alphabetically.

Total Native Contributions.	Include—Contributions to Congregational Expenses, Home Mission Fund, Building Fund, Schools (not including fees), and Other Native Contributions.
Other Native Contributions.	Church Benevolence, Support of Orphans, Foreign Missions.

Mardin Station.

TABLE OF STATISTICS for the Year ending December 31, 18

Name of Station, Town or Village.	When Established.	Population of Field.	MISSIONARIES. Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	NATIVE HELPERS. Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.	Total Native Helpers.	CHURCH STATISTICS. Out-Stations. Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1896.	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	EDUCAT. Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	Girls.
Totals,		X 82,100	3	0	1	0	2	4	10	3	5	17	14	6	2	47	20	6	3	416	13	2590	1585	19	108X	1	0	0	2	42	2

X This is for the places occupied only.

Later. – I find Andrus estimates population of field 500.000.

Not in session.

TABLE OF STATISTICS for the Year ending December 31, 1896. Eastern Turkey Mission.

	CHURCH STATISTICS.											EDUCATIONAL STATISTICS.													NATIVE CONTRIBUTIONS.						
	Other Native Helpers.	Total Native Helpers.	Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1896.	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	PUPILS. Girls.	Other Schools.	PUPILS. Boys.	PUPILS. Girls.	Total Number under Instruction.	Schools Entirely Self-Supporting.	United with Church during Year.	CHURCHES AND CHAPELS.	For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions.	APPROPRIATED BY BOARD FOR CHURCHES AND EDUCATION (NATIVE WORK).
	2	47	20	6	3	416	13	2590	1585	19	108X	1	0	0	2	42	25	26	282	262	737	1	?	17	13141 *95X	4897	4685	0	23677	49177
00.												Not in session.																			

* For Bible women.

Above is in piasters - £.S. (100 p.) = $4.40.
Reduced to U.S. Currency,
$ 41.98
578.20 215.47 206.18 104.79 ~~[illegible]~~ 2168.79

Name of Missionary, Made out by A. H. Andrus.

NOTICE.

Fold first in half and
then in thirds
See marks ——

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42
Tab: View
Marden
Dec. 31, '96.

42
Tab. View
Mardin
Dec. 31, '96.

1st Fold

Fold

Country, Turkey

Name of Mission, Eastern Turkey Mission

Name of Station, Mardin Station

Organized,

Date of Report,

Summary – Tabular View

MEDICAL SUMMARY.

Number of Hospitals,	1
Number of Beds,	10
Number of In-Patients, 3 mos.	35
Number of Dispensaries,	1
Number of Out-Patients, 5 mos.	3400
*Total Expenses including Assistants,	
Receipts in Fees,	8701 pi (£382.84)

PRINTING PRESS.

Number of Printing Establishments,	
Number of Pages Printed during Year,	
Number of Pages Printed from Beginning,	
Number of Scripture Portions,	
Number of other Books,	
*Total Expen's of running Press, incl'g Supplies,	
Total Sales for the Year,	

NOTES.

This blank can be used for Station Reports, or to make up the totals of a Mission, comprising the statistics from a number of Stations.

Adherents include all communicants, baptized children, inquirers under instruction or received on probation, and regular church attendants.

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Day Schools should show daily average attendance during the year, not total enrollment.

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Expenses or contributions entered in one column should not be entered in another column.

The salary of a preacher also engaged in teaching during the week should be divided between congregational expenses and school expenses in the proportion to which he devotes his time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their relation to an organized church, or by circuits, rather than to enter them alphabetically.

1-19-98

Bitlis Estimates for 1898

Salaries Rev. R.M. Cole £85. Rent £15			105.00	
" Chas. R. Ashdown £150 Rent £20			170.00	
The Misses Ely £75 Rent £10			85.00	
Miss Grace Knapp			75.00	425.00
		People	Board	
Native Agency. Evan. for Field. Mogounk. Rev. Kaprielian	(300) 17/18	2.00	34.00	
Mouch City. Arpear Vartanian	(250) 14/15	2.00	28.00	
Havadorik Hohannes Ghazarian	(150) 7/9	4.00	14.00	
Bitlis Church Khachig Vartanian	(300) 2/3	12.00	24.00	
Khoultig. Krikore Stepanian	(225) 8/9	3.00	24.00	
Pukhons. Nersis Jeretsian	(140) 7/8	2.10	14.70	
Dzughag. Sarkis Hagopian	(160) 14/15	1.30	17.92	
Shekhaghoub Hovsep Anoushian	(150) 33/36	1.50	16.50	
Toulsh, Mampré Eranian	(130) 34/39	2.00	13.60	
		29.90	186.72	186.72
Education. Boys High Sch. Aram Jeretsian	(250) 9/10	3.00	27.00	
" Simon Sarkisian	(220) 25/132	5.00	21.40	
" Armenag Saragan	(130) 59/65	1.44	14.16	
Expense on Ten Boarders @ 30 ps. mos.		15.00	15.00	
Fuel 8.00 Lights 2.00 Service 12.00		24.44	22.00	99.56
Common Schools				
Bitlis Head Ward Mampré	(140) 23/28	3.00	13.80	
" Zaburghour Melek	(140) 23/28	3.00	13.80	
Aghagh Murad Anoushian	(140) 23/28	3.00	13.80	41.40
Miscel. Sum. Res. 4.00 Touring 11.00		15.00		23.50
Postage 3.00. Repairs Maps 4.50		8.50		
General Work aside fr. mis. sals.				951.18

II Work for Woman

~~Salaries. The Misses Ely 75. Miss Knapp 75~~ See above.

Education Girls High Sch.		People	Board	
Teacher Shoghin	(100) 11/12	1.00	11.00	
" Sunpolii	(100) 11/12	1.00	11.00	
Aid to Thirty Pupils	4/11	60.00	34.28	
Service 6.00 Fuel & Lights 8.00 Sum. Res. 5.00			19.00	
Primary, in fact, nearly self supporting	8/9	16.00	2.00	77.28
		78.00		

Common Schools.

Three Ward Sch. nearly self supporting		1.200	2.00	
Mousheity Sosay	(100) 11/12	100	11.00	
" " Tusholii	(70) 7/8	1.68	6.72	19.72

Bible Readers. Selay in one ward for year		4.80	
Sarah another " "		6.00	
Mogounk Zuirouklit	(100) 12/20 60	11.40	
Havadorik Heranoush for year		.80	23.00
Miscel- Touring 20.00 Rent 5.00. Medical 6.00			31.00
Repairs and Taxes 3.00. Postage 4.00. Sum. Res. 3.00			10.00
General Work for Woman aside fr. Mis. sal.			161.00
" " male Dept as called			351.18
Total for all the Gen. Work for mankind			512.18

R. M. Cole

Bitlis, Dec. 8. 1897

Sole missionary in charge

J. L. B.
7-15-97

Estimates, Harpoot Station, 1898.

Missionaries' Salaries

H. N. Barnum,	19450 – 1500 Rent	=	17950
J. K. Browne	18000 – 1500	.	16500
	Total.		34450

I. Churches	Name	Salary	People	Board	Board's Ratio.
1. Harpoot, West.	Astadoor Yghoian, preacher	4800	4800	—	—
2. " East	" Poprozian, Pastor	3600	3600	—	—
3. Aghun.					
4. Arabkir:	Bedros Hachadourian, P.	3000	2400	600	1/5
5. Chemishgezek.					
6. Choonkoosh.					
7. Diarbekir.	Hagop Andonian, P.	3000	3000	—	—
8. Egin.	Karmeh Ablahadian, P.	3000	1200	1800	3/5
9. Geghi.	Armenag Simavonian, P.	3000	1800	1200	2/5
10. Haboosi.					
11. Haine.					
12. Hoghi.					
13. Hoorloo	Garabed Gulian P.	2400	1800	600	1/5
14. Hulakegh	Aurdis Muggurdichian, P.	2400	1800	600	1/5
15. Husenik	Astadoor Antreasian. P.	3600			
16. Ichmeh	Hohannes Chatalbashian, P.	2100	900	1200	4/7
17. Malatia	Mardiros Giragosian. P.	2400	1200	1200	1/2
18. Mezreh	Giragos Hachadourian P.	6000	6000	—	
	Carried Forward	39300	25500	7200	

Churches Cont'd.			Sal	People	Bd.	Ratio
			39300	28500	7200	
19. Palu						
20. Perchenj						
21. Peri	Astadoor Nicoghosian	P.	2100	600	1500	5/7
22. Shepik						
23. Terauan	Garabed Melconian	p.	2400	1200	1200	1/2
24. Farkin	Bedros Aunkhanian	p.	2100	300	1800	6/7
25. Redwan	Bedros Der Hazarian	p.	1800	300	1500	5/6
	Total for Churches		47700	30900	13200	27/100
II. Preaching Places.						
1. Arghuni	Melcone		1200	600	600	1/2
2. Bizmushen						
3. Chemuog						
4. Garmiri	Baghdasar		1800	840	960	8/15
5. Moruik						
6. Oozoon Ova						
7. Sarukamish	Bagdasar		1800	600	1200	2/3
8. Sheikhaji	Donabed		1500	600	900	9/15
9. Ufgheki						
10. Kilisseh	Hohannes		1800	300	1500	5/6
	Total for Preaching Places		8100	2940	5160	63/100
III. Boys' Schools.						
1. Harpoot, East	Hohannes and Hagop		2100	900	1200	4/7
2. Aghun	Arakel Deradourian		1200	900	300	1/4
	Carried Forward		3300	1800	1500	

Boys' Schools, Cont'd.

		3300	1800	1500	
3. Arabkir	Aram and Armenag	1440	720	720	
		1200	600	600	1/2
4. Choonkoosh	Harotune	900	900	—	—
5. Chemishguzek	Murad	2100	2100		
6. Diarbekir	Manoog	900	900		
7. Egin	Kapriel	2400	900	1500	5/8
8. Geghi	Bedros	2400	960	1440	3/5
9. Haboosi	Mesrop	1800	900	900	1/2
10. Haine	Sarkis Krakian	2100	900	1200	4/7
11. Hoghi					
12. Hoocloo	Barkev Medzadourian	1200	600	600	1/2
13. Hulakegh	Hachadoor	1200	720	480	2/5
14. Huseink		2400	2400		
15. Ichmeh	Mesrop	1500	600	900	3/5
16. Keserik	Minas	720	360	360	1/2
17. Kopé	Krikor Yeghesarian	1500	900	600	2/5
18. Khokh					
19. Malatia	Krikor Kapriel	2100	600	1500	5/7
20. Mezreh	Hohannes Krikor	3000	1200	1800	6/10
21. Pala	Nazaret	1500	600	900	3/5
22. Perchenj	Garabed	1200	600	600	1/2
23. Peri	Manoog	1200	480	720	3/5
24. Saatukeny					
25. Sorsuri-Semoran	Manigoon Ef.	1200	720	480	2/5
	Total Boys Schools.	37,260	20460	16800	45/100

Work for Women

Salaries. E. M. Barnum		7500
C. E. Bush	7500 + Rent 500 =	8000
M. L. Daniels		7500
H. Seymour	7500 + 500 =	8000
Total Missionary Salaries		31,000

II. Girls Schools		Sal.	People	Board	Ratio
1. Harpoot, East	Six Teachers - 265 scholars	4800	2400	2400	1/2
2. Arabkir,	Anna	1200	600	600	1/2
3. Chemishgüzek	Anna	900	900	—	
4. Choonkoosh	Sultan	600	600	—	
5. Diarbekir	Sarah	1500	1500	—	
6. Eegin	Mariam & Elmas	1500	600	900	3/5
7. Geghi	Hoomar	840	360	480	4/7
8. Habousi	Lucia 4 mos.	280	80	200	5/7
9. Hooloo					
10. Hulakegh	Hoomar, 4 mos.	240	120	120	1/2
11. Husenik	Juhar	750	750	—	
12. Ichmeh	Vartoohi	600	200	400	2/3
13. Malatia	Haiganoosh Mariam	1600	400	1200	3/4
14. Mezreh	Elmas & Mariam	1600	800	800	1/2
15. Palu	Anna 6 mos.	360	120	240	2/3
16. Perchenj	Altoon 6 "	360	240	120	1/3
17 Peri	Begzadé 6 "	360	120	240	2/3
	Carried Forward	17,490	9,790	7,700	

Girls' Schools, Cont'd.	Names.		Sal.	People	Bd	Ratio
			17490	9790	7700	
18. Sarukamish	Takoohi	4 mos.	200	60	140	7/10
19. Sursuri	Shushan	10 "	900	300	600	2/3
	Total		18,590	10,150	8440	45/100
Bible Women						
1. Arabkir	Heropsima		1920	480	1440	3/4
2. Choonkoosh	Toorfonda Yghesa ?	80		200	—	
3. Diarbekir	Toorna		960	960	—	
4. Egin	Mariam	80	960	300	660	11/16
5. Harpoot	Varter Anna Ghu.		1920	480	1440	3/4
6. Haboosi	Badaskhan		600	200	400	2/3
7. Hoghi	Tuskoon		600	200	400	2/3
8. Husenik	Mariam					
9. Hoorloo	Luig					
10. Malatia	Anna	80	960	240	720	3/4
11. Mozrah	Badaskhan		960	240	720	3/4
12. Perchenj	Mariam					
13. Palu	Aroosiag					
14. Yzgheki	Hurmazant	75	750	250	500	2/3
15. Hulakegh	Sarpoohi	4 mos. 50	200	80	120	3/5
Total			9830	3630	6400	64/100
Girls' Boarding School					7500	
Touring					5000	
Postage					300	
					12800	

Work For Men - Miscellaneous

Taxes on Missionary Residences		250
Repair & Care " "		2500
Postage		300
Touring		5000
Colporteurs	2400 (1/2)	1200
		9250

Summary of Estimates	People	Board	Ratio
Salaries of Missionaries		34,450	
Aid to 25 Churches	30900	13,200	27/100
" " 10 Preaching Places	2940	5160	63/100
" " 25 Boys' Schools	20,460	16,800	45/100
Miscellaneous		9250	
		44,410	
Work For Women			
Salaries of Missionaries		31,000	
19 Girls' Schools	10,150	8,440	45/100
15 Bible Women	3,630	6,400	64/100
Miscellaneous		12,800	
		27,640	
Estimate, Genl Work Men		44,410	
" " " Women		27,640	
Total Estimate, Men		78,860	Total
" " , Women		58,840	137,700
		6	5

Harpoot, June 9. 1897.

Harpoot Station for 1898
Copied

I. L. B.
Rec'd 7-26-97

1898

Estimates for Mardin Station A.B.C.F.M.

Name of Place.	Name of Helper.	Salary.	Portion	Per Month People	Per Month Pro.	Per Annum People	Per Annum Pro.	Total.
Native Agency								
Mardin Ch.	Jerqus Hadaya.	350	1	350		4200		4200
Mariki "	Khudershaw.	150	1	150		1800		1800
Arabash.	Esa Hanna.	100	1/4	25	75	300	900	1200
Kutturbul.	Yusef Seso.	100	1/5	20	80	240	960	1200
Midyat.	Milkie Marina	250	1	250		3000		3000
Salah.	Tomas Ibrahim	100	1/5	20	80	240	960	1200
						9780	2820	12600
Preaching Places.								
Fezakh	Israel Resho	115	1/23	35	80	420	960	1380
Kozli	Aralin Murad	115	1/23	35	80	420	960	1380
Arboran	Shemas Ibrahim	200	2/5	80	120	960	1440	2400
Kullesh	Yusef Stefan	130	1/13	50	80	600	960	1560
Hassan Kaif	Shemoon Shikro	125	1/5	25	100	300	1200	1500
Sibin	Mirza Dinha	150	1		150		1800	1800
						2700	7320	10020
Common Schools.								
Mardin.	Hanoosh Ibrahim	130	1	130		1560		1560
Homsurah.	Mixie Milkie	150	1/15	10	140	120	1680	1800
Salaah.	Ishak Khadin	70	1/14	5	65	60	780	840
Benabeel.	Yusef Hanna	70	1/7	10	60	120	720	840
Midyat.	Emmanuel K.	120	1/2	60	60	720	720	1440
"	Habeeb Daudo	80	1/8	10	70	120	840	960
Arnas.	Salan.	80	1/5	16	64	192	768	960
Kuti	Shabo Arab	70	1/7	10	60	120	720	840
Kerbran.	Esa Hanna.	50	1/2	25	25	300	300	600
Casabena.	Joshua Murad	50					600	600
Girek.	Musa Hanoosh	150	1/10	15	135	180	1620	1800
Kefis.	Musa Elyas.	60	1/12	5	55	35	385	420 7 mos.
Taba.	Naider Ibrahim.	60	1/10	6	54	72	648	720
Superintendent	Yusef Esa.	375	1/2				2250	2250
						3599	12031	15630
Total of Native Agency and Education						16079	22171.	38250

Estimates

Mardin Station - 1898

Copied

Estimates for Womens General work for 1898.

ble Reader									
Izakh.	Miriam Yakob	70	1/7	10	60	120	720	840	
Erboran.	Elush Hanoosh	70	1/7	10	60	120	720	840	
Idyat.	Mrs. Abdullah	100	1/5	20	80	240	960	1200	
Eddleth.	Miriam Amus	70	1/7	10	60	100	600	700	10 mos
Ert.	Toma Hanoosh	90	1/9	10	80	120	960	1080	
Arabash	Badi K.	60	1/12	5	55	50	550	600	10 mos
Ääba	Miriam Issia	65	1/13	5	60	50	600	650	10 "
						800	5110	5910	
Mardin Girls School									
Mardin.	Julia Spear.	60	1/12	5	55	60	600	720	
"	Hubbo Esa.	60	1/12	5	55	60	600	720	
"	Miro Hanathar.	50	1/10	5	45	60	540	600	
Idaat.	Becars.	40	1/10	4	36	40	360	400	10 mos
Tariki.	Susan Khudr	60	1/6	10	50	100	500	600	" "
Bert.	Hanna Murad	50	1/10	5	45	60	540	600	
Midyat.	Mujeedat Saudi	70	1/7	10	60	120	720	840	
Azach.	Miriam Hanna.	60	1/6	10	50	100	500	600	10 mos
						600	4480	5080	
							43.60		
Total of Native Education Agency						1400	9590	10990	
The total of both the general work						17479	31761	49240	
" " " Station work (Men)							59457		
" " " " " (women)							32490		
Grand Total to come from the Board.							123.705		

Estimates

D. M. B. Thom.

Mardin June 25. 1897.

Prea, Mardin Station.

Mardin Estimates for 1898

Rec'd 7-26-97
Ans'd

Station Work.

Salaries. Missionaries.		
	A. R. Andrus.	9000
	D. M. B. Thom.	19450
	R. B. Fenton.	16500
		44950
Teachers Boys High School.		
	Bahia Sheek	2400
	Hanna Chukly	4200
	Eileen Hadna	2400
		9000
Misel.	Touring.	2000
	Postage.	400
	Tapes	1600
	Work on Rooms	500
	Incidentals	600
		5500

Salaries	Asst. Missionaries	
	Mrs. Andrus	7500
	C. H. Pratt.	8250
	L. J. Gray.	8250
		24000
Teachers Girls High School.		
9 mos.	Rachel Masoud	540
" "	Miriam Hanna	450
	Nido Duplex	4000
		4990
Misel.	Touring	1500
	Postage	300
	Repairs	500
		2300
Kindergarten Salys.		
10 mos.	Melikat Esa	700
" "	Hasamena	500
		1200

Totals for Station Work) = 32490
" " = 32490 General. "
32761.

Grand Total 133705.

D. M. B. Thom
Sup. Mardin Station.

Mardin June 25/97.

General Work Force.

American Board of Comm'rs for Foreign Missions

Estimates for E. T. Mission 1898.

Van Station.

	Total Salary	People	A.B.C.F.M.	E.T.
Native Agency.				
Preaching.				
Khachig Kemeziam	26.40	8.00	8.40	
× Bal. Sal. from W. B. M.				
Sahag Tarpinian	28.80		16.80	
× Bal. sal. fr. Girls School				
Colporter.				
Ghuadios Bartevian	18.00		8.00	
× Bal. sal. from Boys School				33.20
Male Education				
Teachers.				
Harootune Shaljian	20.40			
Ghevont Shaljian	14.40			
Ghuadios Bartevian	(10.00)			
× Bal. sal. from Colportage				
Hamparsoom D'Harootun	12.00			
Gurken Abrahamian	12.00			
Ushan Sumbarian	15.00			
Assistant teachers	20.00			
Janitor, fuel, & Sundries	18.00	25.00	96.80	96.80
Miscellaneous.				
Repairs			20.00	
Taxes			8.50	
Postage			4.00	32.50
Total from A.B.C.F.M.				162.50

H. Allen.
Treas.

Woman's Work Form.

Woman's Board of Missions

Estimates for E. T. Mission, 1898.

Van Station.

	Total Salary	People	W.B.M.	E.T.
Bible Work.				
Bible woman Maglos	12.00		12.00	
Kachig Kerugian, preacher	26.40		10.00	22.00
X Bal. Sal. f. Native Agency				
Female Education				
Teachers. Gardens.				
Sahag Tarpinian Bal. Sal. from Native Ag.t	28.80		12.00	
Hasmig Baghdasarian	18.00			
Hamas Abrahamian	18.00			
Salmig D' Haroutunian	9.90			
Aghavni Shaejian	12.10			
Yeghisapet Sahagian	9.90			
Heripsimé Kalbandian	9.90			
Service	10.00			
Fuel and lights	12.00	10.00	89.80	101.80
Girls' City School				
Yeghisapet Murradian	15.00			
Arusiag, assist.t	7.70			
Rent, service, fuel	14.60	5.00	32.30	32.30
Miscellaneous.				
Repairs and taxes			10.00	10.00
				166.10
Contingents.				
Bible woman	9.00			9.00
Total from W. B. M.				175.10

H. Allen.
Treas.

Estimates

Van Station for 1898

copied.

Salary Form.

American Board of Commissioners for Foreign Missions

Salaries Eastern Mission. Estimates 1898.

Station and names of Missionaries	Personal Salary	Children in County	Total salary.
Van.	₤. T.	₤. T.	₤. T.
Dr. G. C. Raynolds	165.00		165.00
Rev. H. W. Allen	165.00	Edith 7.50	
		Marion 7.50	180.00
Miss K. B. Fraser	82.50		82.50
			427.50

H. W. Allen.
Treas.

Estimates for Van Station
for 1898

TABLE OF STATISTICS for the Year ending December 1897

Name of Station, Town or Village.	When Established.	Population of Field.	MISSIONARIES. Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	NATIVE HELPERS. Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.	Total Native Helpers.	CHURCH STATISTICS. Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1897.	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	EDUCATIONAL S. Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	PUPILS. Girls.	Other Schools.
Totals,																																
Erzroom	1839		1	.	.	.	1	*1	3	.	.	4	8	.	.	12	1	1	.	86	.	300	275	1	180	.	.	.	2	14	27	3
Erzigan	1880		.	.	.	.	.	.	.	.	1	.	3	.	.	4	1	1	.	47	.	155	100	.	.	.	.	.	.	.	.	1
Chevermeh	1853		.	.	.	.	.	.	.	.	.	1	.	.	.	1	1	1	.	6	.	60	100	.	.	.	.	.	.	.	.	1
Heramik	1855		.	.	.	.	.	.	.	.	.	1	1	.	.	2	1	.	.	10	.	136	80	.	.	.	.	.	.	.	.	1
Ilhoylou	1800		.	.	.	.	.	.	.	.	.	1	.	.	.	1	1	.	.	4	.	75	50	.	.	.	.	.	.	.	.	1
Elpis	1864		.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	11	7	.	.	.	.	.	.	.	.	.
Pert	1883		.	.	.	.	.	.	.	.	1	.	.	.	.	1	1	.	.	2	.	56	60	.	.	.	.	.	.	.	.	1
Todoveren	1860		.	.	.	.	.	.	.	1	.	1	1	.	.	3	1	1	.	43	4	100	80	.	.	.	.	.	.	.	.	1
Homatsor	1855		.	.	.	.	.	.	.	.	.	1	.	.	.	1	1	.	.	24	17	100	50	.	.	.	.	.	.	.	.	1
Hosoveren	1894		.	.	.	.	.	.	.	.	.	1	.	.	.	1	1	.	.	5	1	18	10	.	.	.	.	.	.	.	.	1
Prekanich	1875		.	.	.	.	.	.	.	1	.	1	.	.	.	2	1	1	.	15	.	106	85	.	.	.	.	.	.	.	.	1
Hizark	1875		.	.	.	.	.	.	.	.	.	1	.	.	.	1	1	.	.	12	.	73	65	.	.	.	.	.	.	.	.	1
Khesdoon	1883		.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3	.	40	.	.	.	.	.	.	.	.	.	.
Turkish Totals		700.000	1	.	.	.	1	1	3	2	2	12	13	.	.	29	11	5	.	257	22	1230	962	1	180	.	.	.	2	14	27	13
Russia																																
Kara Kalla	1882		.	.	.	.	.	.	.	1	.	1	1	.	.	3	1	1	1	34	4	250	150	.	.	.	.	.	.	.	.	2
Kars	1889		.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	6	1	70	40	.	.	.	.	.	.	.	.	.
Shanikeny	1897		.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	3	.	25	10	.	.	.	.	.	.	.	.	.
Alexandropol	1895		.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	4	.	15	5	.	.	.	.	.	.	.	.	.
Hulijan	1880		.	.	.	.	.	.	.	.	.	1	.	.	.	1	1	.	.	23	.	50	70	.	.	.	.	.	.	.	.	1
Karaghar	1873		.	.	.	.	.	.	.	.	1	.	.	.	1	2	1	1	.	20	.	72	70	.	.	.	.	.	.	.	.	.
Ulchmiadzin	1883		.	.	.	.	.	.	.	.	.	.	.	.	1	1	1	.	.	20	.	38	40	.	.	.	.	.	.	.	.	.
Erivan	1886		.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	6	.	10	10	.	.	.	.	.	.	.	.	.
Franganots	1885	600.000	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	13	.	21	20	.	.	.	.	.	.	.	.	.
Eosh	1892		.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	5	.	12	12	.	.	.	.	.	.	.	.	.
Hadjin Khara	1886		.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	7	.	8	18	.	.	.	.	.	.	.	.	.
Kurpalos	1885		.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	14	.	40	46	.	.	.	.	.	.	.	.	.
Totals for Russia		600,000	.	.	.	.	.	.	.	1	1	2	1	.	2	7	12	2	1	155	5	611	491	.	.	.	.	.	.	.	.	3
" Turkey		700,000	1	.	.	.	1	1	3	2	2	12	13	.	.	29	11	5	.	257	22	1230	962	1	180	.	.	.	2	14	27	13
Station field		1300,000	1	.	.	.	1	1	3	3	3	14	14	.	2	36	23	7	1	412	27	1841	1453	1	180	.	.	.	2	14	27	16

* In U.S.

TABLE OF STATISTICS for the Year ending December 1897 Eastern Turkey Mission.

	CHURCH STATISTICS.									EDUCATIONAL STATISTICS.														NATIVE CONTRIBUTIONS.					
														PUPILS.				PUPILS.											
Total Native Helpers.	Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1897.	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	Boys.	Girls.	Other Schools.	Boys.	Girls.	Total Number under Instruction.	Schools Entirely Self-Supporting.	United with Church during Year.	CHURCHES AND CHAPELS.	For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions.	APPROPRIATED BY BOARD. FOR CHURCHES AND EDUCATION (NATIVE WORK).
12	1	1	.	86	.	300	275	1	180	.	.	.	2	14	27	3	125	93	259	.	.	1	18.00	35.00	.	.	53.00	200.00
4	1	1	.	47	.	155	100	.	.	.	.	.	.	.	.	1	18	70	88	.	.	1	10.00	16.54	.	.	26.54	24.00
1	1	1	.	6	.	60	100	.	.	.	.	.	.	.	.	1	50	12	62	.	.	1	.	2.00	.	.	2.00	.
2	1	.	.	10	.	136	80	.	.	.	.	.	.	.	.	1	50	25	75	.	.	1	.	1.00	.	.	1.00	6.00
1	1	.	.	4	.	75	50	.	.	.	.	.	.	.	.	1	17	5	22	.	.	1	.	2.00	.	.	2.00	4.00
.	.	.	.	.	.	11	7	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
1	1	.	.	2	.	56	60	.	.	.	.	.	.	.	.	1	30	10	40	.	.	1	.	10.00	.	.	10.00	24.00
3	1	1	.	43	4	100	80	.	.	.	.	.	.	.	.	1	57	23	80	.	.	1	10.00	6.00	.	.	16.00	34.00
1	1	.	.	24	17	100	50	.	.	.	.	.	.	.	.	1	40	11	51	.	.	1	1.00	1.00	6.00	.	8.00	4.00
1	1	.	.	5	1	18	10	.	.	.	.	.	.	.	.	1	28	5	33	.	.	.	1.00	.25	.	.	1.25	3.00
2	1	1	.	15	.	106	85	.	.	.	.	.	.	.	.	1	34	6	40	.	.	1	9.80	.	.	.	9.80	28.00
1	1	.	.	12	.	73	65	.	.	.	.	.	.	.	.	1	14	6	20	.	.	1	2.30	3.00	.	.	5.50	12.00
.	.	.	.	3	.	40	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
29	11	5	.	257	22	1230	962	1	180	.	.	.	2	14	27	13	463	266	770	.	.	10	52.30	76.79	6.00	.	135.09	334.00
3	1	1	1	34	4	250	150	.	.	.	.	.	.	.	.	2	30	20	50	2	.	1	15.00	50.00	50.00	20.00	138.00	.
.	1	.	.	6	1	70	40	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	8.00	.	.	.	8.00	.
.	1	.	.	3	.	25	10	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1.00	.	.	.	1.00	.
.	1	.	.	4	.	15	5	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
1	1	.	.	23	.	50	70	.	.	.	.	.	.	.	.	1	13	7	20	.	.	.	.	3.00	.	.	3.00	6.00
2	1	1	.	20	.	72	70	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	15.00	.	.	.	15.00	24.00
1	1	.	.	20	.	38	40	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	10.00	.	.	.	10.00	36.00
.	1	.	.	6	.	10	10	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
.	1	.	.	13	.	21	20	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.
.	1	.	.	5	.	12	12	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
.	1	.	.	7	.	8	18	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
.	1	.	.	14	.	40	46	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.
7	12	2	1	153	5	611	491	.	.	.	.	.	.	.	.	3	43	27	70	2	.	5	52.00	53.00	50.00	20.00	175.00	66.00
29	11	5	.	257	22	1230	962	1	180	.	.	.	2	14	27	13	463	266	770	.	.	10	52.30	76.79	6.00	.	135.09	334.00
36	23	7	1	412	27	1841	1453	1	180	.	.	.	2	14	27	16	506	293	840	2	.	15	104.30	129.79	56.00	20.00	310.09	400.00

Name of Missionary, W. N. Chambers.

44

Tab. View

Erzroom

Dec. 31, '97.

1st Fold

NOTICE.

Fold first in half and
then in thirds.

See marks ——

44

Tab. View

Erzroom

Dec. 31, '97.

1897

Fold

Country, Turkey

Name of Mission, Eastern Turkey

Name of Station, Erzroom

Organized, 1839

Date of Report, Dec 31th 1897.

For Boston.

APR 18 1898

MEDICAL SUMMARY.

Number of Hospitals,

Number of Beds,

Number of In-Patients,

Number of Dispensaries,

Number of Out-Patients,

*Total Expenses including Assistants,

Receipts in Fees,

PRINTING PRESS.

Number of Printing Establishments,

Number of Pages Printed during Year,

Number of Pages Printed from Beginning,

Number of Scripture Portions,

Number of other Books,

*Total Expen's of running Press, incl'g Supplies,

Total Sales for the Year,

NOTES.

This blank can be used for Station Reports, or to make up the totals of a Mission, comprising the statistics from a number of Stations.

Adherents include all communicants, baptized children, inquirers under instruction or received on probation, and regular church attendants.

All contributions, fees or Society grants are understood to mean for the year closing the report.

Day Schools should show daily average attendance during the year, not total enrollment.

All salaries, contributions, and Society grants should be stated in native currency.

Expenses or contributions entered in one column should not be entered in another column.

The salary of a preacher also engaged in teaching during the week should be divided between congregational expenses and school expenses in the proportion to which he devotes his time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their relation to an organized church, or by circuits, rather than to enter them alphabetically.

TABLE OF STATISTICS for the Year ending 189

Name of Station, Town or Village.	When Established.	Population of Field.	MISSIONARIES. Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	NATIVE HELPERS. Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.	Total Native Helpers.	CHURCH STATISTICS. Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189 .	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	EDUCATIONAL STA. Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	Girls.	Other Schools.
Totals,																																
Cariout Station	1855		3				4	1	8	0	1	0	0	1	0	2	1	1	1	85	2	350	530	1	1050							
Harbord East										1	0	3	4	2	0	10	1	1	1	48	10	260	210	1	150							5
Sghiro										0	1	0	0	0	0	1	1	1	0	27	2	120	100	1	80							1
Arabkir										1	0	2	2	2	0	7	1	1	0	106	10	500	420	1	220							4
Chemushgazzik										0	0	0	1	0	0	1	1	1	0	24	0	150	60	1	45							1
Arnikoosh										0	0	1	1	0	0	2	1	1	0	60	0	400	200	1	200							2
Diarbekir										1	0	3	2	1	1	8	1	1	1	125	21	600	600	1	350				1	30		4
Egin										1	0	2	2	0	0	5	1	1	0	18	0	50	70	0	0							2
Farkin										0	1	1	0	0	0	2	1	1	0	41	0	150	80	0	0							1
Fochi										1	0	3	1	0	0	5	1	1	0	20	0	150	100	1	100							2
Hakorosi										0	0	0	0	1	1	2	1	1	0	20	6	200	70	1	70							2
Haini										0	0	0	0	0	1	1	1	1	0	42	0	225	150	1	125							1
Hughi										0	0	0	0	1	1	2	1	1	0	21	0	80	50	1	40							1
Hooloo										1	0	1	1	0	0	3	1	1	0	90	12	400	300	1	200							2
Hoolakegh										0	1	1	1	1	0	4	1	1	0	90	25	350	300	1	250							2
Kuzunik										1	0	2	2	1	0	6	1	1	1	120	0	300	225	1	200				1	15		4
Lehme										0	1	1	1	0	0	3	1	1	0	62	0	150	100	1	150							2
Malatia										1	0	2	2	2	1	8	2	1	0	118	8	350	250	1	250				1	20		5
Mezereh										1	0	3	2	1	0	7	1	1	0	57	5	220	250	1	200				1	15		3
Palou										0	0	1	0	1	0	2	1	1	0	32	11	125	90	1	75							2
Perchenj										0	1	1	1	0	0	3	1	1	0	26	0	200	150	1	120							2
Peri										0	0	1	1	1	0	3	1	1	0	12	0	90	65	1	60							2
Erdoom										0	0	1	0	0	1	2	1	1	0	41	0	90	85	0	0							1
Shepik										0	0	0	0	0	1	1	1	1	0	10	0	75	60	1	60							1
Sunoan										1	0	2	1	0	0	4	1	1	0	26	0	200	150	1	150							3
			10	6	31	25	15	7	94	26	25	4					1325	106	5685	4585	24	4045						4	80		54

TABLE OF STATISTICS for the Year ending ..... 189 ..... Mission.

Pupils of Bible Women

	CHURCH STATISTICS.									EDUCATIONAL STATISTICS.														NATIVE CONTRIBUTIONS.					
Other Native Helpers	Total Native Helpers.	Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189 .	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	PUPILS. Girls.	Other Schools.	PUPILS. Boys.	PUPILS. Girls.	Total Number under Instruction.	Schools Entirely Self-Supporting.	United with Church during Year.	CHURCHES AND CHAPELS.	For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions.	APPROPRIATED BY BOARD, FOR CHURCHES AND EDUCATION (NATIVE WORK).
																	See College												
0	2	1	1	1	85	2	350	530	1	1050													1	43 00	College	0	1040	5340	0
0	10	1	1	1	48	10	260	210	1	150							5	144	264	64 472	0	0	1	30 00	3000	500	760	7260	3600
0	1	1	1	0	27	2	120	100	1	80							1	35	15	0 50	1	0	1	6 00	600	150	100	1450	300
0	7	1	1	0	106	10	500	420	1	220							4	105	133	147 385	0	0	1	30 00	1500	200	520	5220	2520
0	1	1	1	0	24	0	150	60	1	45							1	30	15	0 45	1	0	1	1 00	900	100	110	1210	0
0	2	1	1	0	60	0	400	200	1	200							2	70	60	0 130	0	0	1	6 00	1500	100	200	2400	0
1	8	1	1	1	125	21	600	600	1	350				1	30		4	72	120	35 257	3	0	1	40 00	4000	200	600	8800	0
0	5	1	1	0	18	0	50	70	0	0							2	70	80	0 150	0	0	1	18 00	600	200	100	2700	3150
0	2	1	1	0	41	0	150	80	0	0							1	35	0	0 35	0	0	1	3 00	50	100	50	500	1080
0	5	1	1	0	20	0	150	100	1	100							2	92	67	0 143	0	0	1	18 00	1500	400	100	3800	2400
1	2	1	1	0	20	6	200	70	1	70							2	42	69	58 169	0	0	0	2 00	100	150	150	600	250
1	1	1	1	0	42	0	225	150	1	125							1	57	10	0 67	0	0	1	10 00	300	200	200	1700	1350
1	2	1	1	0	21	0	80	50	1	40							1	55	6	41 102	0	0	1	1 50	150	100	100	500	300
0	3	1	1	0	90	12	400	300	1	200							2	63	69	0 132	0	0	0	20 00	400	600	200	3200	1440
0	4	1	1	0	90	25	350	300	1	250							2	58	39	45 142	0	0	1	18 00	450	100	100	2450	1775
0	6	1	1	1	120	0	300	225	1	200				1	15		4	220	126	41 402	4	0	1	40 00	3100	100	200	7400	0
0	3	1	1	0	62	0	150	100	1	150							2	77	71	0 148	0	0	1	10 00	800	100	100	2000	2800
1	8	2	1	0	118	8	350	250	1	250				1	20		5	135	203	62 420	0	0	1	12 00	300	250	200	1950	3505
0	7	1	1	0	57	5	220	250	1	200				1	15		3	154	133	53 355	0	0	1	57 84	2600	300	250	8334	4500
0	2	1	1	0	32	11	125	90	1	75							2	67	61	30 158	0	0	1	2 00	300	540	100	1140	750
0	3	1	1	0	26	0	200	150	1	120							2	48	45	0 93	0	0	1	3 75	450	100	150	1075	920
0	3	1	1	0	12	0	90	65	1	60							2	55	80	26 161	0	0	1	4 00	240	120	100	860	1920
1	2	1	1	0	41	0	90	85	0	0							1	38	10	0 48	0	0	1	3 00	200	200	0	700	1800
1	1	1	1	0	10	0	75	60	1	60							1	57	10	0 67	0	0	0	2 00	150	150	100	600	0
0	4	1	1	0	26	0	200	150	1	150							3	160	97	42 299	0	0	1	17 00	1100	100	150	3050	2000
7	94	26	25	4	1325	102	5685	4585	24	4045				4	80		54	1939	1767	675 4381	9	0	22	391 09	24440	5060	5980	74589	36360

Name of Missionary, ...

NOTICE.

Fold first in half and
then in thirds.

See marks ——

1st Fold

1897

Fold

Country, Turkey

Name of Mission, Eastern Turkey Mission

Name of Station, Harpoot Station

Organized,

Date of Report,

MEDICAL SUMMARY.

Number of Hospitals,

Number of Beds,

Number of In-Patients,

Number of Dispensaries,

Number of Out-Patients,

*Total Expenses including Assistants,

Receipts in Fees,

PRINTING PRESS.

Number of Printing Establishments,

Number of Pages Printed during Year,

Number of Pages Printed from Beginning,

Number of Scripture Portions,

Number of other Books,

*Total Expen's of running Press, incl'g Supplies,

Total Sales for the Year,

NOTES.

This blank can be used for Station Reports, or to make up the totals of a Mission, comprising the statistics from a number of Stations.

Adherents include all communicants, baptized children, inquirers under instruction or received on probation, and regular church attendants.

All contributions, fees or Society grants are understood to mean for the year closing the report.

Day Schools should show daily average attendance during the year, not total enrollment.

All salaries, contributions, and Society grants should be stated in native currency.

Expenses or contributions entered in one column should not be entered in another column.

The salary of a preacher also engaged in teaching during the week should be divided between congregational expenses and school expenses in the proportion to which he devotes his time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their relation to an organized church, or by circuits, rather than to enter them alphabetically.

I. L. B.
Rec'd 6-13-98
Ans'd

TABLE OF STATISTICS for the Year ending Summary 1897

Name of Station, Town or Village.	When Established.	Population of Field.	MISSIONARIES. Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	NATIVE HELPERS. Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.	Total Native Helpers.	CHURCH STATISTICS. Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189 .	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	EDUCATIONAL. Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	Girls.	
Totals,			11		1		11	9	32	16	17	78	64	27	18	220	74	39	8	2136	160	11329	8188	41	5734	1			10	266	99	1
										2	5	18	6		3		13	2		277	15	1448	1135	2	180				2	33	25	
Bitlis			2				2	1	5																							
Erzroom																																
Turkish	1839	700.000	1				1	1	3	2	2	12	13			29	11	5		257	22	1230	962	1	180				2	14	27	
Russian		600.000								1	1	2	1		2	7	12	2	1	155	5	611	491									
Total for Erzroom		1300.000	1				1	1	3	3	3	14	14		2	36	23	7	1	412	27	1841	1453	1	180				2	14	27	
Harpoot	1855		3				4	1	8	10	7	39	29	16	11	112	31	25	4	1325	106	6070	4885	24	4215				4	80		
Mardin	1856	81.900	3		1		2	4	10	3	5	16	13	11	3	51	18	6	3	346	13	2542	1390	15	939	1			2	63	27	
Van	1872		2				2	2	6		2	9	8		2	21	2	1		53	14	876	460	1	400				2	109	45	
Euphrates College												15	22																	200	100	
Totals										18	22	96	70	27	21	220	87	41	8	2413	175	12777	9323	43	5914	1			12	299	124	1

J. L. B.
Rec'd 7-18-98
Ans'd

TABLE OF STATISTICS for the Year ending Summary 1897 Eastern Turkey Mission.

Total Native Helpers.	Out-Stations. Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189 .	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	Pupils. Boys.	Pupils. Girls.	Other Schools.	Pupils. Boys.	Pupils. Girls.	Total Number under Instruction.	Schools Entirely Self-Supporting.	United with Church during Year.	CHURCHES AND CHAPELS.	For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions.	APPROPRIATED BY BOARD. FOR CHURCHES AND EDUCATION (NATIVE WORK).
220	74	39	8	2136	160	11329	8188	41	5734	1			10	266	99	123	3808	2954	7712	11		65	68069	4902	1596	9718	14284	
	13	2		277	15	1448	1135	2	180				2	33	25	19	604	262	942								652	
29	11	5		257	22	1230	962	1	180				2	14	27	13	463	266	770			10	52.30	76.79	6.00		135.09	334.00
7	12	2	1	155	5	611	491									3	43	27	70	2		5	52.00	53.00	50.00	20.00	175.00	66.00
36	23	7	1	412	27	1841	1453	1	180				2	14	27	26	506	293	840	2		15	104.30	129.79	56.00	20.00	310.09	400.00
112	31	25	4	1325	106	6070	4885	24	4215				4	80		69	2502	2037	5214	9	0	31	418.59	277.40	87.10	69.55	852.64	448.85
51	18	6	3	346	13	2542	1390	15	939	1			2	63	27	25	541	387	928			17	151.98	60.43	14.13	7.05	233.59	221.84
21	2	1		53	14	876	460	1	400				2	109	45	3	259	237	730			2	5.82	22.40	2.40	.58	31.20	
														880	400		439	413	825					600.00				
220	87	41	8	2413	175	12777	9323	43	5914	1			12	299	124	142	4412	3226	8654	11		70					14349.4	

Bitlis Lake-View was not received

Name of Missionary, W. N. Chambers.
Acting Stated Clerk.

NOTICE.

Fold first in half and
then in thirds.

See marks ——

1st Fold

45

Tab. View
Summary
Dec. 31, 97.

45

Tab. View

Summary

Dec. 31, '97.

1897

Fold

Country, Turkey

Name of Mission, Eastern Turkey Mission

Name of Station, Summary of " "

Organized,

Date of Report,

MEDICAL SUMMARY.

Number of Hospitals,

Number of Beds,

Number of In-Patients,

Number of Dispensaries, one

Number of Out-Patients, 2907

*Total Expenses including Assistants,

Receipts in Fees,

PRINTING PRESS.

Number of Printing Establishments,

Number of Pages Printed during Year,

Number of Pages Printed from Beginning,

Number of Scripture Portions,

Number of other Books,

*Total Expen's of running Press, incl'g Supplies,

Total Sales for the Year,

NOTES.

This blank can be used for Station Reports, or to make u the totals of a Mission, comprising the statistics from a nun ber of Stations.

Adherents include all communicants, baptized childre inquirers under instruction or received on probation, and re ular church attendants.

All contributions, fees or Society grants are understood mean for the year closing the report.

Day Schools should show daily average attendance duri the year, not total enrollment.

All salaries, contributions, and Society grants should stated in native currency.

Expenses or contributions entered in one column shou not be entered in another column.

The salary of a preacher also engaged in teaching duri the week should be divided between congregational expens and school expenses in the proportion to which he devotes h time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their rel tion to an organized church, or by circuits, rather than enter them alphabetically.

TABLE OF STATISTICS for the Year ending 18

Name of Station, Town or Village.	When Established.	Population of Field.	MISSIONARIES. Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	NATIVE HELPERS. Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.	Total Native Helpers.	CHURCH STATISTICS. Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189 .	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	EDUCATI Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	Girls.
Totals,																															
Out-stations																															
Aghuntock										0	0	1	0	0	0	1	1	0	0	0	0	70	45	0	0						
Bizmuchin										0	0	1	0	0	0	1	1	0	0	0	0	120	90	1	75						
Churmoor										0	0	0	0	0	0	0	1					60	50	0	0						
Garmuch										0	0	1	0	0	0	1	1					65	50	1	45						
Karasig										0	0	0	0	0	0	0	1					70	65	0	0						
Kuerik										0	0	1	1	0	1	3															
Ethai										0	0	0	0	0	1	1															
Korfi										0	0	0	1	0	1	2															
Khoch										0	0	0	0	0	0	0															
Moorinik										0	0	1	0	0	0	1															
Ogoon Oba										0	0	1	0	0	0	1															
Parakamish										0	0	0	0	0	1	1															
Shikkhaje										0	0	1	0	0	0	1															
Sirenn										0	0	0	1	0	0	1															
Tepeiki										0	1	0	1	1	0	3															
Tertminik										0	0	1	0	0	0	1															
										0	1	8	4	1	4	18	5	0	0	0	0	385	300	2	120						
Brought Forward			3			4	1	8		10	6	31	25	15	7	94	26	25	4	1325	106	5685	4885	24	4045				4	80	
Total			3			4	1	8		10	7	39	29	16	11	112	31	25	4	1325	106	6070	4885	26	4165				4	80	
			Euphrates College									15	22																		
Statistics for the 1894			5			6	4	15		17	25	54	40	19		155	54	27		2025	91	10446	7392		4519				10	188	100

TABLE OF STATISTICS for the Year ending ..... 189 ..... Mission.

Other	Total Native Helpers.	Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189 .	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	Pupils. Boys.	Pupils. Girls.	Other Schools.	Pupils. Boys.	Pupils. Girls	Total Number under Instruction.	Schools Entirely Self-Supporting.	United with Church during Year.	CHURCHES AND CHAPELS.	For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions.	APPROPRIATED BY BOARD. FOR CHURCHES AND EDUCATION (NATIVE WORK).
	1	1	0	0	0	0	70	45	0	0							1	41	0	41	0	0	1	0	100	100	50	250	50
	1	1	0	0	0	0	120	90	1	75							1	42	20	60	0	0	0	0	250	800	100	1150	270
	0	1					60	50	0	0							0	0	0	0	0	0	1	0	0	150	50	200	0
	1	1					65	50	1	45							1	50	10	60	0	0	0	0	350	0	50	400	640
	0	1					70	65	0	0							0	0	0	0	0	0	0	0	0	0	0	0	0
	3																2	91	81	172	0	0	1	1 50	400	150	100	800	565
	1																0	0	0	0	0	0	0	3 00	0	0	0	300	1250
	2																2	67	30	97	0	0	0	0	400	0	50	450	375
	0																1	46	14	60	0	0	0	0	0	0	0	0	0
	1																1	31	10	41	0	0	1	7 00	100	1000	50	1850	1075
	1																1	28	10	38	0	0	1	0	250	150	75	475	250
	1																1	55	24	79	0	0	1	5 00	400	1200	100	2200	1500
	1																1	50	12	62	0	0	1	2 00	350	100	100	750	680
	1																1	18	40	58	0	0	0	0	100	0	50	150	160
	3																1	35	14	49	0	0	1	9 00	500	0	150	1550	1650
	1																1	10	5	15	0	0	1	0	100	0	50	150	60
	18	5	0	0	0	0	385	300	2	120							15	564	270	832	0	0	9	27 50	3300	3650	975	10675	8525
	94	26	25	4	1325	106	5685	4585	24	4045			4	80			54	1938	1767	675 4381	9	0	22	391 09	24440	5060	5980	74589	36360
	112	31	25	4	1325	106	6070	4885	26	4165			4	80			69	2502	2037	675 5294	9	0	31	418 59	27740	8710	6955	85264	44885
																								$1046.	$693.	$218.	$174.	$2131.	$1122.
																		439	413	852					60156		1864		
																									$1504.		$46.		
	155	54	27		2025	91	1044 7392			4519			10	188	100	68	2013	1358	605 4269					$3592.	$3446.	$2267.	$3859.	$13265.	

Name of Missionary, ...

1st Fold

NOTICE.

Fold first in half and
then in thirds.

See marks ——

Fold

Country, ...

Name of Mission, ...

Name of Station, ...

Organized, ...

Date of Report, ...

MEDICAL SUMMARY.

Number of Hospitals, ...

Number of Beds, ...

Number of In-Patients, ...

Number of Dispensaries, ...

Number of Out-Patients, ...

*Total Expenses including Assistants, ...

Receipts in Fees, ...

PRINTING PRESS.

Number of Printing Establishments, ...

Number of Pages Printed during Year, ...

Number of Pages Printed from Beginning, ...

Number of Scripture Portions, ...

Number of other Books, ...

*Total Expen's of running Press, incl'g Supplies, ...

Total Sales for the Year, ...

NOTES.

This blank can be used for Station Reports, or to make u the totals of a Mission, comprising the statistics from a num ber of Stations.

Adherents include all communicants, baptized childre inquirers under instruction or received on probation, and re ular church attendants.

All contributions, fees or Society grants are understood t mean for the year closing the report.

Day Schools should show daily average attendance durin the year, not total enrollment.

All salaries, contributions, and Society grants should b stated in native currency.

Expenses or contributions entered in one column shoul not be entered in another column.

The salary of a preacher also engaged in teaching durin the week should be divided between congregational expens and school expenses in the proportion to which he devotes h time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their rel tion to an organized church, or by circuits, rather than enter them alphabetically.

9-22-98 46

SALARY FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SALARIES of the MISSION to Eastern Turkey for 1899.

Stations and Names of Missionaries.	Personal Salary.	Children in Country.	Children in United States.	Total Salary.
Bitlis:-				
R. M. Cole.	16.500	(1) - 1650	(3) 8,873	27,023
C. R. Ashdown.	16,500			16,500
The Misses Ely.	(B) 8,250			8,250
Miss Grace Knapp	(B) 8,250			8,250
Erzroom:-				
W. M. Chambers.	17.700	(3) 4425		22,125
R. S. Stapleton.	17.700			17,700
Miss Lord.	(B) 8,850			8,850
Harpoot:-				
H. N. Barnum.	16,500			16,500
J. K. Browne.	16,500	(1) 1650	(5) 14,788	(32,938)
C. D. Ussher.	8,250		(4) 2958	8,250
Miss H. Seymour	(B) 8,250		11,830	8,250
" C. E. Bush -	(B) 8,250			8,250
" M. L. Daniels -	(B) 7,500			7.500
" E. M. Barnum.	(B) 7.500			7.500
Mardin:-				
A. N. Andrus.	9,000			9,000
D. M. B. Thom.	16,500		(1) 2,958	19,458
W. C. Dewey.	16,500		(1) 2,958	19,458
Mrs. Andrus.	(B) 7,500			7,500
Miss C. H. Pratt.	(B) 8,250			8,250
" J. L. Graf.	(C) 8,250			8,250
Van:-				
G. C. Raynolds.	9,000			9,000
Mrs. " " " "	(B) 7,500			7,500
Miss K. B. Fraser.	? 8,250			8,250
			Totals-	294 552

Total salaries for Missionaries of Mission to Eastern Turkey - 294,552 Pias.

The same in dollars. = $1294 7,50

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

(Gen'l Work) Estimates For E. Turkey Mission for 1899.

fp. 2. Bitlis Station. #1.

No.	Nat. Agency:-	Sals.	People.	Board.	Brd's %.
	(1.) Churches:-				
1	Bitlis; Hachij Vartanian -	3600	1200	2400	66⅔
2	Havadorig; Melek - 8 Mos.	800	240	560	70
2	Totals:	4400	1440	2960	68⅔
	(2.) Preaching Places:-				
1	Aäg - Murad Yeramian -	1320	36	1284	97
2	Kooltig - Krikor Stepanian -	2700	36	2664	97
3	Moosh - Arpear Vartanian -	3000		3000	100
3	Totals:	7020	72	6948	98
	Education:-				
	(1.) Boys' High Schools - Bitlis:-				
1	Teacher Mihran Kaprielian -	2640		2640	100
2	" " Simon Sarkissian -	2640	600	2040	77
3	" " Hohannes Yeretzian -	1560		1560	100
4	" " Armenag Savoyan -	1800		1800	100
4	Totals:	8640	600	8040	94¼
	(2.) Common Schools:-				
1	Bitlis - Hovsep Anoushian -	1800	240	1560	87
2	" " - Manpsr (Nerses Yeretzian) Yeramian	1800	240	1560	87
3	Sheghakob - " " " "	1680		1680	100
4	Yonjaloo - Sarkis Hagopian -	1800		1800	100
4	Totals:	7080	480	6600	93½
	Miscellaneous:-				
1	Medical Aid:- 400.				
2	Touring; 1000.				
3	Postage:- 200.				
4	Repairs + Taxes - 400.				
4	2000.			2000	

Summary.

		Sals.	People.	Brd's %	Board
	Native Agency:-				
2	Churches:-	4400.	1440.	68⅔	2960
3	Preaching Places:-	7020.	72.	98	6948
	Education:-				
1	High School:-	8640.	600.	94¼	8040
4	Com. " "	7080.	480.	93½	6600
	Totals,	27,140.	2592.	90½	24,548
	Miscellaneous:-				2,000
	Total for Gen'l Work exclud'g Miss. Sals.				26,548

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates of W. Work For E. Turkey Mission for 1897.

Pp. 3. Bitlis Station. #2. Note. Allon B.

No.			Sals.	People.	Board.	Brd%.
	Bible Women:-					
1	Bitlis:- Lucene Mushikian.	12 Mos.	480		480	100
2	Moosh:- Sozay Hampartsumian.	" "	1200		1200	100
3	Mogoonk:- Zarazan:-	6 "	180		180	100
3		Totals:	1860		1860	100
	Girls' High School -					
	Bitlis:- Sunpoohi -	12 Mos.	1500		1500	
	" " - Shoun -	" "	1500		1500	
	" " Intermediate Dept't:- Ankin -	" "	1080		1080	
	" " " " " Aznif	" "	360		360	
		Total for Sals.	4440		4440	
	Aid for 30 Boarders -			5500	3500	
	" " H. Schl.			5500	7940	59
	Miscellaneous:-					
1	Touring,	1500				
2	Postage,	200				
3	Medical aid,	300				
4	Taxes & Repairs -	5454				
5	Summer Resid'e -	800				
5		8254			8254	

Summary.

	Sals.	People.	Board's %.	Board.
3 Bible Women.	1860.		100.	1860
Girls' H. Schl.	4440.	5500.	59	7940
Totals.	6300	5500	64.	9800
Miscellaneous:-				8254
Total for Woman's Work exclud'g Miss'y Sals.				18,054

Note. The Board's % for joint Estimates of Bitlis station (exclusive of Min. Sals. & Miscellaneous,) is 81%.

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates for Gen'l Work For Eastern Turkey Mission for 1899.

Pp. 4. Erzroom Station. #1.

No.	Native Agency:-	Sals.	People.	Board.	Brd's %
	(1) Churches:-				
1	Erzroom:-	6000	4500	1500	25
2	Erzingan:- Baron Harsteun,	3600	1600	2000	56 1/2
3	Passen:- Bodvlli Sukias,	3000	1000	2000	66 2/3
4	Kemakh:- " " Hovhannes-	3600	1900	1700	47
5	Khanoos:- Baron Matteos,	1800		1800	100
6	Samaghar:- " " Kaloustian:-	3600	1200	2400	66 2/3
6	Total:	21,600	10,200	11,400	60
	(2) Preaching Places:-				
1	Komatsor - Baron Nateos -				
2	Caucasus Evangelist, Baron Zohrab.	3000		3000	100
3	Etchmiadzin, Baron Mardiros,	1800	1200	600	33 1/3
4	Hulijan, " " Hagop,	1200	600	600	50
5	Kara Kalla, " " Sumpad,	3600	3600		
5	Total:	9600	5400	4200	46
	Education:-				
	(1) Boys' High School - Erzroom.				
1	Teacher - Momprek -	4800	900	3900	
2	" " - Baron Mardiros -	1500		1500	
3	" " - " " Armenag - Interm'd'e Dep't	3000	300	2700	
4	" " " " Shawash - Primary "	2400	300	2100	
4	Total Sals.	11,700	1500	10,200	
	Sundries - Fuel,			1500	
				11,700	
	Note:- Amt to be secured from outside sources,			3,200	
	Bal. asked from Board,			8,500	70
	(2) Common Schools:-				
1	Erzingan -	1200	600	600	50
2	Hazarik - Baron Mardiros - 8 mos.	1500	900	600	40
3	Heramik - " " Vahan - " "	800	400	400	50
4	Kara Kalla - " " Ynook -	3600	3600		
5	Khozloo - " " Movses - " "	600	300	300	50
6	Komatsor - " " Pateos + Assist't.	1600	400	1200	75
7	Perk - (Khanoos) -	1700	1200	500	30
7	Total:	11000	7400	3600	42
	Miscellaneous:-				
1	Postage - 822.				
2	Touring - 2000.				
3	Summer Res'ce - 500.			3322	
3					

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates for Work for W.in For Eastern Turkey Mission for 1899.

pp. 5. Erzroom Station. #2. Note. All supposed to be on C.

No.	Native Agency:-	Sals.	People.	Board.	Brd's %
	(1) Bible Women:-				
1	Erzroom - Bible Reader:-	1200		1200	100
	(2)				
	Education:- (1) - Girls' High School:-				
1	Head Teacher:-	2400	600	1800	66⅔
2	Assist't, " " Arusiag -	900		900	100
3	" " Makrooki - Intermed'e Dept.	900	100	800	89
4	" " " " Rebecca - " " "	900	100	800	89
5	" " Yeghsapert Primary "	900	100	800	89
6	" " " " Shoghagat " " "	900	100	800	89
7	" " Yeivineje - Kindergarten	900	100	800	89
8	" " " " Parrazema " "	900	100	800	89
8	Totals.	8,700	1200	7,500	87½
	Sundries:- Aid to 15 Boarders - Intermed'e Dep't.		5000	4000	
	New seats - High + " " "			1200	
	Fuel - " " " "			1500	
	Supplies - Kindergarten "			500	
	Total for Girls' H. Schl.		6200	14,700	59
	(2) Common Schools:-				
1	Erzinjan -	900	300	600	66⅔
2	Kara Kalla -	1200	1200		
3	Todovoren - Yeldiz -	1200	300	900	75
3	Totals:-	3300	1800	1500	45
	Buildings:-				
1	Repairs:- 800.				
2	Taxes:- 600.			1400	
	Miscellaneous:-				
1	Medical:- 1500. (for Mrs. Stapleton's use)				
2	Touring:- 1700.			3200	

Summary.

	Native Agency:-	Sals.	People	Board's %	
6	Churches:-	21,600.	10,200.	60	11,400
5	Preaching Places:-	9,600.	5,400.	46	4,200
	Education:-				
1	High School:-	11,700.	1,500.	70	8,500
7	Com. " "	11,000.	7,400.	42	3,600
	Miscel's:-				3,322
	Work for Women:-	13,200.	8,000.	75¾	17,400
	Building + Misc's:-				4,600
	Total for Gen'l + Work for Women exclu'e Miss. Sals.				53,022

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Contingent Estimate For Eastern Turkey Mission for 1899.

Mf. 6. Erzroom Station. ~~X~~ 3.

No.	Education:-	Sals.	People.	Board.	Bd's %
1	Erzroom:- H. Schl. Boys'- New teacher.	2400		2400	100
	Aid to 5 Pupils " " " @ £.1 6, 2a. (1/2)			1500	
	Total for High School-			3900	
	Common Schools:-				
1	Eshkhoo - Baron Hovhannes + Assist't 8 mos.	1600	800	800	50
2	Khosvoren - " Krikor 6 "	400		400	100
3	Packarich - 12 "	1500	700	800	53
3		3500	1500	2000	57
	Totals for Conting't for Education, (Gen'l Wk)	6900	1500	5900	79

Note:- The Board's % for joint Estimates of Erzroom station is 58 %- (exclusive of Mins Sals. + Miscel'z,) 58 %.

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

General Estimates For Eastern Turkey Mission for 1899.

Harpoot Station.

No.	Native Agency:-		Sals.	People.	Board.	Brd's %
		(1) Churches:-				
1	Harpoot - West -	Toros Avelanian - Preacher -	3600	3600		
2	" " East -	Asdoor Topoozian - Pastor -	3600	3600		
3	Aghun,	Mardiros Taonian - "	1800	1800		
4	Arabkir,	Bedros Khachadour'n - "	3000	3000		
5	Chemishguzek,					
6	Choonkoosh -	Karmè Ablahadian - "	3000	3000		
7	Diarbekir -	Hagop Andonian - "	3600	3600		
8	Egin -					
9	Geghi -	Armenag Simonian - "	3000	1800	1200	40
10	Habooshi -	Hampart'n Sarajian - Preach'r	1500	900	600	40
11	Hainè -	Sarkis Kvolian - "	2100	1200	900	43
12	Hoghi -					
13	Hovzloo -	Asadoor Yeghoyan - "	4200	4200		
14	Hulakegh -	Avedis Garabedian - "	3000	1800	1200	40
15	Husenik -	Asdoor Antranian - Pastor	3600	3600		
16	Ichmeh -					
17	Malatia -	Mardiros Giragosian - "	2400	1500	900	37½
18	Mezreh -	Giragos Khachad'n - "	6000	6000		
19	Palu -	Bagdasar Kalaijian - Pr.	2100	1200	900	43
20	Perchenj -	Durtad Tanizarian - "	3000	1800	1200	40
21	Peri -	Asadoor Nicogosian - "	2400	900	1500	62½
22	Shepik -	Arakel Devadoorian - "	1800	1200	600	33
23	Tenran -	Garabed Melconian - "	3000	1800	1200	40
24	Tarkin -	Bedros Amirkhanian - "	2100	600	1500	71
25	Redwan -	" " Der Ghazarian "	2100	300	1800	86
25		Totals -	60,900	47,400	13,500	22
		(2) Preaching Places:-				
1	Arghuni -	Melcon Aghajanian -	1200	1200		
2	Keserik -	Hagop Nazarian -	1200	600	600	50
3	Korpè -	Krikor Yghezarian -	1600	1000	600	37½
4	Killisè	Hohannes Melikian -	1800	300	1500	83
4		Totals -	5800	3100	2700	46½
	Note. Eleven other Preach'g Places Unsupplied.					
	Education:-	Boys' Schools:-				
1	Harpoot, East -	3 Teachers 11 mos.	2816	1251	1565	55½
2	Arabkir -	2 " " Aram - Bedros -	1500 1200	2100	600	22
3	Choonkoosh -	Harotune	1440	840	600	42

Distant Work -

Ordin Work -

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

General Estimates For Eastern Turkey Mission for 1899.

Pp. 8. Harpoot Station. # 2.

No.	Education Continued: Bro't Forward-			Sals.	People.	Board.	Board's %
3		" " "		6956	4191	2765	40
4	Chemishguzek -	Krikor Jamgochian -		1800	1200	600	33
5	Diarbekir -	3 Teachers -		6600	6600		
6	Egin -	Trardiros Bujicanian -		2400	1800	600	25
7	Garmeri -	Barker -	8 mos	720	400	320	44
8	Geghi -	Hohannes & Assist't -		3000	1500	1500	50
9	Hoghi -	Donabed -	8 mos.	800	400	400	50
10	Hoorloo -	Nazaret -	10 "	1200	1200		
11	Hulakegh -	Bedros -	8 "	720	480	240	33
12	Husenik -	2 Teachers -	10 "	2400	2400		
13	Ichmeh -	Nesrope -		2100	1200	900	43
14	Keserik -	Minas Kaprielian -		900	650	250	28
15	Malatia -	K. Tashjian - / K. Krikorian -		2760	1200	1560	56½
16	Mezreh -	2 Teachers -		4560	4560		
17	Morenik -	K. Rustijian -	8 "	720	480	240	33
18	Ozoon Ova -	Serope -	6 "	600	400	200	33
19	Palu -	Katch'n Vartanian -		1320	660	660	50
20	Perchenj -	Garabed Hodoyan -	10 "	600	300	300	50
21	Peri -	Manoog Der Simon'n	10 "	600	300	300	50
22	Sheikhaji -	Vartan Osigian -	8 "	720	480	240	33
23	Temran -	M. Varjabedian -	10 "	1500	800	700	42
		Assistant -	10 "	750	500	250	
24	Yegheki -	Yepvem Avakian -	8 "	720	560	160	22
dist'n wrk 25	Tankin -	Bedros -		900	300	600	67
25		Totals -		45,346	32,561	12,785	28
	Miscellaneous:-						
1	Postage - 300						
2	Touring - 2500					2,800	

Summary.

	Native Agency:-	Sals.	People.	Board's %	Board.
25	Churches:-	60,900.	47,400.	22.	13,500.
4	Preaching Places:-	5,800.	3,100.	46½	2,700.
	Education:-				
25	Boys' Schools:-	45,346.	32,561.	28.	12,785.
	Totals:-	112,046	83,061	26.	28,985
	Miscellaneous:-				2,800
	Total for Gen'l Work, (excluding Miss. Sals.)				31,785

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates of Work for Women For Eastern Turkey Mission for 1899.

Sp. 9. Harpoot Station. # 3. N.B. All B, except Palu & Perch'g under Educ'n -

No.	Native Agency: - Bible Women:-		Sals.	People	Board.	Brd's %
1	Arabkir:-	Hripsima Melcon'n. 12 mos.	720	180	540	75
2	Habousi:-	Badarkhan Garabed'n 5 "	325	75	250	77
3	Harpoot, East:-	Anna Agharian - 12 "	900	180	720	80
4	" " Syrian Quarter -	Vartare Nakig'n 12 "	900	180	720	80
5	Hoghi - (2)	Surpouhi Harotunian:- 5 "	250	50	200	80
6	Hulakegh - (1)	Tushoon Donabedian: 4 "	240	60	180	75
7	Mezreh -	Badarkhan Irijian: 12 "	900	180	720	80
8	Palu -	Arousiag Avakian:- 12 "	480	120	360	75
9	Peri -	Sara Aorfalian 12 "	720	120	600	83
9		Totals,	5435	1145	4290	79
	Education:-	Girls' Schools:-				
1	Harpoot, East:-	4 Teachers:- 11 "	2750	1220	1530	56
2	Arabkir:-	Martouhi & Arousiag 12 "	1200	1200		
3	Chemishguzek -	Anna -	900	900		
4	Choonkoosh -	Sultan - 10 "	1000	600	400	40
5	Diarbekir -	Anna (1560) & Ant't (840)	2400	2400		
6	Egin:-	2 Teachers:-	1680	680	1000	60
7	Geghi:-	10 "	750	400	350	47
8	Habousi:-	Antrasian - 6 "	420	180	240	57
9	Hoocloo:-	Aghavni Tosoozian 8 "	480	320	160	33
10	Hulakegh:-	Markarid - 10 "	600	350	250	42
11	Husenik:-	2 Teachers - 10 "	1400	1400		
12	Ichmesh:-	Vartouhi Kouyumj'n 10 "	650	400	250	38
13	Keserek:-	Markarid:- 6 "	300	150	150	50
14	Malatia:-	5 Teachers:-	3000	1800	1200	40
15	Mezreh:-	2 " "	3000	3000		
16	Palu:- (C)	10 "	750	500	250	33
17	Perchenj:- (C)	Zarif Mosesian:- 8 "	480	240	240	50
18	Peri:-	Bizzadi Chekeejian 10 "	600	200	400	67
19	Soosurri:-	Shoushan Hagopian 10 "	750	250	500	67
19		Totals:-	23,110	16,190	6,920	30
	Buildings:-	Rent for Girls' Schl. Buildings:			9,000	
	Miscellaneous:-					
1	E. College - Fem. Dept't -	Kinderg'n Materials:-	1000			
2	" " " -	Charts & Apparatus:-	3000			
3	Touring:-		5000			
4	Postage:-		300		9,300	

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Summary of Estimates For Eastern Turkey Mission for 1899.

pp. 10. Harpoot Station. #4.

No.	Native Agency &c. Gen'l Work.	Sals.	People.	Board's %	Board.
	For Details see #2. " "	112,046	83.061	26.	28,985.
	Native Agency & Educ'n - Woman's Work.				
9	Bible Women:-	5,435	1,145	79.	4,290.
19	Common Schls:-	23,110	16.190	30.	6,920.
	Total for N. Agcy & Educ'n " " "	28,545	17,335	39	11,210
	" " " " " Gen'l " "	112.046	83,061	26	28,985
	Grand " " " " " " & Wom's "	140,591	100,396	28½	40,195
	Note- The Board's % of joint Estimates of Gen'l & Woman's Work, for N. Agency & Educ'n (exclusive of Miss. Sals.) is			28% 28½ %	
	For Nat'e Agcy & Educ'n - Gen'l Work-				28,985.
	" Miscellaneous: " "				2.800
	Total for Gen'l Work (exclusive Miss Sals.)				31,785
	For Nat'e Agcy & Educ'n - Woman's Work-				11,210
	" Buildings - Rent -	9000			
	" Miscellaneous:-	9300			18,300
	Total for Woman's Work (exclusive Miss. Sals)				29,510
	Total for Gen Work- " " " "				31,785
	" " " Wom's " " " " "				29,510
	Grand " " Whole " " " " "				61,295

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates for Gen'l Work For Eastern Turkey Mission for 1899.

pp 11. Mardin Station. ✕ 1.

No.	Native Agency:-		Sals.	People.	Board.	Br'd's %
	(1) Churches:-					
1	Mardin:-	Jurjis Hadaia - Pastor -	4200	4200		
2	Darikē:-	Khuderskaw:- "	1800	1800		
3	Karabash:-	Hanoosh Ibrahim: Preacher -	1800	480	1320	73
4	Kutturbul:-	Yusuf Seeso:- " "	1200	240	960	80
5	Midyat:-	Melki Marina Pastor -	3000	3000		
6	Sert:-	Tomas Ibrahim: Preacher -	1260	300	960	76
6		Totals:-	13,260	10,020	3,240	24½
	(2) Preaching Places:-					
1	Gosli:-	Israel Risko:-	1560	300	1260	81
2	Hassan Kafr:-	Shemoon Shikro:-	1560	360	1200	77
3	Kerboran:-	Shammas Ibrahim:-	2460	960	1500	61
4	Kulleth:-	Yusuf Stifan:-	1320	600	720	54½
5	Monsureyah:-	Mukdasy Melki:-	1800	180	1620	90
6	Bassabrena (new.)	Esa Lahdo:-	1320	120	1200	91
7	Nisibin - At Large -	Meerza Dinko -	1800		1800	100
7		Totals:-	11,820	2,520	9,300	79
	Education:-					
	(1) Mardin High School:-					
1	Teacher	Yusuf Esa:- (375) (+Theol'l Dep't.)	4500			
2	" "	Baki Speer (400) ½ -	2400			
3	" "	Hanna Chukian (350)	4200			
4	" "	Selim Hanna (250) (Prep. Dep't.)	3000			
4		Totals:-	14,100			
	Deduct L. T. 25 from the above Sals.		2,500	1,700	11,600	
	Aid to 10 Pupils - (½)				2,500	
✕		Total for High School -			14,100	
	Miscellaneous:-					
1	Touring:-		2000			
2	Postage:-		500		2,500	
	Contingent:- for 1898.					
	Aid to Pupils of Theol'l Class:-				5,000	
✕	Inadver'y omit'd above. (2) Common Schools:-					
1	Mardin -	Selim Hadaia - 12 mos.	1200	1200		
2	Benabeel -	Hanna Ibrahim 8 "	480	80	400	85
3	Bati -	Abd Allah Behnam 8 "	560	80	480	86
4	Isfis:-	Esa Shemoon:- 8 "	480	40	440	92
5	Jezirek:-	Moosa Hanoosh:- 12 "	1440	120	1320	92

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates - Gen'l Work For Eastern Turkey Mission for 1899.

Sch. 12. Mardin Station. No. 2.

No.	Education - Continued:-			Sals.	People.	Board.	Bra's %
5	Brought Forward:-			4,160	1,520	2,640	64
6	Kerboran:-	Shâbo Arab:-	10 mos.	750	250	500	67
7	Kaabē :-	Selim Ohann:-	12 "	1200	120	1080	90
8	Kallât el Hamra:-	Khusho Sisso:	10 "	800	50	750	94
9	Midyat - Intermediate -	Immanuel.	12 "	1440	720	720	50
10	" " - Common -	Habib Dawood	12 "	960	180	780	81
11	Nisibin:-	Esa Hanna Goro -	12 "	1200	120	1080	90
11		Totals:-		10,510	2,960	7,550	72

Estimates - Woman's Work.

(Note. All on B except ½ of Miscel's.)

Native Agency :- Bible Women:-

1	Mardin:-	Miriam Melki.	9 mos.	360	180	180	50
2	Kaabē :-	" " Isya -	10 "	700	50	650	93
3	Kerboran:-	Aleesh	12 "	900	120	780	87
4	Kulleth:-	Miriam Amoos.	10 "	700	150	550	78
5	Kutturbul:-	Susanne Bishro	10 "	300	50	250	83
6	Midyat:-	Illē Im Dawaich	12 "	1200	300	900	67
7	Sert:-	Toma Hanoosh:	12 "	1200	120	1080	90
7		Totals:-		5,360	970	4,390	82

Education:-

(1) Mardin High Schl.

1	Teacher:-	Miriam Mansoor:-	9 mos.	540		
2	" "	Rahael Mesôda	9 "	540		1080
	Aid to Pupils:- (18)-				531	4000
		Totals:-			531	5080

(2) Mardin Kindergarten.

1	Teacher:-	Meleke Esa:-	10 mos	700		
2	" " -	Assistant:-	10 "	450		1150
	Receipts from Tuition:-				300	
		Totals:-			300	1150

(3) Common Schools:-

1	Mardin:-	Hubbo Esa:-	12 mos.	720	120	600	83
2	" "	Assist't:-	10 "	400	50	350	87
3	" "	Ward of the Tannery -	10 "	600	50	550	92
4	Azakh:-	Miriam Yakob.	12 "	900	120	780	87
5	Dārikē:-	Soosan Khudershaw.	10 "	600	100	500	83
6	Kalaat:-	Sare:-	10 "	450	50	400	89
7	Karabash:-	Mennoon:-	10 "	500	100	400	80

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates for Woman's Work For Eastern Turkey Mission for 1899.

13. Mardin Station. X 3.

No.	Education Continued:-				Sals.	People.	Board.	Brd's %
	Common Schools:-							
7	Brought Forward:-				4,170.	590	3,580.	86
8	Midyat:	Maro Moore:-	12 Mos.		480	120	360	75
9	Sert:-	Khanum Murad	12 "		720	60	660	92
9			Totals:-		5,370	770	4,600	86
	Miscellaneous:-							
1	Touring:- } (½ C.)				1500			
2	Postage:- }				300		1,800	
	Summary.							
	Nat. Agency - Gen'l Work:-							
		Sals.	People.	Board's %.			Board.	
6	Churches;-	13,260.	10,020	24½			8,240.	
7	Preaching Places:	11,820.	2,520	79			9,300	
13	Places:-	25,080.	12,540.	50. %			12,540	
	Education:-							
1	Mardin High School:-							
		11,600.	1,700.	89.			14,100	
2	" " Theo'l Class:-			100.			5,000	
3	11 Common Schools:-	10,510.	2,960.	72.			7,550	
	Totals for Educ'n:-	22,110	4,660	85.			26,650	
	Percentage for Educ'n, minus Th'l Class:-			82. %				
	Miscellaneous:-						2,500	
	Total for Gen'l Work (exclusive of Miss. Sals.) + inclusive of Contingent for 1898.						41,690.	
	Nat. Agency:- Woman's Work:-							
7	Bible Readers:-	5,360.	970.	82.			4,390	
	Education:-							
1	Mardin H. Schl:-	1,080.		100.			1,080	
	" " " "		531.	88.			4,000	
2	" " Kinderg'n	1,150.	300.	80.			1,150	
3	9 Common Schools:-	6,370.	770.	86.			4,600	
	Totals for Education:-	7,600.	1,601	87.			10,830	
	Miscellaneous:-						1,800	
	Total for Woman's Work, (exclusive of Misc. Sals.)						17,020	
	Total for Gen'l Work (excl'e of Cont'g " " ")						36,690	
	Grand Total for whole work - (- - - - -)						53,710	

Note:- The % of the Board on the whole work except Miss. Sals., Miscel's + Contingent for 1898, is 71½%

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates of Gen'l Work For Eastern Turkey Mission for 1899.

Nr. 14. Van Station. ✕ 1.

No.		Sals.	People.	Board.	Brd's %
	Native Agency:- (1) Churches:-				
1	Van - Garden Cong'n - Sahag Tarpinian (Bal. of Sal. fr W.B.M.) -	3120	1000	1120	36
	" - City Congr'n - Kachig Keruzian -	2880	1000	1880	65
	(2) Colporteurs:-				
1	Ikhadios Bartevian - (Bal. of Sal. fr H. Sch.)	1920		800	42
	Totals:-	7920	2000	3800	48
	Education:- Van High School:-				
1	Teacher:- H. Shaljian - (175)	2100			
2	" " G. " " - (150	1800			
3	" " I. Bartevian - (Bal. fr N. Agcy:) -	1120			
4	" " H. D. Harootunian - (120)	1440			
5	" " G. Abrahamian - (120)	1440			
6	" " of Turkish - Ghevont Effendi -	720			
7	" " K. Aijian - (110)	1320			
	Assistants:- Pupil Tutors:-	2040	Tuition		
	Total for Sals:-	11980	3000		
	Sundries:- Fuel, janitor &c -	1800			
	Total for H. School:-	13780	3000	10780	78
	Buildings:- Taxes:-			1200	
	Miscellaneous:- Postage:-			500	
	Total for Gen'l Work - A.B.C.F.M. -			16280	
	Contingent:-				
1	Teacher for City School:-	1200		1200	100

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates for Woman's Work For Eastern Turkey Mission for 1899.

Van Station. ✗ 2. H.B. All on B.-

No.			Sals.	People.	Board	Brd's %
	Native Agency:-(1) Bible Woman:-					
1	Van City:- Hazloo:-	12 Mos.	1200	120	1080	90
	(2) Preacher:-					
1	" " Sahag Tarpinian:-		1000		1000	100
2	Total:-		2200	120	2080	95
	Education:-(1) Van Girls' H. School:-					
1	Teacher:- Hasnig Baghdasarian	(150)	1800			
2	" " Hamas Abrahamian	(150)	1800			
3	" " Satunig Dere Harootun'n	(110)	1320			
4	" " Heripsimeh Halsakorjian	(60)	720			
5	" " Yeghsapet Sahagian	(110)	1320	Tuition.		
6	" " Heripsimeh Halbandian	(110)	1320	1000		
6	Total for Sals:-		8,280	1000	7,280	
	Sundries:- Service, 1000:- Fuel + Light 1200:-				2,200	
	Total for Girls' H. School:-				9,480	90
	(2) Van City School:-					
1	Teacher:- Yeghsapet Muradian:-	(Part)	976	500	476	49
	Total for Education:-		9,256	1500	9,956	92½
	Total for Nat. Agcy:-		2,200	120	2,080	95
	Grand " " " Woman's Work- (exclusive of Miss. Sals.)-		11,456	1620	12,036	92

Contingents:-

Nat. Agency:-	1 Bible Woman:-	900		900
Education:-	Bal. Yeghsapet's Sal. City Schl.	524		524
	1 Assist't - Arusiag. " "	840		840
	Service + Fuel-			760
	Total for Educations-	1,364		2,124
Buildings:-	Rent, not for Miss. Houses:-			700
	Total for Contingents:			2,824

Summary.

		Sals.	People.	Board's %.	Board.	
Gen'l Work.	Nat. Agcy:-	7,920.	2,000.	48.	3,800	
" "	Educ'n:-	13,780.	3,000.	78.	10,780	
" "	Buildings:-				1,200	
" "	Miscel's:-				500	
" "	Total, (exclusive of Miss. Sals.) + Cont't.)				16,280	74
Woman's Work.	" " " " " " " (see above) + Cont'ts.				12,036	92
	Grand " " (" " " " " (B + N.) =				28,316	

Note:- Brd's % of joint Estimates for N.A. + Educn = 80 %

SUMMARY.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

fp. 16.

SUMMARY FOR Estimates of the MISSION to East'n Turkey for 1899.

Stations.	Salaries.	General Work. A. B. C. F. M.		General Work. Women's Boards.		Total.
Note. For a comparison of Estimates for 1899 with the Approp's for 1897, which the Finance Com. made the Basis for Estimates, we give the %'s + amts for each Station for Gen'l Work for both A.B.C.F.M. + Women's Boards. —						
Approp's for 1897 wrn - Gen'l Work A.B.C.F.M. $ 6,500 = Ps. 147,875 + Gen'l Work Women's Boards $4410 = Ps. 100,328 - Total, Ps. 248,203						
No. Divided as follows:-		Amt.	%	Amt.	%	
1 Bitlis -		26,617	18	18,059	18	44,676
2 Erzroom -		31,054	21	22,072	22	53,126
3 Harpoot -		36,969	25	30,099	30	67,068
4 Mardin -		36,969	25	18,059	18	55,028
5 Van -		16,266	11	12,039	12	28,305
5 Stations -	Totals.	147,875	100	100,328	100	248,203
No. Stations.	Sals. of Miss's.	Gen'l Work. A.B.C.F.M.	Brd's %	Women's Brds.	Brd's %	Total for G'l Wrk
1 Bitlis -	60,023	26,548	90½	18,054	64	44,602
2 Erzroom -	48,675	31,022	53	22,000	73	53,022
3 Harpoot -	89,188	31,785	26	29,510	39	61,295
4 Mardin -	71,916	36,690	66½	17,020	85½	53,710
5 Van -	24,750	16,280	74	12,036	88	28,316
5 Totals:-	294,552	142,325	#	98,620	#	240,945
Totals Less than Basis of Est's calls for by -		5,550		1,708		7,258
# These %'s are for M. Agcy + Ed'n only -		147,875		100,328		248,203
Contingent Estimates:- (Edu'n)						
Erzroom -	"	5,900				
Mardin - (for 1898-9,)	"	5,000				
Van -	"	1,200				
Total Contingents	"	12,100				

M. a.	900			
Ed'n.	2,124	§		
Bldgs.	700			
	3,724			15,824

Totals of Estimates.- Eastern Tk'y Mission - 1899:-

Sals. of Mission's:-	294,552
Gen'l Wrk, A.B.C.F.M.:-	142,325
" " Women's Brds.:-	98,620
" " Contingents:-	15,824
Gen'l - A.B.C.F.M.:- Annual Meeting:-	10,000
Grand Total Asked,	561,321

Rate of Exchange, $= 22.75 gold:- + 50 Pias:- 561,321 = $ 24,678,45.

Date, Mardin, July, 26, 1898.

Signed, A. N. Andrus - Chairman Finance Com. Annual Meeting, Erzroom, June, 1898.

Name

Total

copied

Prudential Committee
1899

TABLE OF STATISTICS for the Year ending Dec. 31st 1898

Printed — Eastern Turkey 1899

Name of Station, Town or Village.	When Established.	Population of Field.	MISSIONARIES. Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	NATIVE HELPERS. Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.	Total Native Helpers.	CHURCH STATISTICS. Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	EDUCATIONAL ST. Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	PUPILS. Girls.	Other Schools.
Totals,																																
Harpoot Station	1853		3		1		7	3	14	0	1	0	0	0	0	1	1	1	1	120	29	200	600	7	700+							
Harpoot East										0	0	2	4	3	0	9	1	1	0	70	6	310	300	1	250							
Arghuni										0	1	1	0	0	0	2	1	1	0	20	2	110	120	1	85							
Habesh										1	0	2	2	1	0	6	1	1	1	40	0	300	300	1	180		-		1	4		
Chemishgezek										0	0	0	1	0	0	1	1	1	0	21	0	120	40	0	0							
Choonkoosh										1	0	2	2	0	0	5	1	1	0	80	4	350	250	1	200							
Kasbeh										1	0	2	2	1	0	6	1	1	1	219	20	800	500	1	350				1	6	5	
Egin										0	0	1	1	1	0	3	1	1	0	11	0	50	100	0	0							
Arkin										0	1	1	0	0	0	2	1	1	0	28	0	75	85	0	0							
Keghi										0	0	3	2	0	0	5	1	1	0	17	0	120	100+	1	100							
Habooci										0	0	1	0	1	0	2	1	1	0	32	5	120	125	1	100							
Kaini										0	0	1	1	0	0	2	1	1	0	56	25	180	150	1	120							
Hoghi										0	0	1	0	1	0	2	1	1	0	12	2	80	60	1	45							
Hooloo										0	1	1	1	0	0	3	1	1	0	125	6	400	360	1	350							
Hoolakigh										0	1	0	2	1	0	4	1	1	0	118	1	400	380	1	250							
Hussinick										1	0	2	2	0	0	5	1	1	1	102	3	410	350	1	300				1	12	6	
Ichmi										0	0	1	1	0	0	2	1	1	0	30	0	240	170	1	120							
Malatia										1	0	2	2	0	0	5	1	1	0	110	1	375	300	1	300				1	15		
Mezerek										1	0	3	2	1	0	7	1	1	1	50	3	200	200	1	200				1	12	10	
Palu										1	0	2	1	1	0	5	1	1	0	26	0	180	210	1	200							
Perchenj										0	1	1	1	0	0	3	1	1	0	27	5	260	170	1	150							
Siri										1	0	1	1	1	0	4	1	1	0	26	9	110	150	1	115							
Sedoon										0	1	0	0	0	0	1	1	1	0	23	0	76	90	0	0							
Shejeh										0	0	1	0	0	0	1	1	1	0	20	9	110	120	1	80							
Tenman										1	0	1	1	0	0	3	1	1	0	22	0	300	320	1	200							
Tjeghike										1	0	1	0	0	0	2	1	1	0	30	0	150	140	1	120							
										10	7	33	29	12	0	91	26	26	5	1435	130	6326	5810	28	4515				5	49	21	

JUL 10 1899

TABLE OF STATISTICS for the Year ending Dec. 31st 1898 — Eastern Turkey Mission.

	CHURCH STATISTICS.									EDUCATIONAL STATISTICS.														NATIVE CONTRIBUTIONS.					APPROPRIATED BY BOARD. FOR CHURCHES AND EDUCATION (NATIVE WORK).
														PUPILS.				PUPILS.											
	Sunday School Membership.	Sunday Schools.	Average Attendance.	Adherents.	Added by Confession, 189 .	Communicants.	Churches Entirely Self-Supporting.	Organized Churches.	Out-Stations. Places of Regular Meeting.	Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	Boys.	Girls.	Other Schools.	Girls	Boys.	Total Number under Instruction.	Schools Entirely Self-Supporting.	United with Church during Year.	CHURCHES AND CHAPELS.	For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions.	
Other Total Native Helpers.																	Pupils of Bible Women.												
1	700+	7	600	200	29	120	1	1	1														3 888	0	0	500	4388	
9	250	1	300	310	6	70	0	1	1							2	90	163	157	410			1 000	5400	400	350	7150	2970
2	85	1	120	110	2	20	0	1	1							1		10	30	40			1 000	300	250	100	1650	321
6	180	1	300	500	0	40	1	1	1				1	4		2	34	140	90	164	2		4 000	2500	150	350	7000	1302
1	0	0	60	120	0	21	0	1	1							1		15	25	40			0	900	100	75	1075	00
5	200	1	250	350	4	80	0	1	1							2		60	80	140			800	315	3800	200	5115	5060
6	350	1	500	800	20	219	1	1	1				1	6	5	2	31	84	70	185	2		3 748	4800	500	500	9500	00
3	0	0	100	50	0	11	0	1	1							2	35	80	77	192			0	1400	200	250	1850	1795
2	0	0	85	75	0	28	0	1	1							1		10	25+	35			600	100	100	0	800	2250
5	100	1	100+	120	0	17	0	1	1							2		70	100	170			0	0	0	0	0	00
2	100	1	125	120	5	32	0	1	1							1	58	25	57	140			300	600	200	100	1200	720
2	120	1	150	180	25	56	0	1	1							2		45	55	100			1 200	400	50	150	1800	1260
2	45	1	60	80	2	12	0	1	1							1	37	12	30	79			300	200	0	100	600	00
3	950	1	360	400	6	125	0	1	1							2		41	62	103			3 240	980	3300	0	7520	1900
4	250	1	380	400	1	118	0	1	1							2	40	38	84	162			1 500	600	800	250	3150	1580
5	300	1	350	410	3	102	1	1	1				1	12	6	4		137	160	297	4		3 500	5700	530	100	9850	00
2	120	1	170	240	0	30	0	1	1							2		35	45	80			600	1400	150	0	2150	1277
5	300	1	300	375	1	110	0	1	1				1	15		3	27	148	175	350			1 200	1900	750	180	4030	3480
7	200	1	300	300	3	50	1	1	1				1	12	10	5	35	120	175	330	5		4800	1800	11000+	400+	18000+	1240
5	200	1	210	180	0	26	0	1	1							2	25	48	90	163			600	600	150	150	1500	1175
3	150	1	170	260	5	27	0	1	1							2		45	90	135			2 000	1200	150	100	3450	2180
4	115	1	150	110	9	26	0	1	1							2	21	45	55	121			800	560	200	125	1685	3395
1	0	0	90	76	0	23	0	1	1							1		5	15	20			300	50	300	50	700	1800
1	80	1	120	110	9	20	0	1	1							1	10	16	24	50			1 200	150	250	70	1670	600
3	200	1	320	300	0	22	0	1	1							2		80	60	140			1 200	600	100	250	2750	3040
2	120	1	140	150	0	30	0	1	1							1		23	55	78			1 000	400	0	100	1500	1119
0 91	4575	28	5810	6326	130	1435	5	26	26				5	49	21	48	443	1495	1886	3524	13		38776	32855	13550	4450	88583	38494

Name of Missionary, John E. Browne

NOTICE.

Fold first in half and
then in thirds
See marks ——

1st Fold

47

Tab. View
Harpoon
Dec. 31, '98.

47

Tab. View
Harpoot
Dec. 31, '98.

Fold

Country, Turkey

Name of Mission, East Turkey.

Name of Station, Harpoot

Organized, 1855

Date of Report, For 1898.

MEDICAL SUMMARY.

Number of Hospitals,

Number of Beds,

Number of In-Patients,

Number of Dispensaries,

Number of Out-Patients,

*Total Expenses including Assistants,

Receipts in Fees,

PRINTING PRESS.

Number of Printing Establishments,

Number of Pages Printed during Year,

Number of Pages Printed from Beginning,

Number of Scripture Portions,

Number of other Books,

*Total Expen's of running Press, incl'g Supplies,

Total Sales for the Year,

NOTES.

This blank can be used for Station Reports, or to make the totals of a Mission, comprising the statistics from a number of Stations.

Adherents include all communicants, baptized children, inquirers under instruction or received on probation, and regular church attendants.

All contributions, fees or Society grants are understood to mean for the year closing the report.

Day Schools should show daily average attendance during the year, not total enrollment.

All salaries, contributions, and Society grants should be stated in native currency.

Expenses or contributions entered in one column should not be entered in another column.

The salary of a preacher also engaged in teaching during the week should be divided between congregational expenses and school expenses in the proportion to which he devotes his time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their relation to an organized church, or by circuits, rather than to enter them alphabetically.

TABLE OF STATISTICS for the Year ending December 31st 18

Name of Station, Town or Village.	When Established.	Population of Field.	MISSIONARIES. Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	NATIVE HELPERS. Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.	Total Native Helpers.	CHURCH STATISTICS. Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189 .	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	EDUCATI Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	Girls.
Totals,			2				2	2	6	3	4	14	13		2	36	22	7	1	377	32	2024	1384	3	300	.	.	.	2	21	31
Erzroom	1839		2				2	2	6	.	1	5	8			14	1	1		56	6	330	280	3	300	.	.	.	2	21	31
Erzingan	1880									.	1	.	1			2	1	1		47	.	155	50	.	.	.	.	.	.	.	.
Packarich	1875									1	.	.	.			1	1	1		15	.	70	60	.	.	.	.	.	.	.	.
Hazarik	1875									.	.	.	.			.	1	.		11	.	68	55	.	.	.	.	.	.	.	.
Chevermch	1853									.	1	1	1			3	1	1		6	.	154	100	.	.	.	.	.	.	.	.
Heramik	1855									.	.	1	.			1	1	.		10	.	146	70	.	.	.	.	.	.	.	.
Khozloo	1880									.	.	1	.			1	1	.		4	.	120	50	.	.	.	.	.	.	.	.
Elpis	1864									.	.	.	.			.	.	.		.	.	11	.	.	.	.	.	.	.	.	.
Pert	1883									.	.	.	.			.	1	.		2	.	56	20	.	.	.	.	.	.	.	.
Todoveun	1860	700 000								1	.	.	2			3	1	1		35	5	102	80	.	.	.	.	.	.	.	.
Komatsor	1855									.	.	1	.			1	.	.		32	21	101	70	.	.	.	.	.	.	.	.
Hosovenen	1884									.	.	1	.			1	1	.		4	.	12	10	.	.	.	.	.	.	.	.
Khasdvor	1883									.	.	.	.			.	.	.		3	.	40	.	.	.	.	.	.	.	.	.
Estakhoo	1897									.	.	2	.			2	.	.		.	.	1	.	.	.	.	.	.	.	.	.
Totals in Turkey		700 000								2	3	12	12			29	10	5		225	32	1375	845	3	300	.	.	.	2	21	31
Russia																															
Kara Kalla	1882									1	.	1	1	.	.	3	1	1	1	34	.	250	150	.	.	.	.	.	.	.	.
Kars	1889									.	.	.	.	.	.	.	1	.	.	6	.	70	40	.	.	.	.	.	.	.	.
Shani Keny	1897									.	.	.	.	.	.	.	1	.	.	3	.	25	10	.	.	.	.	.	.	.	.
Alexandropol	1895									.	.	.	.	.	.	.	1	.	.	4	.	15	5	.	.	.	.	.	.	.	.
Hulijan	1880									.	.	1	.	.	.	1	1	.	.	23	.	50	70	.	.	.	.	.	.	.	.
Samaghar	1873									.	1	.	.	.	1	2	1	1	.	20	.	72	70	.	.	.	.	.	.	.	.
Etchmiadzin	1883									.	.	.	.	.	1	1	1	.	.	20	.	38	40	.	.	.	.	.	.	.	.
Erivan	1886									.	.	.	.	.	.	.	1	.	.	6	.	10	10	.	.	.	.	.	.	.	.
Franganots	1885									.	.	.	.	.	.	.	1	.	.	13	.	21	20	.	.	.	.	.	.	.	.
Gosh	1892									.	.	.	.	.	.	.	1	.	.	5	.	50	50	.	.	.	.	.	.	.	.
Hadji Shara	1886									.	.	.	.	.	.	.	1	.	.	7	.	8	18	.	.	.	.	.	.	.	.
Karpalo	1885									.	.	.	.	.	.	.	1	.	.	14	.	40	46	.	.	.	.	.	.	.	.
Totals in Russia		600000								1	1	2	1		2	7	12	2	1	155	.	649	529	.	.	.	.	.	.	.	.

TABLE OF STATISTICS for the Year ending December 31st 1898 Erzroom E. Turkey Mission.

Other Native Helpers.	Total Native Helpers.	Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189 .	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	Pupils. Boys.	Pupils. Girls.	Other Schools.	Pupils. Boys.	Pupils. Girls.	Total Number under Instruction.	Schools Entirely Self-Supporting.	United with Church during Year.	CHURCHES AND CHAPELS.	For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions.	APPROPRIATED BY BOARD. FOR CHURCHES AND EDUCATION (NATIVE WORK).
2	36	22	7	1	377	32	2024	1384	3	300	.	.	.	2	21	31		438	315	805	2	4	15	12119	10972	477	3316	26884	46100
	14	1	1		56	6	330	280	3	300	.	.	.	2	21	31	3	100	160	312	.	4	1	2900	3400	.	968	7268	26200
	2	1	1		47	.	155	50	.	.	.	.	.	.	.	.	1	5	20	25	.	.	1	1000	500	.	.	1500	2100
	1	1	1		15	.	70	60	.	.	.	.	.	.	.	.	1	28	12	40	.	.	1	1300	.	.	.	1300	1700
	.	1	.		11	.	68	55	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	600	.	.	.	600	600
	3	1	1		6	.	154	100	.	.	.	.	.	.	.	.	1	35	12	47	.	.	1	.	80	278	126	484	1800
	1	1	.		10	.	146	70	.	.	.	.	.	.	.	.	1	35	22	57	.	.	1	.	445	.	.	445	400
	1	1	.		4	.	120	50	.	.	.	.	.	.	.	.	1	19	8	27	.	.	1	.	120	80	69	269	300
	.	.	.		.	.	11	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	.	1	.		2	.	56	20	.	.	.	.	.	.	.	.	1	.	.	.	.	.	.	.	.	.	.	.	500
	3	1	1		35	5	102	80	.	.	.	.	.	.	.	.	1	43	19	62	.	.	1	634	372	.	109	1115	2900
	1	.	.		32	21	101	70	.	.	.	.	.	.	.	.	1	38	12	50	.	.	1	485	105	119	26	735	1200
	1	1	.		4	.	12	10	.	.	.	.	.	.	.	.	1	30	.	30	.	.	1	.	100	.	12	112	600
	.	.	.		3	.	40	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	
	2	.	.		.	.	1	.	.	.	.	.	.	.	.	.	1	62	23	85	.	.	.	.	550	.	6	556	1200
	29	10	5		225	32	1375	845	3	300	.	.	.	2	21	31	13	495	288	735	.	.	10	6919	5672	477	1316	14384	39500
	3	1	1	1	34	.	250	150	.	.	.	.	.	.	.	.	2	30	20	50	2	.	1	1800	5000	.	2000	8800	.
	.	1	.	.	6	.	70	40	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	800	.	.	.	800	.
	.	1	.	.	3	.	25	10	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	100	.	.	.	100	.
	.	1	.	.	4	.	15	5	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	600
	1	1	.	.	23	.	50	70	.	.	.	.	.	.	.	.	1	13	7	20	.	.	.	.	300	.	.	300	600
1	2	1	1	.	20	.	72	70	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	1500	.	.	.	1500	2400
1	1	1	.	.	20	.	38	40	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	1000	.	.	.	1000	600
	.	1	.	.	6	.	10	10	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	600
	.	1	.	.	13	.	21	20	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	.	.	.	600
	.	1	.	.	5	.	50	50	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	600
	.	1	.	.	7	.	8	18	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	600
	.	1	.	.	14	.	40	46	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1	.	.	.	.	.	
2	7	12	2	1	155	.	649	529	.	.	.	.	.	.	.	.	3	43	27	70	2	.	5	5200	5300	.	2000	12500	6600

Name of Missionary, Robert S. Stapleton

48

Tab. View
Erzroom
Dec. 31, '98.

1st Fold

NOTICE.

Fold first in half and
then in thirds
See marks ——

48

Tab. View
Erzroom
Dec. 31, '98.

Fold

JUL 20 1899

Country, Turkey

Name of Mission, Eastern Turkey

Name of Station, Erzroom

Organized, 1839

Date of Report, Dec 31st 1898.

MEDICAL SUMMARY.

Number of Hospitals,

Number of Beds,

Number of In-Patients,

Number of Dispensaries,

Number of Out-Patients,

*Total Expenses including Assistants,

Receipts in Fees,

PRINTING PRESS.

Number of Printing Establishments,

Number of Pages Printed during Year,

Number of Pages Printed from Beginning,

Number of Scripture Portions,

Number of other Books,

*Total Expen's of running Press, incl'g Supplies,

Total Sales for the Year,

NOTES.

This blank can be used for Station Reports, or to make up the totals of a Mission, comprising the statistics from a number of Stations.

Adherents include all communicants, baptized children, inquirers under instruction or received on probation, and regular church attendants.

All contributions, fees or Society grants are understood to mean for the year closing the report.

Day Schools should show daily average attendance during the year, not total enrollment.

All salaries, contributions, and Society grants should be stated in native currency.

Expenses or contributions entered in one column should not be entered in another column.

The salary of a preacher also engaged in teaching during the week should be divided between congregational expenses and school expenses in the proportion to which he devotes his time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their relation to an organized church, or by circuits, rather than to enter them alphabetically.

TABLE OF STATISTICS for the Year ending Dec. 31st 1898.

Name of Station, Town or Village.	When Established.	Population of Field.	MISSIONARIES. Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	NATIVE HELPERS. Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.	Total Native Helpers.	CHURCH STATISTICS. Out-Stations. Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189 .	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	EDUCATIONAL. Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	Girls.
Totals,			3		1		2	4	10	3	5	14	11	10	2	45	20	6	3	366	42	2365	1361	1	943	1	5		2	73	39
Mardin.	1856	City, 30,000	3[1]		1		2	4[1]	10	1		5	6	2	1	15	1	1	1	141	15	623	304	1	310	1	5		2	73	39
Benabeel.	1871	300															1					41	35		35						
Joeli.	1864	1,150										1				1	1					40	27	1	6						
Malaat.	1864	800											1			1	1					50	39								
Monsureeyah.	1871	800									1					1	1					37	22								
Kulleth.	1889	1,000										1		2		3	1					200	88	1	50						
Darike.	1865	2,000								1			1			2	1	1	1	50		200	130	1	45						
Kaabe.	1857	700										1		1		2	1					50	20								
Karabash.	1857	635									1		1	1		3	1	1		37	14	238	131	1	108						
Kutturbul.	1855	103										1				1	1	1		17		62	30								
Midyat.	1869	4,500								1		2	1	2	1	7	1	1	1	91	13	312	220	1	190						
Arnas.	1878	400															1														
Bati.	1878	600															1														
Erai.	1881	200															1														
Hassan Kafe.	1869	3,000									1					1	1					52	35	1	24						
Kerboran.	1879	1,500									1	1		1		3	1					220	122	1	50						
Nisibin.	1894	2,000									1					1	1					20	17	1	14						
Jezireh.	1892	6,000										1				1	1						21		21						
Azakh.	1884	1,500															1														
Isfis.	1893	800																													
Sert.	1864	25,000										1	1	1		3	1	1		30		220	128		90						

[1] One in the U. S. — not to return.

JUL 5 1899

TABLE OF STATISTICS for the Year ending Dec. 31st 1898. Eastern Turkey Mission.

Other	Total Native Helpers.	Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1898.	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	Pupils. Boys.	Pupils. Girls.	Other Schools.	Pupils. Boys.	Pupils. Girls	Total Number under Instruction.	Schools Entirely Self-Supporting.	United with Church during Year.	CHURCHES AND CHAPELS.	For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions.	APPROPRIATED BY BOARD. FOR CHURCHES AND EDUCATION (NATIVE WORK).
2	45	20	6	3	366	42	2365	1364	12	943	1	5		2	73	39	21	413	319	732			18	15,270	7,340	222	548	23,350	21,470
1	15	1	1	1	141	15	623	304	1	310							4	45	86	Av. att. 131			1	5,900	1,220		500	7,620	1,550
											1	5						5		" " 5									
														2	73	39		73	39	" " 112					3,250			3,250	
		1					41	35	1	35							K. 1	26	21	" " 47					430			430	
	1	1					40	27	1	6													1						
	1	1					50	39									1	20		" " 20			1	27	200	27		254	600
	1	1					37	22									1	14	26	" " 40			1						400
	3	1					200	88	1	50													1	175		20		195	1,620
	2	1	1	1	50		200	130	1	45							1	40	4	" " 44			1	47	557			604	1,210
																	1	32	24	" " 56			1	1,800	100	75		1,975	500
	2	1					50	20																					
																	1		18	" " 18									1,050
	3	1	1		37	14	238	131	1	108							1	17	26	" " 43			1	426	50	75		551	1,620
	1	1	1		17		62	30									1	8	9	" " 17			1	275				275	960
1	7	1	1	1	91	13	312	220	1	190							3	43	22	" " 65			1	4,680	1,170			5,850	2,760
		1																					1						
		1																					1						
		1																					1						
	1	1					52	35	1	24													1						
	3	1					220	122	1	50							1	10	4	" " 14			1	300		25		325	1,200
																	1	26	8	" " 34			1	1,121	243		48	1,412	2,780
	1	1					20	17	1	14							1	10		" " 10			1	20				20	1,200
	1	1						21	1	21							1	16	4	" " 20				169				169	1,320
		1																					1						
	3	1	1		30		220	128	1	90							2	28	28	" " 56			1	300	120			420	2,700

Name of Missionary, A. H. Andrus.

NOTICE.

Fold first in half and
then in thirds
See marks ——

1st Fold

49

Tab. View
Macedin
Dec. 31, '98.

49

Tab. View
Mardin
Dec. 31, '98.

1898

Fold

Country, Turkey in Asia.

Name of Mission, Eastern Turkey.

Name of Station, Mardin.

Organized, 1861 (?)

Date of Report, June 2 - 1899.

MEDICAL SUMMARY.

Number of Hospitals, 1.

Number of Beds, 15.

Number of In-Patients, 72.

Number of Dispensaries, 1.

Number of Out-Patients, 7520.

*Total Expenses including Assistants, 11,615

Receipts in Fees, 21,082

PRINTING PRESS.

Number of Printing Establishments,

Number of Pages Printed during Year,

Number of Pages Printed from Beginning,

Number of Scripture Portions,

Number of other Books,

*Total Expen's of running Press, incl'g Supplies,

Total Sales for the Year,

NOTES.

This blank can be used for Station Reports, or to make the totals of a Mission, comprising the statistics from a number of Stations.

Adherents include all communicants, baptized children, inquirers under instruction or received on probation, and regular church attendants.

All contributions, fees or Society grants are understood to mean for the year closing the report.

Day Schools should show daily average attendance during the year, not total enrollment.

All salaries, contributions, and Society grants should be stated in native currency.

Expenses or contributions entered in one column should not be entered in another column.

The salary of a preacher also engaged in teaching during the week should be divided between congregational expenses and school expenses in the proportion to which he devotes his time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their relation to an organized church, or by circuits, rather than to enter them alphabetically.

TABLE OF STATISTICS for the Year ending Dec. 31st 1898

Name of Station, Town or Village.	When Established.	Population of Field.	MISSIONARIES. Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	NATIVE HELPERS. Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.	Total Native Helpers.	CHURCH STATISTICS. Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1898.	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	EDUCATIONAL S. Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	Girls.	Other Schools.
Totals,		200000	1				1	1	3		2	11	10	2		25	2	1		60	6	621	600	2	550				2	284	166	3
San Jeronimo Ixhuatlancillo	1822 1824	200 000	1				1	1	3		2	11	10	2		25	2	1		60	6	610 8 3	600	2	550				2	284	166	3

TABLE OF STATISTICS for the Year ending Dec. 31st 1898 Eastern Turkey Mission.

CHURCH STATISTICS.										EDUCATIONAL STATISTICS.													NATIVE CONTRIBUTIONS.						
Total Native Helpers.	Out-Stations. Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1898.	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	PUPILS. Girls.	Other Schools.	PUPILS. Boys.	PUPILS. Girls.	Total Number under Instruction.	Schools Entirely Self-Supporting.	United with Church during Year.	CHURCHES AND CHAPELS.	For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions.	APPROPRIATED BY BOARD. FOR CHURCHES AND EDUCATION (NATIVE WORK).
25	2	1		60	6	621	600	2	550				2	284	166	3	132	141	803				£T. 21.06	£T. 28.59	£T. .85		£T. 50.80	£T. 968.86
25	2	1		60	6	610 8 3	600	2	550				2	284	166	3	132	141	803 Includes 80 pupils of Bible Women				£T. 21.06	£T. 28.59	£T. .85		£T. 50.80	£T. 968.86

Name of Missionary, E. C. Reynolds.

50

Tab. View
Vau
Dec. 31, '98.

1st Fold

NOTICE.

Fold first in half and
then in thirds
See marks ——

50

Tab. View

Van

Dec. 31, '98.

JUL 21 1899

Fold

Country, Turkey in Asia

Name of Mission, Eastern Turkey

Name of Station, Van

Organized, 1872.

Date of Report, Dec. 1898.

MEDICAL SUMMARY.

Number of Hospitals,

Number of Beds,

Number of In-Patients,

Number of Dispensaries, 1

Number of Out-Patients, 1472

*Total Expenses including Assistants, L.T. 141.

Receipts in Fees, L.T. 142.

PRINTING PRESS.

Number of Printing Establishments,

Number of Pages Printed during Year,

Number of Pages Printed from Beginning,

Number of Scripture Portions,

Number of other Books,

*Total Expen's of running Press, incl'g Supplies,

Total Sales for the Year,

NOTES.

This blank can be used for Station Reports, or to make the totals of a Mission, comprising the statistics from a number of Stations.

Adherents include all communicants, baptized children, inquirers under instruction or received on probation, and regular church attendants.

All contributions, fees or Society grants are understood to mean for the year closing the report.

Day Schools should show daily average attendance during the year, not total enrollment.

All salaries, contributions, and Society grants should be stated in native currency.

Expenses or contributions entered in one column should not be entered in another column.

The salary of a preacher also engaged in teaching during the week should be divided between congregational expenses and school expenses in the proportion to which he devotes his time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their relation to an organized church, or by circuits, rather than to enter them alphabetically.

TABLE OF STATISTICS for the Year ending Dec. 31st 1898

Name of Station, Town or Village.	When Established.	Population of Field.	MISSIONARIES. Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	NATIVE HELPERS. Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.	Total Native Helpers.	CHURCH STATISTICS. Out-Stations. Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1899.	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	EDUCATIONAL. Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	Girls.
Totals, Prev. Forward			3		1		7	3	14	10	7	33	29	12	0	91	40	26	5	1435	130	6326	5810	28	4515				5	49	21
Harpoot Outstations																															
Yghuntsik										0	0	1	0	0	0	1						65	80	1	65						
Arghuni										0	0	1	0	0	0	1						75	90	1	80						
Bekur Madan										0	0	0	0	0	0	0						75	70	0	0						
Besmushen										0	0	1	1	0	0	2						150	120	1	80						
Chermoog										0	0	0	0	0	0	0						50	45	1	40						
Gasmuki										0	0	1	0	0	0	1						80	60	1	50						
Karasik										0	0	1	0	0	0	1						85	60	1	45						
Kaibo										0	0	0	0	0	0	0						20	15	0	0						
Kesik										0	0	1	1	0	1	3						60	100	0	0						
Kilesik										0	0	0	0	0	1	1						45	60	0	0						
Moorinik										0	0	0	1	0	0	1						80	60	0	45						
Pozoon Oba										0	0	0	0	0	0	0						60	60	0	0						
Sadtakiny										0	0	0	0	0	0	0						20	15	0	0						
Sirakamich										0	0	1	0	0	0	1						30	40	0	0						
Yertunisik										0	0	0	0	0	0	0						20	12	0	0						
										0	0	7	3	0	2	12						935	587	6	405						
Harpoot Grand Total			3		1		7	3	14	10	7	47	35	12	2	113	40	26	5	1435	130	7261	6697	34	4920				5	49	21
Erzroom			2				2	2	6	3	4	14	13		2	36	22	7	1	377	32	2024	1384	3	300				2	21	31
Mardin			3		1		2	4	10	3	5	14	11	10	2	45	20	6	3	366	42	2365	1369	12	943	1	5	Euphrates College =	2	524	474
Van			1				1	1	3		2	11	10	2		25	2	7		60	6	621	600	2	550				2	73	39
Bitlis			2				3	3	8	2	5	12	12		3	34	13	2		277	15	1448	1135						2	284	166
																													2	33	25
										18	23	98	81	24	9	253	97	48	9	2515	225	14182	11185	51	6713	1	5		13	460	282

TABLE OF STATISTICS for the Year ending Dec 31st 1898 — Eastern Turkey Mission.

	CHURCH STATISTICS.										EDUCATIONAL STATISTICS.													NATIVE CONTRIBUTIONS.						
															PUPILS.			PUPILS.												
	Total Native Helpers.	Out-Stations. Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	Boys.	Girls.	Other Schools.	Boys.	Girls.	Total Number under Instruction.	Schools Entirely Self-Supporting.	United with Church during Year.	CHURCHES AND CHAPELS.	For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions.	APPROPRIATED BY BOARD. FOR CHURCHES AND EDUCATION (NATIVE WORK).
	91	40	26	5	1435	130	6326	5810	28	4515				5	49	21	48	1886	1495	443	3824	13			389	76	32855	13750	4450	88583	38494
	1						65	80	1	65							1	21	5		26				600		300	100	00	1000	165
	1						75	90	1	80							1	42	18		60				600		200	300	100	1200	530
	0						75	70	0	0							0	0	0		0				0		0	100	200	300	00
	2						150	120	1	80							2	48	17		65				720		400	125	75	1320	679
	0						50	45	1	40							0	0	0		0				0		0	120	100	220	00
	1						80	60	1	50							1	25	5		30				200		100	0	50	350	200
	1						85	60	1	45							1	26	8		34				300		100	0	50	450	00
	0						20	15	0	0							0	0	0		0				0		0	0	0	0	00
	3						60	100	0	0							2	90	60		150				600		1200	50	40	1890	1220
	1						45	60	0	0							0	0	0		0				100		100	0	0	200	1500
	1						80	60	0	45							1	20	15		35				00		300	200	150	650	270
	0						60	60	0	0							0	0	0		0				0		200	00	100	300	200
	0						20	15	0	0							0	0	0		0				0		0	0	0	0	00
	1						30	40	0	0							1	60	20		80				600		300	110	60	1070	1200
	0						20	12	0	0							0	0	0		0				00		00	00	00	00	00
	12						935	887	6	405							10	332	148		480				3720		3200	1105	925	8950	5984
	113	40	26	5	1435	130	7241	6697	34	4920				5	49	21	58	2218	1643		4374				4296	96	36055	14855	5375	97533	44478
	36	22	7	1	377	32	2024	1384	3	300				2	21	31		438	315		805	2	4	15	12119		10972	477	3316	26884	46100
											Euphrates College =				524	474											119194		890	120084	
	45	20	6	3	366	42	2365	1369	12	943	1	5		2	73	39	21	413	319		732			18	15240		7340	222	548	23350	21470
	25	2	7		60	6	621	600	2	550				2	284	166	3	132	141		803				92		127	3		223	295
3	34	13	2		277	15	1448	1185						2	33	25	19	604	262		933									976.	
9	253	97	48	9	2515	225	14182	11185	51	6713	1	5		13	460	282	101				7577									148966	(#6554)

Name of Missionary, John E. Browne.

NOTICE.

Fold first in half and
then in thirds

See marks ——

1st Fold

57

Tab. View
Harpoon
Dec. 31, '98.

57

Tab. View
Harpoot
Dec. 31, '98.

Fold

Country, Turkey

Name of Mission, East. Turkey

Name of Station, Harpoot

Organized, 1855

Date of Report, For 1898.

MEDICAL SUMMARY.

Number of Hospitals,

Number of Beds,

Number of In-Patients,

Number of Dispensaries,

Number of Out-Patients,

*Total Expenses including Assistants,

Receipts in Fees,

PRINTING PRESS.

Number of Printing Establishments,

Number of Pages Printed during Year,

Number of Pages Printed from Beginning,

Number of Scripture Portions,

Number of other Books,

*Total Expen's of running Press, incl'g Supplies,

Total Sales for the Year,

NOTES.

This blank can be used for Station Reports, or to make the totals of a Mission, comprising the statistics from a number of Stations.

Adherents include all communicants, baptized children, inquirers under instruction or received on probation, and regular church attendants.

All contributions, fees or Society grants are understood to mean for the year closing the report.

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All salaries, contributions, and Society grants should be stated in native currency.

Expenses or contributions entered in one column should not be entered in another column.

The salary of a preacher also engaged in teaching during the week should be divided between congregational expenses and school expenses in the proportion to which he devotes time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their relation to an organized church, or by circuits, rather than to enter them alphabetically.

I

SEP 23 1899

52

Estimates of Bitlis Station, E.T.M. for 1900. General Work. August 1899.

	Sals.	People.	Board.
Native Agency (1) Churches.			
1. Bitlis city: Knanig Vartanian-	36.00	12.00	24.00
2. Havadorik: Hohannes Ghazarian- . . .	16.80	4.00	12.80
Preaching Places.(2)	52.80	16.00	36.80
1. Aghagh: Murad Anoushian- . . .	13.20	2.00	11.20
2. Khoultig: Krikore Stepanian-	30.00	2.00	28.00
3. Moush city: Arpear Vartanian- . . .	33.00	1.00	32.00
4. Yonjalou: Sarkis Hagopian- . . .	19.20	1.20	18.00
	148.20	6.20	89.20
Education (1) Bitlis High Sch. for boys.			
1. Teacher: Aram or Mihran- . . .	27.00		27.00
2. . Simon Sarkisian . . .	26.40	6.00	20.40
3. . Hohannes Yeretsian- . . .	15.60		15.60
4. . Armenag Saroyan- On the Orphanage .	18.00	.	.
Aid to eight boarders- .	-----	12.00	12.00
(2) Common Schools	87.10	18.00	75.00
1. Bitlis-in a ward-Hovsep Anoushian- .	18.00	1.00	17.00
2. . . Mamprch Yeramian- . .	18.00	1.00	17.00
3. Shekhagnoub: Nerses Yeretsian- . .	16.80	1.00	15.80
4. Asdvadour, for 6 Mos., Dzughag village- . .	4.80	.30	4.50
	57.60	3.30	54.30
Buildings: Repairs & Taxes . 2.39			
Miscellaneous: Touring . . 8.48			10.87
Sum of Totals above	345.70	49.50	266.17

This Lt.266.17, or $1,171.14 all that is allowed on the 18% of Station.

Contingent- Postage 3. Medical 3. Sum.Res.2., Touring 5.-in all 13.00

Salaries of Bitlis Missionaries.

1. R.M.COLE-	165.00	Child in Bitlis 16.50-Three in U.S.88.75,	270.25
2. The Misses Ely	82.00 (B)		
3. Miss Knapp	82.00 (B)		164.00
		Total Missionaries' Sals	434.25

Pardon the look of this work of a tyro with the typewriter in this line, tho I hope to do better next time, but cant try more now if it goes this post.

Respectfully submitted,

R.M.COLE.

Estimates for General Work of Woman's Boards. Year 1900.

Bitlis Station. #2.

Bible Women.	Sals.	People.	Board.
1. Bitlis city: Lucene Mousheghian	4.80		4.80
2. Moush city: Sosay Hampartsumian & teacher .	14.40		14.40
3. Mogounk: Mariam .	4.80		4.80
4. Khoultig: Zimroukht-	9.60		9.60
	33.60		33.60
Education Bitlis Mt.Holyoke Sch.for Girls.			
1. Teacher Surpoui Mellekian	15.00		15.00
2. . Shoghin . .	15.00		15.00
Aid to thirty boarders		35.00	55.00
Incidentals, Service 6.00, Fuel & Lights 8.00			14.00
Summer Residence for the Sch.			5.00
Intermediate: Ankin & Aznive, Sal'y in part		5.00	10.00
	30.00	40.00	114.00
Buildings- Moush Rent 5. Khoultig Rent 2.			7.00
Miscellaneous- Touring 15.94 Postage 2.00			17.94
. Medical 2.00 SUM.Res.6.00			8.00
Sum of above Totals	63.60	40.00	180.54

This Lt.180.54, or $794.37 is all allowed Woman's Dept. on the 18% rule.

These, as well as Estimates for the Male Dept. of the Work have been drawn up in full consultation, and stand approved by the whole Station.

On behalf of the Station,

R.M.COLE.

Approved

JUN 22 1899

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Summary of Estimates For Eastern Turkey Mission for ~~189~~ 1900

Erzroom Station.

	Turkish Liras	Board's %	£t
A. B. C. F. M.			
Salaries R. S. Stapleton	177.00		177.00
		$	778.80
General Work I Native Agencies			
a. Churches	114.00	46	
b. Preaching places	36.00	42	
II Educational			
a. Erzroom High School	92.00	81	
b. Common Schools	44.00	53	
III Miscellaneous	24.00		310.00
		$	1364.00
Board's % on General work 55½%			
Women's Boards			
Salaries W. B. M. Miss Lord	88.50		
W. B. M. I. Miss R. M. Bushnell	88.50		177.00
		$	778.80
General Work W. B. M. I.			
I Native Agency Bible Woman	12.00	100	12.00
II Education			
a. Erzroom Girls' High School	92.00	90	
b. Common Schools	24.00	54	
	116.00		116.00
III Miscellaneous	92.00		92.00
			220.00
		$	968.00

Board's % on General Work, excluding Miscellaneous, is 81%

The rate of exchange is $4.40 to the lira

SALARY FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SALARIES Eastern Turkey MISSION Erzroom Station for ~~189~~ 1900

Stations and Names of Missionaries.	Personal Salary.	Children in Country.	Children in United States.	Total Salary. Turkish Liras
Robt. S. Stapleton	177.00			177.00
Miss A. M. Lord	88.50	(W. B. M.)		88.50
Miss R. M. Bushnell	88.50	(W. B. M. I.)		88.50

Total salaries for Eastern Turkey Mission Erzroom Station . . . . Lt. 354.00

The same in dollars. $ 1557.60

Rate of exchange $4.40 to a lira

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Annual Estimates For Eastern Turkey Mission for ~~189~~ 1900

Erzroom Station.

General Work	W. B. M. I.		Board		Totals
I Native Agency	Salaries	People			
Bible Woman Erzroom	12.00		12.00	100	12.00
II Educational					
a. Erzroom Girls' High School					
Teachers Dr Vantine	18.00	6.00	12.00	67	
Assistant Dg. Zimmit	9.00		9.00	100	21.00
b. Intermediate					
Dr. Makrouhi	9.00	1.00	8.00	89	
Dr. Yesepet	9.00	1.00	8.00	89	16.00
c Primary					
Dr. Yeldiz	7.00	1.00	6.00	86	
Dr. Shoogat	7.00	1.00	6.00	85	12.00
Kindergarten					
Dr. Paransem	7.00	1.00	6.00	86	
Dr. Yermegeh ?	17.00	1.00	16.00	93	22.00
Fuel 15.00 Taxes 6.00			21.00		21.00
			92.00	90	
Common Schools					
1 Todoveren Dr Rebecca	12.00	3.00	9.00	75	
2. Erzigan	9.00	3.00	6.00	67	
3. Khardoor	12.00	3.00	9.00	75	24.00
4 Kara Kalla	12.00	12.00			
			24.00	54	
III Miscellaneous	Full amount				
Aid for 15 boarders	80.00	40.00	40.00	50	
Kitchen service Station &c			18.00		
General servant for school Br Kevork			12.00		
Repairs			5.00		
Fuming			10.00		
Summer Residence			4.00		
Postage			3.00		92.00
					220.00

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Annual Estimates For Eastern Turkey Mission for ~~189~~ 1900

Erzroom Station.

A. B. C. F. M. General Work.

				Boards %	Totals
I Native Agency					
a. Churches	Salaries.	People	Board.		
Erzroom Bd. Dombalian	60.00	45.00	1500	25	
Erzigan Bd Sherenian	48.00	20 00	2800	58	
Passen " Sukias	30.00	10.00	2000	67	
Kemah " Hovhannes	36 00	19.00	17.00	47	
Kharpoot Br Matteos	18 00	8.00	10.00	55	
Samaghar Br Kalonistian	36.00	12.00	24.00	67	
Kara Kalla " Kaspar	36.00	36.00		00	
				46	114.00
b. Preaching places					
Caucasus Evangelist Br. Zorab	30.00	6.00	24 00	83	
Etchmiadzin Br. Marderos	18.00	12.00	6.00	33	
Hulijan Br. Hagop	12.00	6.00	6.00	50	
Kara Kalla Br Sumpad	36.00	36.00			
				42	36.00
II Educational					
Erzroom High School					
Teachers Krompac	42.00	10.00	32.00	76	
" Armanag	36.00	6.00	30.00	83	
" Karakeen	24.00	4.00	20.00	83	
Fuel	10.00		10.00	100	
				81	92.00
Common Schools					
Erzigan	12.00	6.00	6.00	500	
Hazarik Br Marderos	15.00	9.00	6.00	40	
Heramik Br Vahan	8.00	4.00	4.00	50	
Khozloo Br Moses	6.00	3.00	3.00	50	
Komatsor Br Yateos	16 00	4.00	12.00	75	
Pert	12 00	4.00	8.00	67	
Eshkhoo	12 00	7.00	5.00	42	
				53	44.00
III Miscellaneous					
Post			4.00		
Housing			15.00		
Summer Residence			5.00		
					24.00
Grand Total					310.00

Copied

for a room at the Station of the Eastern Turkey Mission for 1900.

AUG 14 1899

SALARY FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SALARIES Eastern Turkey MISSION Harpoot Station for ~~189~~ 1900

	Stations and Names of Missionaries.	Personal Salary.	Children in Country.	Children in United States.	Total Salary.
				$130 ea = 29.54½ L.T.	
1	H. N. Barnum	L.T. 165 00			165 00
2	J. K. Browne	165 00	(1) 1650	(4) 118.18	299 68
3	C. D. Ussher, M. D.	90 00			90 00
	W.B.M.				
4.	Miss H. Seymour				82 50
5	" C. E. Bush				82 50
6	" M. L. Daniels				75 00
7	" E. M. Barnum				75 00
8	" T. L. Huntington				82 50
	W.B.M.I.				
9	Miss Laura Ellsworth				82 50
					1034 68
	at her own charges				
10	Miss Ada Hall, from Liverpool, England.				
	Go. P. Knoff	165.01	3. 165 0 / 8 25 / 8 25 } 33.		195.11

Total salaries for Eastern Turkey Mission Harpoot Station, 1890 . . 1034 68

The same in dollars. $4552.59

for Harpoon Station of the

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Churches & Preaching Places For Eastern Turkey Mission for ~~189~~ 1900

Harpoot Station.

Churches.

			Sal.	People	Board	Bd's %
1	Harpoot, W. Toros	Pr.	4000	4000		
2	" E. Armenag	"	3600	3600		
3	Aghun					
4	Arabkir, Bedros	P.	3600	3600		
5	Chemishguzek					
6	Choonkoosh. Kaume	P.	3600	3600		
7	Diarbekir					
8	Egin					
9	Geghi					
10	Haboosi, H. Surajian	Pr.	1680	1080	600	38
11	Haine, S. Kralian	"	2460	1380	1080	44
12	Hoghi,	"	1500	900	600	40
13	Hoorloo, A. Yeghoyan	"	4200	4200		
14	Hulakegh, A. Garabedian	"	3600	2400	1200	33⅓
15	Huseinlik A. Antrasian	P.	3000	3000		
16	Ichmeh, B. Kalaijian	Pr.	2100	1200	900	45
17	Malatia. M. Giragosian	P.	2400	1200	1200	50
18	Mezreh. G. Khachadorian	"	4800	4800		
19	Palu.					
20	Perchenj. D. Tamzarian	Pr.	3000	1800	1200	40
21	Peri, A. Nicogosian	P.	2700	900	1800	67
22	Shepik, A. Deradoorian	Pr.	2400	1500	900	37
23	Teman, G. Melconian.	P.	3000	1500	1500	50
24	Tarkin, B. Anurkhanian	Pr.	2400	600	1800	75
25	Reduran B. Der Ghazarian	"	2400	600	1800	75
26	Yegheki, A. Topuzian	P.	3000	1500	1500	50
			59440	43360	16080	38

Preaching Places.

1	Aghunsik. K. Yeghazarian.	Pr.	1800	900	900	50
2	Arghuni. M. Aghajanian	"	1200	900	300	25
3	Bizmishen M. Yeshilian (?)	"	1500	900	600	40
4	Chermook					
5.	Garmiri, Serap.	Pr.	1200	600	600	50
6	Sare Kamish.					
			5700	3300	2400	44

Kurdistan 24, 25

$47.50

$52.50

$52.50

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Boys Schools &c For Eastern Turkey Mission for ~~189~~ 1900

Harpoot Station.

			Sal.	People	Board	Bds %
1	Harpoot E. 4 teachers		4800	3200	1600	33⅓
2	Arabkir Aram		1500	1500		
3	Aghun,		1000	750	250	25
4	Chemishgezek		1800	1200	600	33⅓
5	Choonkoosh, Gar. Hodoyan,	10 mos.	1300	600	700	54
6	Diarbekir, 2 teachers		4800	4800		
7	Egin, Armenag Siraganian		1560	720	840	54
8	Farkin, Hoh. Muradian		720	240	480	67
9	Geghi		2400	1500	900	38
10	Haresik, Bogos Aghizikian	10 mos.	750	550	200	24
11	Hoghi, Hagop Zeronian	6 "	360	240	120	33⅓
12	Hoorloo,	10 "	1000	750	250	25
13	Hulakegh,	10 "	1000	700	300	30
14	Huseinik, 2 teachers	10 "	2700	2700		
15	Ichmeh	10 "	1000	700	300	30
16	Keserik					
17	Malatia, 2 teachers { Kirkor		2400	1200	1200	50
	Hohannes		1800	600	1200	67
18	Mezreh 2 "		3000	3000		
19	Mormik					
20	Oozoonova, Manasse	8 mos.	560	400	160	29
21	Palu Khazar		1800	900	900	50
22	Perchenj,	10 mos.	1000	1000		
23	Peri,	10 "	1000	500	500	50
24	Terzan	10 "	1500	750	750	50
25	Yegheki, K. Rustigian	10 "	1000	600	400	67
			40750	29600	12650	30
	Miscellaneous.					
	Postage 300; Touring 7000				7300	
	Contingent					
	Chapel Bldg. Hoorloo.	Burned	62500	50000	12500	20
	Chapel & School, Haboosi	"	15000	7500	7500	50
	Chapel, Malatia	"	30000	15000	15000	50
	School, Hulakegh		12000	8000	4000	33⅓
	Aid to 10 Theol. Students		10000		10000	
			129500	80500	49000	

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Work for Women For Eastern Turkey Mission for ~~189~~ 1900

Harpoot Station.

	Bible Women		Sal.	People	Board	Bd's %
1	Arabkir, Hripsima Melconian		720	180	540	75
2	Haboosi, *	6 mos.	360	90	270	75
3	Harpoot E. Anna Oghasian		900	225	675	75
4	Syrian Quarter. Mariam		900	225	675	75
5	Lower " Vartare		900	225	675	75
6	Hoghi, Tushkhoon	5 mos.	250	65	185	74
7	Hulakegh, Surpoohi Harotunian	4 "	240	60	180	75
8	Malatia, Anna	12 "	720	720		
9	Mezreh, Badaskhan Injian	12 "	900	300	600	67
10	Palu, Mariam	10 "	400	100	300	75
			6290	2190	4100	65

	Girls' Schools					
1	Harpoot E. 4 teachers	11 mos.	3300	2200	1100	33⅓ Orphanage 600
2	Arabkir 1 " Anna Nastoohi	12 "	900	300		
			960	960		
3	Chemishguzek					
4	Choonkoosh, Rakel	10 "	800	400	400	50
5	Diarbekir, 2 teachers	12 "	2400	2400		
6	" Syr. Quarter Tooma		960	360	600	63
7	Egin, Schnorhoom	12 "	1200	Orphan Fd.		
8	Geghi, Pompish	12 "	720	720		
9	Haboosi, Yughaper	5 "	300	100	200	67
10	Haine	11 "	900	600	300	
11	Hoorloo	8 "	640	400	240	38
12	Hulakegh, Markarid	10 "	750	350	400	53
	Asst.		200	200		
13	Husenik, 2 teachers	10 "	1600	1600		
14	Ichmeh,	10 "	650	250	400	61
15	Malatia, 2 teachers		960	480	480	50
			600	300	300	50
16	Mezreh, 2 "		3000	3000		
17	Palu,	10 "	750	200	550	73
18	Perchenj.	10 "	700	350	350	50
19	Peri, Aghavni Pilibbosian	10 "	900	300	600	67
			23190	15470	5920	26

Rent for Girls School Bldgs. College Annex 9000

Touring 5000 Postage 300 5300

Contingent.

Salary of 3 teachers Euphrates College 5000

C. A. Yates Treasurer.

* Arrangements not being complete, we cannot give names of teachers in all cases.

SUMMARY.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SUMMARY FOR ..... MISSION ..... for 189

STATIONS.	SALARIES.	GENERAL WORK. A. B. C. F. M.	GENERAL WORK. WOMEN'S BOARDS.	TOTAL.
Harpoot Station.				
H. N. Barnum	16500			
J. K. Browne	29968			
C. D. Ussher	9000			
Miss H. Seymour	8250			
" C. E. Bush	8250			
" M. L. Daniels	7500			
" E. M. Barnum	7500			
" J. L. Huntington	8250			
" L. Ellsworth	8250			103468
£	1034.68			
For Churches		16,880		
" Preaching Places		2,400		
" Boys' Schools		12,650		
" Miscellaneous		7,300		
		37,430		37430
Contingent		Cont. 49000		
Bible Women			4100	
Girls' Schools			5920	
Euphrates College Rent.			9000	
Miscellaneous			5300	
			24320	24320
Contingent			Cont. 5000	
Sal. 3 Teachers, College				
Totals	$4552.59	$1647.20	$1070.08	£3/6 5218
Contingent		2156.	220.	
			Grand Total Asked, Excluding Contingents.	$7269.89

Rate of Exchange, 100 Ps. = $4.40 $1 = 22.73 Ps.

Date, July 18. 1899

Signed, C. F. Gates.

Harpoot Station for 1900

Signed

AUG 14 1899

SALARY FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SALARIES Eastern Turkey MISSION for ~~189~~ 1900.

Stations and Names of Missionaries.	Personal Salary.	Children in Country.	Children in United States.	Total Salary.
Mardin Station.				
A. N. Andrus,	9000 p.	———	———	9000.
N. G. Dewey,	16500	———	———	16500.
D. M. B. Thom,	16500	1 under 5 - 825.	1 - 2955	20280.
Mrs. Andrus,	B. 7500	———	———	7500.
Miss J. A. Graf,	B. 8250	———	———	8250.
" G. H. Pratt,	B. 8250	———	———	8250.
				69780.

Total salaries for Mardin, E. T. Mission 69780 piasters.

The same in dollars. $3070,32.

Mardin Station for 1900

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates For Eastern Turkey Mission for 1900.

Mardin Station.

General Work.							
Native Agency.							
1. Churches.			People.	Board.			
Mardin,	Jurjis Hadaya,	(350),	4200.				
Dariki,	Khudhersha A.,	(150),	1800.				
Midyat,	Melki Marina,	(250),	3000.				
Sert,	Abrhara Melki,	(180) 5/6,	360.	1800	1800.		
2. Preaching Places.							
Dzakh,	Hanoosh Ibrahim,	(150) 5/6,	300.	1500.			
Hassan Kafe,	Shemoon Shikro,	(130) 19/26,	420.	1140.			
Kerboran,	Ibrahim Redhwani,	(205) 25/41,	960.	1500.			
Kulleth,	Mikhail 'Ashu,	(200) 3/4,	600.	1800.			
Nisibin,	Ibrahim Thomas,	(130) 9/10,	156.	1400.			
Itinerant,	Mirza Dinha,	(150),	—	1800.	9144.		
3. Bible Readers.							
Mardin,	Melki Cheppy,	(150),		1800.			
Sert,	Butrus Yeshua,	(110) 10/11,	120.	1200.	3000.	13944	
Education.							
1. Theological Seminary,							
Assistant Teacher,	Yusef 'Esa,	(375),			4500.		
2. High School for Boys.							
Head Teacher,	Bahi Sfeer,	(400) 1/2,		2400.			
Turkish "	Hanna Chukky,	(350),		4200.			
Prep. Dept. "	Selim Hanno,	(250),		3000.	9600.		
3. Common Schools.							
Mardin,	Sahak Hashish,	(80),	960.				
Bakiman,	Daud Elyas,	(70),		840.			
Jezireh,	Musa Hanoosh,	4/9, (120) 9/10,	144.	1296.			
Laeli, 9 mos.,	Ibrahim Kebro,	(90) 5/6,	135.	675.			
Ka'abe,	Hanna Elyas,	(110) 10/11,	120.	1200.			
Kala'at, 9 mos.,	Ibrahim Melki,	(50) 4/5,	90.	360.			
Kerboran, 10 "	Shabo 'Arab,	(85) 2/7,	250.	600.			
Kulleth, 8 "	Selim 'Ashu,	(90) 8/9,	80.	640.			
Kuttwbul,	Sahak Shemoon,	(90) 4/5,	216.	864.			
Midyat,	Yusef Hanna,	(80) 3/4,	240.	720.			
Sert,	Selim Dhaw,	(110) 10/11,	120.	1200.	8395.	22495	
Miscellaneous.	Station Postage,					500	36939

GENERAL WORK FORM.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Estimates For Eastern Turkey Mission for ~~189~~ 1900.

Mardin Station.

Work for Women.		**Native Agency.**			Brot Forward,	36939.
Bible Readers.				People. Board.		
Mardin, 9 mos.,	Miriam Melki,	(40) 1/2,		180. 180.		
" 9 "	Mirro Adam,	(70) 5/7,		180. 450.		
Kerboran, 10 "	Eleesh Hanoosh,	(40) 3/4,		100. 300.		
Kulleth, 10 "	Miriam Amûs,	(70) 1/4,		150. 550.		
Midyat,	Ellie Abdullah,	(80) 11/16,		300. 660.		
Sert,	Sadie Keryakus,	(80) 15/16,		60. 900.	3040	
Education.						
1. High School for Girls.						
Teachers, Raheel, 9 mos.,		(60),		540.		
Julia, 9 "		(60),		540.		
Aid for 20 pupils @ 200.				4000.		
Repairs,				500. 5580.		
2. Kindergarten.						
Teachers, Melikat, 10 mos.,		(70),		700.		
2 Asstsⁿ 10 "		(70),		700. 1400.		
3. Common Schools.						
Mardin,	Sears Gibrael,	(60) 5/6,	120.	600.		
"	Freedat Abd'dt.,	(35),		420.		
" 10 mos.,	Leelie Eleya,	(40),		400.		
Dariki, 10 "	Susan Khudhersha,	(60) 5/6,	100.	500.		
Midyat,	Miriam Yeshua,	(60) 5/6,	120.	600.		
Sert,	Khanum Murad,	(60) 11/17,	60.	660. 3180.	10160	
Miscellaneous.						
Touring,				1500.		
Station Postage,				300.	1800	15000.
	Mardin Station General Work Total,					51939

SUMMARY.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

SUMMARY FOR Estimates MISSION to Eastern Turkey for ~~189~~ 1900-

STATIONS.	SALARIES.	GENERAL WORK.		TOTAL.
		A. B. C. F. M.	WOMEN'S BOARDS.	
Mardin,	69780. ($3070.32)	36939. ($1625.32)	15000. ($660.)	121719. ($5355.64)
Totals				
			Grand Total Asked,	121719 fr.

Summary in Detail

	A. B. C. F. M.		Women's Boards.		Totals.	
	People.	Board.	People.	Board.	People.	Board.
Native Agency,	11916.	13944.	970.	3040	12886.	16984
Education,	2355.	22495	400.	10160	2755.	32655
Miscellaneous,		500		1800		2300
Total except Miss. Sals.	14271.	36939	1370.	15000	15641.	51939
Missionary Salaries.		45780		24000		69780
Grand Total of Estimates	14271.	82719	1370.	39000	15641.	121719

Rate of Exchange, £.1 (100 piastres) = $4.40.

Date, July 10, 1899.

Signed, Willis B. Dewey
Secretary & Treasurer of Mardin Station

for Mandin Station for 1900

Cofred

JUL 21 1899

Estimates of Van Station for the year 1900.

	Salary	Expected fr. People	Asked from Board.
Missionary Salaries.			
.C.Raynolds,			90.00.
rs.Raynolds			75.00.
General Work.			
Native Agency.			
an Church. Pastor, Marderos Bagdasarian,	48.00.	24.00.	24.00.
aigatsore,Colporteur & Evangelist,H.Kooroozian	30.00.	6.00.	24.00.
			48.00.
Education. High School.			
eacher, Sahag Tarpenian	30.00.		
" Ghevant Shaljian	18.00.		
knadeos Bartevian	19.20.		
" Keyork Aijian	13.20.		
" Spirito Jhamgochian	10.80.		
" Bedros Mukhigian	9.60.		
imeon Mukhigian	9.60.		
	110.40.	30.00.	80.40.
undries,Fuel,Janitor,etc.	18.00		18.00.
Miscelaneous.			98.40.
axes			12.00.
ostage			4.40.
Total General Work.			162.80.
ontingents. Rent of three houses for pastor and two teachers			7.50.
Woman's Work.			
Native Agency.			
ible Woman,Nazloo Hovsepian	12.00.	120	10.80.
Education. High School.			
eacher Hasmig Bagdasarian	18.00		
" Harmas Aprahamian	18.00.		
" Sartenig Der Harootunian	9.00.		
" Herepsema Nalbandian	12.00.		
" Herepsema Hatsakordsian	8.40.		
" Azniv Ghazarian	8.40.		
" Male,Harootune Shaljian	21.00.		
	94.80.	15.00.	79.80.
undries,Service,Fuel,etc.			22.00.
City School.			
eacher,Yecsa Muradian	13.00.	5.24.	7.76.
Total Woman's Work			120.36.
Contingents.			
Girls City school,			
eacher,Aroosiag Lusararian	14.60.		
undries,Service and Fuel	7.60.		
ent of building for the school	6.00.		
	28.20.		28.20.
ative Agency, Bible Woman,Surpoohi			9.00.
Total Contingents,			37.24.

an,June 16th.1899.

Respectfully submitted

G. C. Raynolds.

For Marsdin Station for 1900

Name

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TABLE OF STATISTICS for the Year ending Dec. 31, 1899

Name of Station, Town or Village.	When Established.	Population of Field.	MISSIONARIES. Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	NATIVE HELPERS. Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.	Total Native Helpers.	CHURCH STATISTICS. Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1899.	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	EDUCATIONAL. Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	PUPILS. Girls.	Other Schools.
Bitlis																																
Totals,		63,617	1				3	1	5		3	15	8	2		18	12	2		244	10	1295	1014	3	445				2	20	34	1
Bitlis city	'58	90,000	1				3	1	5		1	7	8	2		18		1	Lord formerly	80	10	425	300	1	200				2	20	Board 34 Boarders 34	
Aghagh village	'70	390										1					1	B.ch. branch		14		115	100									
Derkevank "	'72	585										1					1	H.ch. branch		12		60	50									
Dzughag "	'76	712															1	B.ch. branch,		8		30	32									
Hanzt "	'82	400																		1		10										
Havadorik "	'62	565										1					1	1		54		159	195	1	150							
Kartsor "	'76	500																				12										
Khouttig "	'69	2,950									1	1					1	B.ch. branch		15		85	100	1	95							
Khuntsor Kin "	'79	480																" "		3		25										
Leez	'88	2,190																				16										
Mogounk "	'70	800															1	H.ch.b.		23		90	85									
Mousch City	'60	18,000									1	1					1	" "		6		30	28									
Papshen village	'82	450																				24										
Purkhous "	'68	890															1	B.ch. branch		6		39										
Shekhaghoub "	'70	990										1					1	" "		12		64	62									
Shemeram "	'86	300																" "		1		11										
Shervanshekh "	'85	575															1	" "		2		26										
Tadwan "	'86	1,090																														
Toukh "	'79	490										1	Woman				1	" "		4		50	41									
Tsorgounk "	'90	210																														
Yonjalou "	'62	1,090										1					1	" "		2		24	21									

TABLE OF STATISTICS for the Year ending Dec. 31, 1899 Eastern Turkey Mission.

CHURCH STATISTICS.										EDUCATIONAL STATISTICS.										NATIVE CONTRIBUTIONS.					
Total Native Helpers.	Out-Stations. Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1899.	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	PUPILS. Girls.	Other Schools.	PUPILS. Boys.	PUPILS. Girls.	Total Number under Instruction.	Schools Entirely Self-Supporting.	United with Church during Year.	CHURCHES AND CHAPELS.	For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions.	APPROPRIATED BY BOARD. FOR CHURCHES AND EDUCATION (NATIVE WORK).
18	12	2		244	10	1295	1014	3	445				2	20	34	19	406	306	732		10	2	3721	£66.20		£10.78	£116.59	£343.48
18		1	was formerly	80	10	425	300	1	200				2	20	Board's Bretheren 34	5 4	180 ⊗	209 ⊗	409		10	1	1622	£65.45		£4.93	£86.60	£343.48
	1	B.ch. branch		16		115	100									1	15	10	25			B.ch. branch	470 Ps.			£1.50	£6.20	
	1	H.ch. branch		12		60	50									1	20	10	30				70			25	115	
	1	B.ch. branch.		8		30	32									1	25	5	30				40			20	60	
	1	〃		1 54		10 159 12	195	1	150							1	30	15	45			1	260			100	460	
	1	B.ch. branch		15		85	100	1	95							1	40	20	60			B.ch. branch.	514	75		1.00	689	
		" "		3		25																						
	1	H.ch.B.		23		16 90	85									1	20	10	30			H.ch. branch.	2.00			.50	250	
	1	" "		6		30	28									1	21	10	31			" "	100			.20	120	
	1	B.ch. branch		6		24 39																B.ch. "					50	
	1	" "		12		64	62									1	31	12	43				125			100	225	
		" "		1		11																					100	
	1	" "		2		26																					40	
	1	" "		4		50	41									1	24	5	29			" "	80			20	100	
	1	" "		2		24	21									1						" "	120				120	

⊗ over

Name of Missionary, R. M. Cole

53

Tab. View
Bitlis
Dec. 31, 99.

NOTICE.

Fold first in half and
then in thirds
See marks ——

⊗ The Misses Ely would have it understood that 70 of the 209 girls are orphans, and as it is a charitable enterprise no tuition is collected of 50 of them that are in the building, the 20 are daypupils from the wards. 35 of the 180 boys are also orphans in the building as boarders, and so there is no income from them the orphanage fund pays their teachers of course.

53

Tab. View
Bitlis
Dec. 31, '99.

⊗ The Misses Ely would have it understood that 70 of the 209 girls are orphans, and as it is a charitable enterprise no tuition is collected of 50 of them that are in the building, the 20 are day pupils from the wards. 35 of the 180 boys are also orphans in the building as boarders, and so there is no income from them the orphanage fund pays their teachers of course.

Country, Turkey-in-Asia.

Name of Mission, Eastern Turkey.

Name of Station, Bitlis.

Organized, 1859

Date of Report, Dec. 31, 1899

MEDICAL SUMMARY.

Number of Hospitals,

Number of Beds,

Number of In-Patients,

Number of Dispensaries,

Number of Out-Patients,

*Total Expenses including Assistants,

Receipts in Fees,

PRINTING PRESS.

Number of Printing Establishments,

Number of Pages Printed during Year,

Number of Pages Printed from Beginning,

Number of Scripture Portions,

Number of other Books,

*Total Expen's of running Press, incl'g Supplies,

Total Sales for the Year,

NOTES.

This blank can be used for Station Reports, or to make u the totals of a Mission, comprising the statistics from a num ber of Stations.

Adherents include all communicants, baptized children inquirers under instruction or received on probation, and reg ular church attendants.

All contributions, fees or Society grants are understood t mean for the year closing the report.

Day Schools should show daily average attendance durin the year, not total enrollment.

All salaries, contributions, and Society grants should b stated in native currency.

Expenses or contributions entered in one column shou not be entered in another column.

The salary of a preacher also engaged in teaching durin the week should be divided between congregational expens and school expenses in the proportion to which he devotes h time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their rel tion to an organized church, or by circuits, rather than enter them alphabetically.

TABLE OF STATISTICS for the Year ending December 31st 1899

Name of Station, Town or Village.	When Established.	Population of Field.	MISSIONARIES. Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	NATIVE HELPERS. Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.	Total Native Helpers.	CHURCH STATISTICS. Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1899.	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	EDUCATIONAL. Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	PUPILS. Girls.
Totals,			1			1	2		4	4	5	14	9	1	2	35	22	14	2	380	14	1988	1449	5	310				2	10	34
Erzroom	1839		1			1	2		4	1		5	5	1	1	13		1	1	66	10	400	360	3	250				2	10	34
Erzingan	1880										1	1	1			3	1	1		22	1	150	70	2	60						
Tokhatch	1875									1		1				2	1	1		14		75	50								
Hazerik	1875											1				1	1	1		11		68	50								
Chubunch	1853												1			1	1	1		4		100	70								
Heramik	1855										1					1	1	1		10		146	70								
Khozloo	1880											1				1	1	1		4		50	30								
Elpis	1864																														
Pert	1883																	1		2											
Todoveren	1860									1			1			2	1	1		39		160	60								
Komatsor	1855											1				1	1	1		38	3	100	60								
Khosoveien	1894											1				1	1	1		4		60	25								
Eshkhoo	1897											1				1				1											
Hasdoor	1883										1					1	1	1		12		40	75								
Totals for Turkey		700 000	1			1	2		4	3	3	12	8	1	1	28	10	12	1	227	14	1339	920	5	310				2	10	34
Russia																															
Kara Kulla	1882									1		1	1			3	1	1	1	34		250	150								
Kars	1889																1			6		70	40								
Ghani Keny	1897																1			3		25	10								
Alexandropol	1895																1			4		15	5								
Hulijan	1880											1				1	1			23		50	70								
Samaghar	1873										2					2	1			20		72	70								
Elizmiadzin	1883														1	1	1	1		20		38	40								
Erivan	1886																1			6		10	10								
Fraganots	1885																1			13		21	20								
Gosh	1892																1			5		50	50								
Hadji Shara	1886																1			7		8	18								
Kumpaloo	1885																1			14		40	46								
		600 000								1	2	2	0		1	7	12	2	1	153		649	599								

TABLE OF STATISTICS for the Year ending December 31st 1899

Erzroom Eastern Turkey Mission.

		CHURCH STATISTICS.									EDUCATIONAL STATISTICS.												NATIVE CONTRIBUTIONS.					
															PUPILS.				PUPILS.									
Other Native Helpers.	Total Native Helpers.	Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189 .	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	Boys.	Girls.	Other Schools.	Boys.	Girls	Total Number under Instruction.	Schools Entirely Self-Supporting.	United with Church during Year.	CHURCHES AND CHAPELS.	For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions.	APPROPRIATED BY BOARD. FOR CHURCHES AND EDUCATION (NATIVE WORK).
2	35	22	14	2	380	14	1988	1449	5	310				2	10	34	28	338	234	616	3	4	16	16800	15500	24.00	1450	261.50	362.00
1	13		1	1	66	10	400	360	3	250				2	10	34	3	90	100	234	1	4	1	60.00	3600	300	1250	11100	175.00
	3	1	1		22	1	150	70	2	60							2	16	29	45			1	18.00	1400			3200	33.00
	2	1	1		14		75	50									1	18	12	30			1	13.00	500	1300	250	3350	12.00
	1	1	1		11		68	50									1	16	6	22			1	6.00	600			1200	12.00
	1	1	1		4		100	70									1	14	10	24			1		400			400	15.00
	1	1	1		10		146	70									1	20	6	26			1	5.00	300			800	15.00
	1	1	1		4		50	30									1	16	4	20			1		300			300	2.00
	.																												
	.		1		2																								
	2	1	1		39		160	60									1	20	20	40			1	8.00	650			1450	10.00
	1	1	1		38	3	100	60									1	25	10	35			1	3.00	350			650	12.60
	1	1	1		4		60	25									1	20		20			1	1.00	200			300	7.00
	1				1												1	40	10	50			1		400			400	3.00
	1	1	1		12		40	75																					
1	28	10	12	1	227	14	1334	920	5	3.10				2	10	34	14	295	207	546	1	4	11	114.00	8700	16.00	1450	231.50	296.00
	3	1	1	1	34		250	150									2	30	20	50	2		1	36.00	56.00	8.00		100.00	
		1			6		70	40																					
		1			3		25	10																					
		1			4		15	5																					
	1	1			23		50	70									1	13	7	20					1200			1200	6.00
	2	1			20		72	70															1	17.00				17.00	24.00
1	1	1	1		20		38	40									1						1	6.00				6.00	6.00
		1			6		10	10																					
		1			13		21	20															1						30.00
		1			5		50	50																					
		1			7		8	18																					
		1			14		40	46															1		68				
1	7	12	2	1	153		649	589									4	43	27	70	2		5	54.00	6200	800		130.00	66.00

Name of Missionary, ROBERT S. STAPLETON, ERZROOM.

1st Fold

54

Tab. View
Erzroom
Dec. 31, '99.

NOTICE.

Fold first in half and
then in thirds
See marks ——

54

Tab. View

Erzroom

Dec. 31, '99.

Fold

AUG 3 1900

Country, Turkey in Asia

Name of Mission, Eastern Turkey

Name of Station, Erzroom

Organized, 1839

Date of Report, December 31st 1899.

MEDICAL SUMMARY.

Number of Hospitals,

Number of Beds,

Number of In-Patients,

Number of Dispensaries,

Number of Out-Patients,

*Total Expenses including Assistants,

Receipts in Fees,

PRINTING PRESS.

Number of Printing Establishments,

Number of Pages Printed during Year,

Number of Pages Printed from Beginning,

Number of Scripture Portions,

Number of other Books,

*Total Expen's of running Press, incl'g Supplies,

Total Sales for the Year,

NOTES.

This blank can be used for Station Reports, or to make the totals of a Mission, comprising the statistics from a number of Stations.

Adherents include all communicants, baptized children, inquirers under instruction or received on probation, and regular church attendants.

All contributions, fees or Society grants are understood to mean for the year closing the report.

Day Schools should show daily average attendance during the year, not total enrollment.

All salaries, contributions, and Society grants should be stated in native currency.

Expenses or contributions entered in one column should not be entered in another column.

The salary of a preacher also engaged in teaching during the week should be divided between congregational expenses and school expenses in the proportion to which he devotes his time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their relation to an organized church, or by circuits, rather than to enter them alphabetically.

TABLE OF STATISTICS for the Year ending Dec. 31st 1899

Name of Station, Town or Village.	When Established.	Population of Field.	MISSIONARIES. Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	NATIVE HELPERS. Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.	Total Native Helpers.	CHURCH STATISTICS. Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	EDUCATIONAL ST Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	PUPILS. Girls.	Other Schools.
Totals,																																
Harpoot Station	1855		4				6	4	14	0	1	0	0	0	0	1		1	1	90	3	200	400	7	700			See Euphrates				0
Harpoot East										1	0	2	3	2	0	8		1	1	70	8	300	250	1	200							2
Arghun										0	0	1	0	0	0	1		1	0	20	0	120	110	1	90							1
Arabkir										1	0	2	1	1	0	5		1	1	40	0	400	300	1	160					4	0	2
Shinishgeh										0	0	1	0	0	0	1		1	0	20	0	120	75	1	70							1
Khoonkoch										1	0	1	1	0	0	3		1	1	80	8	350	275	1	225					5	0	2
Diarbekir										1	0	3	3	0	0	7		1	1	182	22	500	600	1	350					20	5	6
Egin										0	0	1	1	1	0	3		1	0	11	0	50	100	0	0							2
Farkin										0	1	1	0	0	0	2		1	0	28	0	80	70	0	0							1
Eghi										0	0	1	1	0	0	2		1	0	17	0	100	90	0	0							2
Kabousi										0	0	1	1	1	0	3		1	0	33	10	120	110	1	150							2
Kaine										0	0	1	1	0	0	2		1	0	80	7	180	150	1	150							2
Koshi										0	1	1	0	1	0	3		1	0	24	6	70	60	1	50							1
Kovilos										0	1	1	1	0	0	3		1	1	120	11	370	300	1	250					7	0	2
Kulakegh										0	1	1	1	1	0	4		1	0	110	5	375	250	1	225							1
Kneinch										1	0	3	2	0	0	6		1	1	120	3	400	350	1	300							2
Ehni										0	0	1	1	0	1	3		1	0	30	5	200	160	1	140							1
Malatia										1	0	2	2	1	0	6		1	0	110	1	350	250	1	250					10	0	2
Mezereh										1	0	2	1	1	0	5		1	1	46	0	280	250	1	250					15	5	6
Palos										0	0	1	0	0	0	1		1	0	27	3	225	200	1	150							1
Perkmy										0	1	1	1	0	0	3		1	0	25	4	110	100	1	100							2
Pirin										1	0	1	1	0	0	3		1	0	20	0	100	110	0	0							2
Tedivan										0	1	0	0	0	0	1		1	0	28	6	110	90	1	90							1
Chepik										0	0	1	0	0	0	1		1	0	30	0	100	90	1	90							1
Tunzan										1	0	1	1	0	0	3		1	0	30	8	250	200	1	200							2
Yaghchi										1	0	1	0	1	0	3		1	0	28	2	150	130	1	110							1
	1855		4				6	4	14	10	8	32	23	10	2	85	26	26	8	1450	101	5710	4930	28	4120					60	10	4

JUN 5 1900

TABLE OF STATISTICS for the Year ending Dec. 31st 1899 — Harpoot — Eastern Turkey Mission.

Other	Total Native Helpers.	Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	Pupils. Boys.	Pupils. Girls.	Other Schools.	Pupils. Boys.	Pupils. Girls.	Total Number under Instruction.	Schools Entirely Self-Supporting.	United with Church during Year.	CHURCHES AND CHAPELS.	For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions.	APPROPRIATED BY BOARD. FOR CHURCHES AND EDUCATION (NATIVE WORK).
													See Euphrates College																
	1		1	1	90	3	200	400	7	700							2	190	120	30	340	0	0		38 88	(College)	00	450	4338
	5		1	1	70	8	300	250	1	200							1	26	14	0	40	0	0		86 00	1400	500	500	5000
	4		1	0	20	0	120	110	1	90							2	80	90	30	200	2	0		00	400	60	150	610
	5		1	1	40	0	400	300	1	160					4	0	1	25	15	0	43	0	0		40 00	1800	250	350	0400
	1		1	0	20	0	120	75	1	70							2	70	48	0	123	0	0		00	600	120	60	780
	3		1	1	80	8	350	275	1	225					5	0	6	120	134	22	279	0	0		43 00	720	300	280	5600
	7		1	1	182	22	500	600	1	350					20	5	2	60	65	34	155	0	0		21 00	3500	500	670	6610
	3		1	0	11	0	50	100	0	0							1	26	14	0	40	0	0		00	1500	500	530	2530
	2		1	0	28	0	80	70	0	0							2	64	46	0	110	2	0		6 00	200	150	40	990
	2		1	0	17	0	100	90	0	0							2	42	32	26	100	0	0		15 00	600	160	140	2300
	3		1	0	33	10	120	110	1	100							2	50	40	0	90	0	0		5 00	500	100	50	1150
	2		1	0	80	7	180	150	1	150							1	45	5	40	90	0	0		15 00	1200	800	250	3750
	3		1	0	24	6	70	60	1	50							2	54	70	0	131	0	0		4 00	250	0	50	700
	3		1	1	120	11	370	300	1	250					7	0	2	110	40	40	190	0	0		33 85	1040	4595	476	9479
	4		1	0	110	5	375	250	1	225							5	157	123	0	286	5	0		24 00	250	150	200	3000
	6		1	1	120	3	400	350	1	300							2	36	40	0	76	0	0		37 80	3780	500	350	8410
	3		1	0	30	6	200	160	1	140							4	141	120	29	300	0	0		15 00	300	150	100	2050
	6		1	0	110	1	350	250	1	250					10	0	2	40	100	30	190	1	0		22 50	2500	131	150	5711
	5		1	1	46	0	280	250	1	250					15	5	1	66	0	0	66	0	0		57 84	2780	1050	1296	10340
	1		1	0	27	3	225	200	1	150							2	46	84	24	154	0	0		0	1500	1000	200	3000
	3		1	0	25	4	110	100	1	100							2	40	45	0	85	0	0		18 00	900	1000	150	3850
	3		1	0	20	0	100	110	0	0							1	40	10	0	50	0	0		12 00	600	2400	200	4400
	1		1	0	28	0	110	90	1	90							1	30	20	0	50	0	0		6 00	100	0	100	800
	1		1	0	30	0	100	90	1	90							2	46	53	0	99	0	0		12 00	200	0	120	1520
	3		1	0	30	8	250	200	1	200							1	40	16	0	56	0	0		12 00	350	200	100	1850
	3		1	0	28	2	150	130	1	110															18 00	300	150	120	2370
	55	26	26	8	1450	101	5710	4930	28	4120					60	10	48	1530	1224	295	3152	16	0		48 687	27550	14799	6852	95888

Name of Missionary, John E. Brownie

55

Tab. View
Harpoon
Dec. 31, '99.

1st Fold

NOTICE.

Fold first in half and
then in thirds
See marks ——

55

Tab. View
Harpoot
Dec. 31, '99.

Fold

Hauk

JUN 5 1900

Country, ...

Name of Mission, ...

Name of Station, Harpoot

Organized, ...

Date of Report, ...

MEDICAL SUMMARY.

Number of Hospitals, ...

Number of Beds, ...

Number of In-Patients, ...

Number of Dispensaries, ...

Number of Out-Patients, ...

*Total Expenses including Assistants, ...

Receipts in Fees, ...

PRINTING PRESS.

Number of Printing Establishments, ...

Number of Pages Printed during Year, ...

Number of Pages Printed from Beginning, ...

Number of Scripture Portions, ...

Number of other Books, ...

*Total Expen's of running Press, incl'g Supplies, ...

Total Sales for the Year, ...

NOTES.

This blank can be used for Station Reports, or to make u the totals of a Mission, comprising the statistics from a num ber of Stations.

Adherents include all communicants, baptized childre inquirers under instruction or received on probation, and re ular church attendants.

All contributions, fees or Society grants are understood mean for the year closing the report.

Day Schools should show daily average attendance duri the year, not total enrollment.

All salaries, contributions, and Society grants should stated in native currency.

Expenses or contributions entered in one column shou not be entered in another column.

The salary of a preacher also engaged in teaching duri the week should be divided between congregational expens and school expenses in the proportion to which he devotes time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their re tion to an organized church, or by circuits, rather than enter them alphabetically.

TABLE OF STATISTICS for the Year ending Dec. 31st 1899

Name of Station, Town or Village.	When Established.	Population of Field.	MISSIONARIES. Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	NATIVE HELPERS. Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.	Total Native Helpers.	CHURCH STATISTICS. Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1899.	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	EDUCATIONAL. Boarding and High Schools.	PUPILS. Boys.	PUPILS. Girls.	Other Schools.
Totals,																																
Vaan	1872	200000	1					1	2		2	11	10	2		25	2	1		63	2	750	660	2	516				2	110	65	

Orphans reported
classification in s
the orphanage is

TABLE OF STATISTICS for the Year ending Dec. 31st 1899 Eastern Turkey Mission.

Total Native Helpers.	Other Native Helpers.	CHURCH STATISTICS. Out-Stations. Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1899.	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	EDUCATIONAL STATISTICS. Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	PUPILS. Girls.	Other Schools.	PUPILS. Boys.	PUPILS. Girls.	Total Number under Instruction.	Schools Entirely Self-Supporting.	United with Church during Year.	CHURCHES AND CHAPELS.	NATIVE CONTRIBUTIONS. For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions.	APPROPRIATED BY BOARD. FOR CHURCHES AND EDUCATION (NATIVE WORK).
25		2	1		63	2	750	660	2	516				2	110	65	3	392	212	853				£t 13.40	£t 37.76		£t 1.17	£t 52.33	£t 283.16

Orphans reported here according to their classification in study. Whole number in the Orphanage is 500.

70 under instruction of Bible Women

Name of Missionary, G. C. Raynolds.

56

1st Fold

Pat. View
Van
Dec. 31, 92.

NOTICE.

Fold first in half and
then in thirds
See marks ——

56

Tab. View
Van
Dec. 31, 99.

JUN 11 1900

Fold

Country, Turkey in Asia.

Name of Mission, Eastern Turkey.

Name of Station, Van.

Organized, 1872.

Date of Report, 1899.

MEDICAL SUMMARY.

Number of Hospitals,

Number of Beds,

Number of In-Patients,

Number of Dispensaries, 1

Number of Out-Patients, 1388

*Total Expenses including Assistants, £t 85.10

Receipts in Fees, 109.22

PRINTING PRESS.

Number of Printing Establishments,

Number of Pages Printed during Year,

Number of Pages Printed from Beginning,

Number of Scripture Portions,

Number of other Books,

*Total Expen's of running Press, incl'g Supplies,

Total Sales for the Year,

NOTES.

This blank can be used for Station Reports, or to make the totals of a Mission, comprising the statistics from a number of Stations.

Adherents include all communicants, baptized children, inquirers under instruction or received on probation, and regular church attendants.

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*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their relation to an organized church, or by circuits, rather than to enter them alphabetically.

TABLE OF STATISTICS for the Year ending Dec. 31st 1899

Name of Station, Town or Village.	When Established.	Population of Field.	MISSIONARIES. Ordained.	Unordained (not Physicians).	Physicians (Men).	Physicians (Women).	Single Women.	Wives.	Total Missionaries.	NATIVE HELPERS. Ordained Preachers.	Unordained Preachers.	Teachers (Men).	Teachers (Women).	Bible Women.	Other Native Helpers.	Total Native Helpers.	CHURCH STATISTICS. Out-Stations, Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	EDUCATIONAL. Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	PUPILS. Boys.	Girls.	Other Schools.
Totals, Brought Forward			4	0	0	0	6	4	14	10	8	32	23	10	2	85	26	26	8	1450	101	5710	4930	25	4120					60	10	
Inclport Outstations																																
Aghuntsik										0	0	1	0	0	0	1	1					60	50	1	50							
Aghuni										0	0	1	0	0	0	1	1					70	70	1	80							
Bekur Haden										0	0	0	0	0	0	0	1					75	60	0	0							
Diemnchur										0	0	1	0	0	1	2	1					120	100	1	120							
Ghermook										0	0	0	0	0	0	0	1					50	40	1	40							
Karmuri										0	0	1	0	0	0	1	1					100	85	1	80							
Harwig										0	0	1	0	0	0	1	1					50	35	1	35							
Kailor										0	0	0	0	0	0	0	1					20	20	0	0							
Kurek										0	0	0	1	0	0	1	1					60	50	1	75							
Kirsch										0	0	0	0	0	1	1	1					45	50	0	0							
Yovinik										0	0	1	0	0	0	1	1					75	70	1	70							
Kozom Ova										0	0	1	0	0	0	1	1					60	50	1	50							
Shkaji										0	0	0	0	0	0	0	1					45	20	0	0							
Karakamish										0	0	0	0	0	0	0	1					50	40	1	40							
Yertovinik										0	0	1	0	0	0	1	1					25	30	0	0							
										0	0	5	1	0	2	11	15					905	870	10	620							
Summary for 1899 =			4	0	0	0	6	4	14	10	8	40	24	10	4	96	41	26	8	1450	101	6615	5740	35	4740							
Statistics of Euphrates College												16	21			37																
Oghwom			1		1	2			4	4	5	14	9	1	2	35	22	14	2	380	14	1988	1449	5	310				2	10	84	
Bitlis			1			3	1				3	15	8	2		18	12	2		244	10	1295	1014	3	445				2	20	34	
Van			2			1	2		5		2	11	10	2		25	2	1		63	2	750	660	2	516				2	110	65	
Marsovan			2		1	2	3		8	3	5	14	13	7	3	45	20	6		410	24	1958	958	12	943	1	5		2	28	102	
			10		1	1	14	10	31	17	23	110	85	22	9	256	97	49	10	2547	151	12 606	9821	60	6954	1	5		8	228	245	12

TABLE OF STATISTICS for the Year ending Dec. 31st 1899 — Harpoot — Eastern Turkey Mission.

Report of Bible Woman

	CHURCH STATISTICS.									EDUCATIONAL STATISTICS.											NATIVE CONTRIBUTIONS.					
													PUPILS.			PUPILS.										
Total Native Helpers.	Out-Stations. Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 189 .	Adherents.	Average Attendance.	Sunday Schools.	Sunday School Membership.	Theological Schools.	Students for the Ministry.	Students in Collegiate Training.	Boarding and High Schools.	Boys.	Girls.	Other Schools.	Boys.	Girls.	Total Number under Instruction.	Schools Entirely Self-Supporting.	United with Church during Year.	CHURCHES AND CHAPELS.	For Church and Congregational Expenses.	For Education.	For Building and Repairs.	For Home and Foreign Missions.	Total Native Contributions.	APPROPRIATED BY BOARD. FOR CHURCHES AND EDUCATION (NATIVE WORK).
85	26	26	8	1450	101	5710	4930	28	4120					60	10	48	1556	1224	295	3152	16	0		48687	27550	14799	6852	95888	
1	1					60	50	1	50							1	22	6		28				600	300	150	150	1200	
1	1					70	70	1	80							1	40	15		55				300	200	50	150	800	
0	1					75	60	0	0							0	0	0		0				0	300	100	100	500	
2	1					120	100	1	120							1	42	12		54				400	250	100	50	800	
0	1					50	40	1	40							0	0	0		0				0	100	0	100	200	
1	1					100	85	1	80							1	31	9		40				200	400	1000	100	2200	
1	1					50	35	1	35							1	24	6		30				300	100	50	50	500	
0	1					20	20	0	0							0	0	0		0				0	300	100	100	500	
1	1					65	80	1	75							1	24	32		56				0	200	50	50	300	
1	1					45	50	0	0							0	0	0		0				0	100	40	60	200	
1	1					75	70	1	70							1	24	12		36				0	200	100	100	400	
1	1					60	50	1	50							1	16	4		20				100	100	5	50	250	
0	1					45	30	0	0							0	0	0		0				0	200	100	100	400	
0	1					50	40	1	40							1	30	6		36				700	100	100	00	00	
1	1					25	30	0	0							1	14	4		18				100	100	5	50	250	
11	15					905	810	10	620							10	267	106		373				2100	3650	2450	1300	9500	
96	41	26	8	1450	101	6615	5740	38	4740							58	1823	1330	295	3245				50797	31200	17249	8152	107398	37450
37																	576	487 =		1063					100569		2200	102769	
																												9247	
2	35	22	14	2	380	14	1988	1449	5	310			2	10	34	28	338	234		616			16					862	25
	18	12	2		244	10	1295	1014	3	445			2	20	34	19	406	306		732								1509	
	25	2	1		63	2	950	660	2	516			2	110	65	3	392	212		853								1245	
3	45	20	6		410	24	1958	958	12	943	1	5	2	28	102	21	382	490		1353								1771	
																												* 14134	
9	256	97	49	10	2547	151	12606	9821	60	6954	1	5	8	228	245	129	77	3059	295	8635	16	8							

Name of Missionary, John H. Browne.

57

Tab. View
Harpoon
Dec. 31, '99.

1st Fold

NOTICE.

Fold first in half and
then in thirds
See marks ——

57

Tab. View
Harpoot
Dec. 31, '99.

Fold

Country, Turkey

Name of Mission, Eastern Turkey

Name of Station, Harpoot

Organized,

Date of Report, Dec. 31, 1899.

MEDICAL SUMMARY.

Number of Hospitals,

Number of Beds,

Number of In-Patients,

Number of Dispensaries,

Number of Out-Patients,

*Total Expenses including Assistants,

Receipts in Fees,

PRINTING PRESS.

Number of Printing Establishments,

Number of Pages Printed during Year,

Number of Pages Printed from Beginning,

Number of Scripture Portions,

Number of other Books,

*Total Expen's of running Press, incl'g Supplies,

Total Sales for the Year,

NOTES.

This blank can be used for Station Reports, or to make u the totals of a Mission, comprising the statistics from a num ber of Stations.

Adherents include all communicants, baptized childre inquirers under instruction or received on probation, and re ular church attendants.

All contributions, fees or Society grants are understood mean for the year closing the report.

Day Schools should show daily average attendance duri the year, not total enrollment.

All salaries, contributions, and Society grants should stated in native currency.

Expenses or contributions entered in one column shou not be entered in another column.

The salary of a preacher also engaged in teaching duri the week should be divided between congregational expens and school expenses in the proportion to which he devotes time to each.

*Not including salaries of foreign missionaries.

Meeting places should include organized churches.

Adherents include communicants.

It is desirable to group towns and villages by their re tion to an organized church, or by circuits, rather than enter them alphabetically.

Votes,
Joint Letters &c.
58 — 71

"Copy"

Intersessional vote of the Eastern Turkey Mission.

Harpoot, Sept. 13th 1889.

Resolved that Erzroom Station be authorized to use any surplus that may remain in their hands from the appropriations for 1890, for the assistance of the people of Shushi to the extent of 40 £t., the people to pay at least three quarters of that amount.

All voted for the above except Dr. Thom and Mr. Andrus who were not at Mardin at the time, and so did not vote.

A true record.

J. L. Barton Clerk.

Harpoot Jan 1st 1890.

Intersessional vote Rev. J. L. S. Barton
Harpoot, Sept. 13-1889
Rec'd Feb. 4-1890

To the Members of the West Persia Mission and the Eastern Turkey Mission.

The members of Mardin Station in company with Rev. F. G. Coan and Dr. J. G. Wishard of the West Persia Mission, consulting in regard to the work in Mosul and the region about, especially in the direction of the mountains of Kurdistan, have come to the unanimous conclusion that Mosul with its present field, together with the region now occupied by the mountain Station of the West Persia Mission, should be a single, united field. Our reasons, in brief, are these:—

1. Three years of almost constant touring in the field of the mountain station have proved conclusively that for the present any location for a station outside of Mosul itself is impracticable.

2. The plainest economy would lead us to join in one field the Nestorian villages extending in unbroken succession from Mosul across the plain and up the southern face of the mountains, these villages having the same language and the same political and commercial relations.

We therefore ask our Missions to unite with us in recommending to our respective Boards to take such action as may be necessary for uniting the region mentioned into one station whose center shall be at Mosul. We would also urge that such

action be taken as speedily as possible for the following reasons:-

1. Wandering about from place to place without any fixed abode is creating a very bad impression as to the stability of our work. Our activity the last two or three years has greatly encouraged the people, whose invitations on all sides to enter this field are most cordial. Hesitation and delay now would be very disastrous to our work.

2. The ritualists, who are pressing hard upon us will be quick to take advantage of any procrastination or delay on our part, and will enter and wrest from us the field.

3 The suspense and strain coming upon those who have no fixed location, and who must be separated for long periods of time from their families, make it imperative, for considerations of health, to decide as promptly as possible upon some fixed center for the work.

As to the question which Board should take charge of this consolidated station, we beg to state the following facts in the case, leaving to the Boards concerned its final settlement:-

1. The Presbyterian Board is fully committed to a Mountain station and there is no doubt it would be willing, upon recommendation of the missions, to accept Mosul as a center for its work, rather than leave the question of station any longer unsettled.

2. The Presbyterian Board has now on the ground two missionaries, Rev. E. W. McDowell and Dr. J. S. Wishard, who have commenced of the Syriac language, while the American Board has one missionary, Rev. J. A. Ainslie, who is acquainted with the Arabic.

3. The Presbyterian Board now spends annually in this field about $5000.00, while the American Board spends about $1200.00.

4. The Presbyterian Board now employs 23 helpers in this field, while the American Board employs 5.

5. The villages in this field now reached more or less by the Presbyterian Board number about 40, while the American Board does very little outside the city of Mosul itself.

We would recommend that the missionaries now on the field, Mr. Ainslie, Mr. McDowell and Dr. Wishard be regarded as connected with this work to continue with it, whichever Board may finally take it.

Respectfully submitted, F. S. Coan, J. A. Ainslie, Comm.

Mardin, July 9, 1890. Agreed to by Mr. Ainslie, Mr. Andrus, Mr. Dewey and Dr. Thom of Mardin Station, and Mr. Coan and Dr. Wishard of the West Persia Mission.

A true copy, attest J. L. Barton, Clerk E. J. M.

[over]

Interessional Vote of the E. T. Mission
Proposed by Mardin Station July. 1890.

"That the various Stations of the Eastern Turkey Mission unite with Mardin Station in recommending to the Prudential Committee the speedy consideration of the points enunciated in the accompanying paper pertaining to the work in Mosul and vicinity and as speedy a decision as is practicable.

Mosul

"The Mission voted unanimously in the affirmative upon the above question.

Attest

Harpoot, Sept. 15th 1890. J. L. Barton Clerk E. T. M.

Harpoot, Sep. 15.
Rec'd Oct. 11.
1890.

Dear Brethren:

I doubt not that you are interested more or less in the Koordish work begun some twenty years or so ago by the Harpoot Evangelical Union, and later taken up by the evangelical churches throughout this country. Many churches and congregations and individuals have given nobly for this work, and yet there are still many which do not give.

It is not fair that the few should monopolize the blessing that comes from participation in such a work. I do not believe that a single congregation in this field, or in any other, has met its annual expenses with any increased difficulty because of the contributions it has made to this Home Mission work; while, on the other hand, I do believe that every one of them has received enlargement and spiritual vision and has got a more exalted idea thereby of what, "the world for Christ" means.

The tour this fall gave us much encouragement. Report of the same will be made to contributing congregations, and the Guardian also will contain notices of it. It is not the purpose that heavy contributions be made but it is desired that each church and congregation take up regular collections for this work.

I will give a few facts in regard to the work:—

1. Within the field already occupied by this Society, apart from which no other gospel institution whatever exists, there are 100 000 Koordish speaking nominal Christians.
2. The American Bible Soc. is translating into Koordish parts of the New Test. which will be a great auxiliary to the work. All who can read eagerly wait for this new translation, and the readers are now not a few.
3. The desire for education is rapidly increasing and the protestants in all parts of the field are much respected.
4. A normal and theological training school was opened at Tarkim this fall which will prepare young men, at slight expense, for village work. Hereafter only an occasional man will need to come to Harpoot to study.
5. The colporter finds warm acceptance in almost every place he visits and is urged to send teachers to many villages.
6. The work at present is as follows:—

		Preacher	Teacher	Schools Boys	Schools Girls	Protestants	Church Members	Joined in 1890	Chapel	School House
Tarkim District	Tarkim	1	1	12	10	40	16	5	1	1
	Walda	#¹ 1	1	21	7	27	4	2		1
	Kilisi	#² 1 1/2	1/2	20	6	69	28	19	1	1
Redwan District	Redwan	1	#³ 3	26	30	115	26	3	1	2
	Hamuk	#¹ 1				15	8		Room	
	Til	1/2	1/2	19	14	60	15	1	1	1
	Total	6	6	98	67	326	97	30	5	6

#¹ Hamuk no salary. #² a colporter paid by the Bible Society.
#³ One Bible woman newly begun, scholars not known.

Some of these flocks pay a good part of the salary of the preacher and teacher. The only organized church is at Redwan, all of the above are members there. It is hoped to soon have the second church of Koordistan at Tarkim which is a rapidly growing centre of trade and influence.

[over]

60

Rev. J. L. Barton
Harpoot, Jan. 1891
Rec'd April 7

S

Special needs of this work.

1. Regular contributions for the support of these helpers and for the opening of new work.
2. Special contributions for aid to special students in the normal and theological department of the school at Harpoot. A few annual scholarships of 4 £T. or $17. each.
3. Special contributions for the erection of a new chapel and school building at Harpoot. The old chapel is inadequate and is now needed needed for a preacher's house. The site has been procured for these. The people promise a good share of these buildings.
4. A few liras $15. to help the Kilise brethren erect a good substantial preacher's house. They have just completed their new chapel and school house.
5. Your prayers.

Can we not expect that you will help on this most important work in some way?

We will be glad to furnish information to all who desire it, in regard to this field, work, methods etc. Letters also from the helpers there and students in the school can be procured and forwarded if desired.

Sincerely Yours

Harpoot. Jan. 1891.
Turkey in Asia.

J. L. Barton.

Copy

Intersessional Vote.

Whereas Erzroom Station will soon have the opportunity to purchase at forced sale, a piece of property between the school and chapel property, which will give room long needed for a new chapel building;

Resolved, that the Prudential Committee be requested to authorize said station to purchase said property, if at a reasonable figure, and to appropriate for that purpose a sum not exceeding 200 £T.

Nay	(Signed) Aye
H. N. Barnum	D. A. Richardson
O. P. Allen	*F. W. Macallum
J. E. Barlar	A. H. Andrews
C. H. Wheeler	D. M. B. Thom
(Mr. Browne absent)	Willis C. Dewey

*The Vote has not been to Bitlis and Van.

Intersessional Vote
Erzroom
Recd March 5, 1892

62

سلطنت سنیهٔ عثمانیه پوسته وتلغراف اداره‌سی

DÉPARTEMENT DES POSTES ET TÉLÉGRAPHES DE L'EMPIRE OTTOMAN.

3841

Avis de réception

اعاده علم وخبری

دن مرسول ..... نامنه ..... مقیم .....

Le soussigné déclare qu'un(e) ..... recommandé(e)

اخذ ایلدیکمی مبین اشبو سند اعطا قلندی ..... نومرولی وتعهدلی بر قطعه .....

à l'adresse de Mr ..... Raynold ..... à ..... Van .....

provenant de ..... Boston Mass ..... et enregistré sous le

N° 1017 ..... lui a été remis(e).

مورده نومروسی

..... le ..... 189 ..... سنه ۱۳ ..... فی

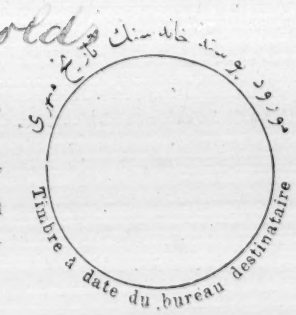
Signature du destinataire. مرسل الیهك امضاسی

N° d'arrivée.

G. C. Raynolds

مرسل الیه طرفندن امضا اولندقدنصکره مخرج پوسته خانه‌سنه تعهدلی اولدرق اعاده اولنه‌جقدر

A renvoyer sous recommandation au bureau expéditeur, muni de la signature du destinataire.



1017

Rec'd K. Barlow

Abbott M.
Jan 30 1895

J. L. B.
Rec'd
Ans'd

مورده تعهدلو
نومروسی
R No d'arrivée

پوسته خانه سنه اعاده اولنه جقدر

Retour à

BOSTON, MASS.
MAY 14 1895
REGISTRY DIVISION.

سلطنت سنیهٔ عثمانیه پوسته وتلغراف اداره‌سی

DÉPARTEMENT DES POSTES ET TÉLÉGRAPHES DE L'EMPIRE OTTOMAN.

Avis de réception

اعاده علم وخبری

3833

دن ..... نامنه ..... مقیم .....

Le soussigné déclare qu'un(e) ..... recommandé(e)

قلنان اخذ ایلدیکمی مبین اشبو سند اعطا قطعه ..... نومرولی وتعهدلی

l'adresse de Mr M. Cole à Bitlis

provenant de Boston Mass et enregistré sous le

N° 1016 lui a été remis(e).

موروده نومروسی

le 189 ۱۳ سنه ..... فی .....

Signature du destinataire. مرسل الیهك امضاسی

N° d'arrivée,

R. M. Cole

مرسل الیه طرفندن امضا اولندقدنصکره مخرج پوسته خانه‌سنه تعهدلی اولدرق اعاده اولنه جقدر

A renvoyer sous recommandation au bureau expéditeur, muni de la signature du destinataire.

پوسته خانه‌سنك تاریخ مهری

23/2/95

Timbre à date du bureau expéditeur

موقوف پوسته خانه‌سنك تاریخ مهری

Timbre à date du bureau destinataire

1016

Rev. R. Bartlett
Aintab
Jun 30 1895

J. L. B.
Rec'd
Ans'd

مورده تعهدلو
نومروسی
R N° d'arrivée

پوسته خانه سنه اعاده اولنه جقدر

Retour à

BOSTON, MASS.
MAY 14 1895
Registry Division.

Boston, May 14, '95.

Dr. Raynolds
Mr. Cole.

سلطنت سنیهٔ عثمانیه پوسته وتلغراف اداره‌سی

DÉPARTEMENT DES POSTES ET TÉLÉGRAPHES DE L'EMPIRE OTTOMAN.

Avis de réception

اعاده علم وخبری

1903

دن مرسول ..... نامنه ..... مقیم .....

Le soussigné déclare qu'un(e) ..... recommandé(e)

اخذ ایلدیکمی مبین اشبو سند اعطا قلندی ..... نومرولی وتعهدلی بر قطعه .....

à l'adresse de Mr Chambers à Bardizak

provenant de Bastan mast enregistré sous le

N° 6274 lui a été remis(e).

موروده ومروی

..... le ..... 189 ..... ۱۳ ..... سنه ..... فی

Signature du destinataire. مرسل الیهك امضاسی

R. Chambers

N° d'arrivée.

پوسته خانه‌سنك تاریخ مهری

24/1/95

Timbre à date du bureau expéditeur

مرسل الیه طرفندن امضا اولندقدنصکره مخرج پوسته خانه‌سنه تعهدلی اولدرق اعاده اولنه‌جقدر

A renvoyer sous recommandation au bureau expéditeur, muni de la signature du destinataire.

پوسته خانه‌سنك تاریخ مهری

Timbre à date du bureau destinataire

bureau ex péditeur

fiscal

BOSTON, MASS.
MAR 13 1896
REGISTRY DIVISION.

R	مورده تعهدلو نومروسی ..... No d'arrivée

پوسته خانه سنه اعاده اولنه جقدر .....

Retour à .....

Jan 7-9.55.
#6274 Parcel
Amount A.B.G.F.

Rev. R. Chambers

Mardin Aug 6/94

64

Dear Brethren of Erzrum Station:

I enclose a copy of a Mission vote signed by the members of Mardin station. We propose this action of the Mission, believing that it is the action that would have been taken by the Annual Meeting had not expectations been raised that Mr. R. would be called temporarily at least to one of the other stations of the Mission. These expectations have not been realized & it is accordingly incumbent on the Mission to make some other disposition of him. This it might do by advising his return to the U. S., in which case it is a question whether he would not have to wait to hear from the Prud. Com. or by assigning him to service elsewhere. The latter seems to us the preferable course for many reasons, of which I may mention that Erzingan has asked for him, - that Erzrum station is understood to favor the occupation of Erzingan by a missionary family for at least a part of the year, that Erzrum has expressed its willingness to have Mr. R. go to Erzingan for a year on condition that he do not return to Erzrum at all, not even to attend the Annual meeting there next year, (this condition seems to us at Mardin

unfair to Mr. R. & to the mission also) that this cause gives Mr. R. a chance to prove himself further and if he shall do satisfactory work then we feel sure some will have heartily repric thereat, than the number of Egyptian station, & also gives him a chance to turn around & look for another field of labor. –

I send a copy of this Mardin letter which made Mr. C. very angry and caused him to write "vehement protests" all over the mission.

The vote was signed by all the E.J.M. except one man so we supposed our coming down to Ezra was approved of by the Mission and I think it was until Mr. C. protested so vehemently and made false charges against us.

M.R.A.R.

1897 Juni 8/20 nachm.

Stammbuch

D. H. Cymmek

Einsatz usw.

Der Junge 7 Jahre hat eine Sache ernst angefasst, u. sich mit viel Fleiß und Ausdauer zu einem Ganzen zusammengesetzt und der Fertige zu einem Gebäude umgestaltend. Es ist eine Dampfmaschine (Schwungrad) des Herrn Cymmek. Und ist mit einer Flamme versehen, Kessel usw. Sie entwickelt so Dampf durch Spiritus usw.

Klein, aber fein ist es, daß junge Leute einen Sinn für Wissenschaft haben. Auch ist es ein Zeichen, daß er Lust und Freude an solchen Experimenten hat.

Also Junge Sie fangen Experimente an zu machen. Der Kessel ist immer [illegible] Experimente erst. Hoffentlich um einen Spruch [illegible] ist. "Der Mensch macht es Fingen". Um Freude hat er auch an 4 Jahre wie er Wissen [illegible] Der Fertige [illegible] Um Wissen Wonne. "Jugend erfahrt [illegible]".

[illegible] Herr [illegible] Dienstag [illegible] Sanitätsrat Apotheker, [illegible] [illegible] [illegible] [illegible] 4-5 [illegible] [illegible] [illegible] [illegible]

1897 July 8/20 Diarbekir,

Most Honorable G. K. Browne,
Respected Sir,

Your July 7th letter we received with love and, reading it attentively; we greatly rejoiced that our entreaty had been worthy of consideration; that is to say that in our city it should be considered necessary that a missionary should live permanently, or, at least part of the year.

Oh! would this thought might be quickly fulfilled, by which not only us, but all the district of Diarbekir you will make grateful.

Therefore we make known our deep gratitude for your good efforts, and also for Dr. Barton's precious words, "Your entreaty shall not be forgotten." We believe that of course God will fulfil our entreaty; as Holy Paul says, "Hope maketh not ashamed."

The Lord bless the Board and all its branches; establish it and encourage its laborers, that they may scatter abroad God's Word yet more, and enlarge and make fruitful the means used in all the earth.

Beloved Sir, again we entreat that us and our request you will not forget and that

you will be prayerful for the progress of the chu

Be pleased to receive our loving and hum
ble salutations:

Your brothers in Christ,
In behalf of the trustees of church
& community,
Hagopse Andonyan. — Pastor
Garabed Pirinjian. — Physici

J. L. B.
Rec'd 1-27-96
Ans'd 8

[illegible] not as the crowd is so great
[illegible] are in fair health. Parsigh a servant is at home
sick with typhoid fever. A few days ago a poor Khoutis Armenian
from Cer[illegible] was found butchered a little below the city. The regions
N. S. & E. seem to be somewhat quieter than formerly but on the N.
[illegible] region the Kurds are reaping orgies carrying off prisoners
of sheep and oxen and such things from the houses as they fancy.
Not village Aghagh thus lost 35 oxen one night. Two of the houses seem to
have been visited by the Kurds who searched it. Several other villages have
[illegible] similarly and even a caravan of Kurds bringing wheat to this place
were left their oxen. Sunday evening Budgar lost thus 300 sheep.
Shakir Pasha & troops left for Sert. The soldiers accompanied them as
robbers. Bridge & mud released from jail little of what he did here has
[illegible]. While he was here tax gathering gallies cleaned the villages of the
[illegible] lurking in a few corners and along with it, copper dishes, sheep or what
could be taken. Similar levies from merchants. He could not leave without trav. Exp.
[illegible] and it was travelled slowly. The Armenians here are just hearing rumors of
an disaster. Emigration is the end. [illegible] been thinking, but the manner of
[illegible] to the border with danger on the road with the fugitives of the
Erzerum vilayet has that before they can be a [illegible] will be denied them a sort
[illegible] Relief has been [illegible] in spinning & weaving.
[illegible] to the city so that Kurds & Gallies cannot snatch it away in a back [illegible]
[illegible] in the villages & [illegible] will be prevented. Report

Enclosed Letter

Ritlis, Oct. 29. '96.

Dear friends of the E. T. M.:- Pittis March 7th 1887

The circular letter is first in, the last post being nearly a day behind time and the van mail closing this evening. Mr. Cole has asked me to put in the Pittis contributions.

The telegram of Dr. Barnum announcing Mr. Ellis' death was a fearful blow - a great loss to this mission in its present condition. Both of us are in fair health save that Mr. Cole's back makes him cautious of much physical exertion. He is courageous in his determination to hold on till some other person can relieve him and has postponed his leaving for America till his successor arrives. I am planning to leave here about the middle of March so as to reach Marash to attend the An. Meet of the Ex. T. M. there the latter part of April. A good deal of time has been spent in examining into the needs of orphans and in consultation as to the best means of helping them. Waifs and some with mothers in peculiarly difficult straits have been received into the schools - 27 into the Boys' & 58 into the Girls'. Besides these an equal number are to be helped in the wards, not more than one from any house. Statistics collected by the Armenians make the number of children who have lost fathers 1200 for this city alone, and 600 widows. There is some growth in confidence and of late there has been an unusually large number of marriages. There is still a sad lack of hopefulness or of enthusiasm.

Reports from Khoullig, 2 hours S.E. are quite encouraging. Meetings larger & a better spirit than usual. This is the only place from which I hear an encouraging report as to spiritual things. The roads to the N. are snow bound and from Akhlat Boulanik & Moush regions we hear but little except requests for relief. These regions ought to be visited and the people encouraged and directed. Who will do it even after the snows melt? I am afraid that Mr. Cole's weak back may prevent his doing much of that work so necessary to growth as plowing to a farmer.

Last week another outrage was attempted on me in an illegal manner and formed the subject of a telegram by Consul Monahan, to Constantinople.

So far the Bitlis church seems to make no move to pay a part of their salary of a preacher. It is in a waiting mood.

May the Lord pour out His Spirit and put life into the dead bones. I hear of no one applying for church membership anywhere. I am wrong, in Mezireh near Marash some 4 have been received & more are expected next Easter.

Yours fraternally

J. H. Baird.

Rec'd 7-21-98
Ans 8-3

Bitlis, June 23rd. 1898.

Dear Friends of the E.T.Mission,

It seems proper that your delegation should briefly report to you the result of their visit at Bitlis.

We arrived here about 4 P.M. Tuesday. After breakfast Wednesday we sent a note to Mr. Ashdowne asking when it would be convenient to have us call upon him, and nine and a half o'clock was set. In the course of the call he apologized for not having come out to meet us, saying his horses were tired, as he went to Moosh (15 hours away) the previous Sat. and returned on Monday, reaching home about noon. An air of self-confidence, not entirely agreable, impressed us both during the call. It was arranged that Mr. and Mrs. Ashdowne should come over to the other house soon for a station meeting, to hear about the Erzroom gathering, and a copy of the docket was briefly reviewed, point by point, enabling us to give a little idea of what was done, and of the policy of the mission. The subject of the Bitlis house was the one about which Mr. Ashdowne manifested the most interest, but his only comment, when the resolutions were read, was to inquire want was meant by the expression "outlook of the work," whether it meant that no special enlargement was planned.

As the owner of the Derwish Beg place, near by, for the purchase of which an appropriation was made some years since, had been to Miss Ely to inquire if Mr. Ashdowne had funds for making the purchase of those premises regarding which he had spoken to him, (tho Mr. A. had given no intimation of this to his associates,) we emphasized the impropriety, from every point of view, of broaching such negotiations at present.

In the afternoon we were present while Mr. Ashdowne and Miss Ely were revising estimates, during which his general bearing gave us the impression that he was not a man with whom it would be easy to cooperate, and he betrayed considerable annoyance at our making suggestions regarding the matters under discussion.

Mr. Andrus and Miss Graff were invited to dine with the Ashdownes, and during the evening Mr. Andrus tried to draw him out regarding his present intentions in the matter of his ultimatum, and he indicated an intention of adhering to it, and leaving when Mr. Gole returned.

Aside from this, he has neither indicated his own intentions, nor asked our advice in any matter, and so we can not feel sure what course he will take, nor have we been able to secure any assurances of carefulness on his part.

Respectfully submitted,

(Signed) A.N. Andrus.
" G.C. Raynolds.

Bittis, June 23rd. 1898.

Dear Friends of the F.T.Mission,

It seems proper that your delegation should briefly report to you the result of their visit at Bittis.

We arrived here about 4 P.M.Tuesday. After breakfast Wednesday we sent a note to Mr.Ashdowne asking when it would be convenient to have us call upon him, and nine and a half o'clock was set. In the course of the call he apologized for not having come out to meet us, saying his horses were tired, as he went to Moosh(15 hours away) the previous Sat. and returned on Monday, reaching home about noon. An air of self-confidence, not entirely agreable, impressed us both during the call. It was arranged that Mr. and Mrs. Ashdowne should come over to the other houses soon for a station meeting, to hear about the Tzaroom gathering, and a copy of the docket was briefly reviewed, point by point, enabling us to give a little idea of what was done, and of the policy of the mission. The subject of the Bittis house was the one about which Mr. Ashdowne manifested the most interest, but his only comment, when the resolutions were read, was to inquire what was meant by the expression "outlook of the work," whether it meant that no special enlargement was planned.

As the owner of the Darwish peg place, near by, for the purchase of which an appropriation was made some years since, had been to Miss Ely to inquire if Mr. Ashdowne had funds for making the purchase of those premises regarding which he had spoken to him, (the Mr. A. had given no intimation of this to his associates,) we emphasized the impropriety, from every point of view, of discussing such negotiations at present.

In the afternoon we were present while Mr. Ashdowne and Miss Ely were revising estimates, during which his general bearing gave us the impression that he was not a man with whom it would be easy to cooperate, and he betrayed considerable annoyance at our making suggestions regarding the matters under discussion.

Mr. Andrus and Miss Grant were invited to dine with the Ashdownes, and during the evening Mr. Andrus tried to draw him out regarding his present intentions in the matter of his situation, and he indicated an intention of adhering to it, and leaving when Mr. Cole returned.

Aside from this, he has neither indicated his own intentions, nor asked our advice in any matter, and so we can not feel sure what course he will take, nor have we been able to secure any assurances of carefulness on his part.

Respectfully submitted,

(signed) A.M.Andrus.
F.C.Raymond.

Report of Committee to Bittis, June 23, 1898

70

4-24-98
28

Erzroom, April,1st.1898.

Dear Brethren of the E.T.M.,

The Mardin vote on the An.Meeting question was received to day, thus completing the returns. Mardin votes unanimously,giving 3 votes in the negative. All other stations vote unanimously,giving 10 votes in the affirmative . This gives a majority of 7 in favor. If however ~~there~~ any objection may be made to the votes of Messers Ashdown & Stapleton, as having been in the mission less than a year , or to Miss Knapp's vote as the only lady who records her vote,there still remainsa majority of 4 in favor.

The Constitution of the mission declares in Art.4. Sec.1:-"The Mission shall hold an annual meeting,to be called by the Stated Clerk,at shuch time & place as shall be determined by a majority of the Mission,- the vote having been taken by the Stated Clerk."

The question having received a majority in the affirmative the meeting is appointed to be held in Erzroom,beginning on June 6th.1898.

It is hoped that all the stations will send delegates. Erzroom extends a most cordial invitation to all who can possibly come.

Fraternally yours,
W. H. Schauffler.
Act'ng Stated Clerk.

P.S. It seems to me that if annual meeting was ever necessary it is at this time more than ever. The conditions are changed, the experiences thro. which we have passed are altogether unique, we have been very greatly isolated from each other,some of us almost entirely alone, important questions are up for decision- such as the outcome of the relief work, the course to be taken in orphan work, any modification of missionary methods because of the changed conditions, the supply of the field in both foriegn & native workers, &c.- these & other questions ought to be discussed & possibly the result might be the saving of more than a hundred pounds worth of work & influence as well as ~~mor~~ money.It must be admitted we cant have a large meeting , but we ought to have as large & influential a meeting as possible. This is my own opinion . It is also the opinion of the Erzroom station. I think it corresponds to the opinion entertained at Boston.

LET US HAVE AN ANNUAL MEETING.

W.H.S.

Circular letter to the E. Lukeytmasen
Rev. Wm. N. Chambers
Elizroom, Apr. 1, '98 St

NOV 13 1899

Intersessional Vote of E. A. Mission.

Voted, – That as the conditions which led the Mission to defer carrying into effect the order of the Annual Meeting at Erzrum (1898) for the reduction of the salaries of the teachers in the Mardin Boys' High School until the end of August, 1899, still prevail & seem likely to prevail during the coming year, & furthermore as grave difficulties appear in carrying into effect the principle upon which the order was based, which call for careful consideration, the Mission consents to a further postponement until the whole matter can be considered again in another Annual Meeting.

Yeas, – R. M. Cole, R. S. Stapleton, H. N. Barnum, J. K. Browne, C. H. Gates, A. N. Andrus, W. C. Dewey, D. M. B. Nhom, G. C. Raynolds – Total, 9.

A true copy.

Willis C. Dewey.
Stated Clerk.

Mardin, Oct. 2, 1899.

Intersessional Vote, Eastern L. Mission
Mardin, Oct. 2, '99

Relating to
Massacree,
Relief Work, &c.

72 — 213

72

Bitlis, Sept. 26, 1894.

Troops have been massed in the region of the large plain near us. Some sickness broke out among them which took off two or three victims every few days. It was a good excuse for establishing the quarantine around, with its income from bribes, charges, and the inevitable rise in the price of the already dear grain. I suspect that one reason for placing quarantine was to hinder the information as to what all those troops were about in that region. There seems little doubt that there has been repeated in the region back of Moosh what took place in '77 in Bulgaria. The sickening details are beginning to come in. As in that case, it has been the innocent who have been the greatest sufferers. Forty-eight villages are said to have been wholly blotted out.

Bitlis, Oct. 3, 1894.

A letter received from - - - of Moosh yesterday shows that indeed a virulent form of cholera is spreading in that city. From 25 to 35 deaths a day occur. Only about ten percent of those seize recover, and death takes place from five to ten hours after the first symptoms appear. There seems to be coldness in the extremities followed by heat in the same. There is but little vomiting or diarrhoea, and that is quite easily checked. It does not seem to touch the old or those under fifteen. It is more fatal among moslem women than among the others. We mistrust that this virulent form is due in part to the stench of carnage which has taken

place not far back among the mountains. As the time goes on the extent of the slaughter seems to be confirmed as greater than was first supposed. Six thousand is a low figure - it is probably nearer ten. Mr. Halward the new consul at Van has gone directly there, and it is said that the other consuls from Erzroom have also been sent to investigate. The government tried to get the people here to sign an address to the sovereign, expressing satisfaction with his rule, disclaiming sympathy with the Armenians who have "stirred matters up", stating that the thousand slain in Talvoreeg met their just deserts and that the four outsiders captured should be summarily punished, expressing regret that it has been thought best to send consuls to investigate, and stating that there is no need for their coming. From this document we at least get some facts that before were suppositions. It consisted of about two thousand words, and it was expected that it would be sent by telegraph with at least a thousand signitures. The Armenians here have not yet signed it, though in four districts similar papers have been secured properly sealed. The effect of such papers on foreigners will be much modified when they know the means used to procure them. Sword, famine, pestilence, all at once - pity this poor country.

Constantinople, Oct. 31, 1894.

We have word from Bitlis that the destruction of life in Sassoun, south of Moush was even greater than was supposed. The brief

note which has reached us says: "Twenty-seven villages annihilated in Sassoun. Six thousand men, women and children massacred by troops and Kourds. This awful story is only just beginning to be known here though the massacre took place early in September. The Turks have used infinite pains to prevent news leaking out, even going to the length of sending back from Trebizond many hundreds from the Moosh region who had come on this way on business." This massacre was ordered from here in the sense that some Kourds having robbed Armenian villages of flocks, the Armenians pursued and tried to recover their property, and a fight ensued in which a dozen Kourds were killed. The slain men were "semi-official robbers", i.e. enrolled as troops and armed as such, but not under control. The authorities there telegraphed here that Armenians had killed "some of the Sultan's troops". The Sultan at once ordered infantry and cavalry to put down the Armenian rebellion and they did it, only, not finding any rebellion they cleared the country so that none should occur in future.

Papers from Constantinople, printed in that city, edited by missionaries and entirely under the control of the Turkish censors of the press, were received in Boston December 4th. They announce that the Sultan has sent one of His Imperial Guards to the city of Erzingan in Eastern Turkey to carry a decoration to Zeki Pasha, the commander of the 4th Army Corps which is located there. Zeki Pasha is the military commander who led the troops against the

defenceless villages in the Sassoun region at the time of the massacre. Another envoy carries also four banners from the Sultan to the four leading Kourdish chiefs who were associated with the military commander in the reported massacre and who probably were the instigators of it.

After the Sultan has thus approved of the action of his troops and of the Kourds it will be impossible for any commission appointed by the Turkish government to investigate the outrage and bring in any report that reflects upon the action of either the Kourds or the army. By this act the Sultan assumes all the responsibility of what has been done.

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Copy.

Ezeroum, Nov. 21, 1894.

J. P. Kanghans, Esq.,
323 Ohio St.,
Allegheny, Pa.

Dear Mr. Langhans,

Your letter of Oct. 24th reached me by this week's post. I have already received two letters of inquiry of the same nature from East Liverpool, Ohio and Pittsburgh, Pa. These letters were the first news we had of Mr. Lenz. Mr. Graves the English Consul has interested himself in the matter and has made official inquiry as well as privately. I have written to an acquaintance living in a village on the road over which Mr. Lenz would pass after leaving the place at which he was last seen. The result of the Consul's inquiry is that Mr. Lenz on May 7th was seen and spoken at Diadeen-over 100 miles east from here and some miles this side of the Persian border. The consul has communicated this news to the Ambassador at Constantinople, and doubtless he to the U. S. Minister and I have no doubt the Foreign office at Washington will be in receipt of the news in a few days, and you will have heard before receiving this.

I am sorry I cannot give you more hopeful news than this. I am sorry to say also that the country through which Mr. Lenz would have to pass after crossing the Persian border on his way was in a ver

very disturbed state at that time. The Koordish tribes were to use a western phrase, on the "wat path " and it was very dangerous traveling even under government escort. Besides that the streams and rivers were swollen making it dangerous to cross them." The absence of further new affords a little hope. But because of the state of the country at that time this long silence is most ominous, and I would very much fear that he has fallen a victim to the Koords or had a mishap in crossing a mountain torrent.

"If it were possible for me I would quite willingly visit the districts and make inquiry in person. That would take three weeks or a month and I am alone in the station and very busy. Besides the inquiries being made will elicit all the information ~~it XXXXXXXXXX~~ it is possible to obtain. "

The district is in our station field and in the province of Ezeroum. If there is anything you would like me to do further, please let me know, and if it is at all possible I will only be too glad to do it. I will inform you of any further news that may result from our investigations.

As to the grief stricken mother I would say that further suspense would only prolong her agony of hope. If the Koords had but carried Mr. Lenz off and demanded a ransom that would be a comfor to her. That not being the case, this long disappearance

is equivalent in almost any aspect to the news of her son's decease

May she have comfort in God the source of all comfort and consolation to whom we would earnestly commend her.

Yours very sincerely,

W. U. Chambers.

Copy of Letter.

Van, Nov. 23rd 1894.

Mr. T. P. Langhans,

Dear Sir:--

Your favor of Oct. 24th, came to hand this week, and has called out our warmest sympathy. When I was in Salmas Persia, on my way from America, a few weeks ago, a friend, Rev. Mr. Mechlin, Missionary of the Pres. Board mentioned that a bicyclist had passed through there this year, and others understood that he reached the city of Khoi, from which point the traveled caravan road to Erzeroum passes. So it is almost certain that he started out on that road, which would take him past the city of Bayazeed in Turkey.

That city is about seventy five miles from here in a direct line, but postal or other communication in this country is very slow and uncertain, and it would be very difficult to find out much by any ordinary means of communication. I took your letter to the English Concul, and we talked over possibilities of doing anything in the way of getting information. To-day we have been out together, and learned that the governor of Bayazeed was now in the city and we found him He says he has been at Bayazeed since sometime in April and is sure no such man has passed there. The Turkish governor is so very particular in these days about watching all the roads and ex-

mining the papers of every passer, that I feel that it is almost certain that the gentleman in question never passed that point, and it seems almost certain that he was lost between these two points. The border between Persia and Turkey lies there and this is always a dangerous place, and especially so for the last year or two. The Koords who live there are wild and lawless and think nothing of robbery or murder. They have not yet reached that refinement of civilization found among the brigands of the Grecian border, of taking captives and holding them for ransom, so there is little chance of his being kept in that way. I am therefore very sorry to say that the great probability seems to be that he was murdered, while passing through that region. I should not suppose he would have thought of traveling alone, and if he had companions, it is strange that no information has leaked out about the affair. There is of course the possibility that he might have been drowned in crossing a river, or some other accident might have occurred, but the other supposition is much more probable. Now the question comes, what can be done to secure information. If times were as they used to be a few years ago, it might be possible to find some suitable person to send over to that region from here, who should work around among the Koords and gradually get hold of the facts, but as things are now, no Armenian could safely go on such a mission, and it is not likely that any moslem could be trusted to tell the truth, if he found it

out in thinking the matter over, and talking of it with my associates and the Eng. Consul, it seems to us all that the place to institute inquiries from, is Khoi, the place where he was last seen, and ~~and~~ from which it may be possible to trace him from stage to stage. There is no missionary resident at Khoi, but Mr. Mechlin resides at Salmas, a day's journey away, and he has a preacher there, an efficient man, and well fitted to look out for such a matter. I expect to be able to send to Salmas in a day or two and I have written my ideas about the method of conducting an inquiry to Mr. Mechlin sending him at the same time your letter and asking him to do all he can in the matter. Your letter makes no suggestion as to expense beyond postage, but I presume you and the paper in whose employ he was would both wish necessary steps to be taken, tho they should involve some little expense. It is quite possible, you may already have written to Mr. Mechlin, or some of the Persian Missionaries about the matter. If not, I should advise you to write to Rev. J. C. Mechlin, Haftawan, Salmas, Persia, and tell him what you would like to do about the matter, especially in theway of expense. The Eng. Consul here Mr. Hallward will send by the same opportunity, a letter to the Eng. Consul-general at Tabriz asking him to do anything in his power to unravel this mystery. I will also write to Rev. W. N. Chambers, my missionary associates at Ezeroum, tho it is not probable that anything can be done there, beyond questioning muleteers who

come over that road. The difficulty of doing anything is of course much increased by the long time that has elapsed since he passed. I really feel as if the chances of finding out anything very definite about the case were rather slim. I am very sorry to be obliged to write in so discouraging a vein, for our sympathy has been much drawn out toward the afflicted mother and friends. My wife wishes me to assure you of her interest in the case, and says Ask them to let us know if anything is ever heard about it. I wish there were something I could do in the matter, and if I see any way which I can be of service, I shall only be to glad to improve it.

Yours very truly,

G. C. Reynolds.

Copies
Revs W. A. Chambers and
Geo. C. Raynolds to
Mr. Langhans – Nov. 21 + 23/94

Excuse mistakes
Hold against thick white paper!

75

J. L. B.
Rec'd 6-10-95
Ans'd

OPPRESSIONS IN ARMENIA.

The limits of the province of Armenia have in the course of history varied from time to time, but its main position centered about Van and having a radius of 200 miles has remained practically unchanged and has been from pre-historic times the home of the Armenians. In spite of the fact that a mighty series of conflicts extending over 4000 years have taken place in this same region, these brave-hearted and industrious people have survived the onrush of formidable armies, the surge of devastating war, and the merciless oppression of conquerors and cling to day with passionate fervor to the which is theirs by no other than their indisputable right of occupation for more than 3000 years. And let no one imagine that this unparalleled instance of survival is due to any ignoble cause. Tenacity for life, a shrewd adaptation to changed conditions and under all a strong current of loyalty to religious truth give in a nutshell the main causes why the Armenians claim today the attention of the christian world.

The facts recorded below will give some idea of the pitiable distress, the abject poverty and helplessness to which the last ten years have reduced them. An unsparing philosophy might say that a long national life was by the natural law of nations hastening to disintegration but nothing could be further from the truth. Never in all their history have the Armenians manifested more true vitality and progressive vigor No nation in Asia from the Eastern Mediterranean to the Yellow Sea has been struggling more nobly toward the goal of civilized life and though it has sought not revolution but regeneration. And let it be remembered right here that in spite of a few known as revolutionary hot-heads, this nation has not occupied itself for 50 years with foolish dreams, but by schools and churches, by the wide field of literature, and by eagerly learning at the feet of the most progressive nations of the West she has incorporated into her national life some of the best and soundest principles. And this has been done in the face of tremendous obstacles. At this point one may pick up the key to the whole situation. The Lords of these Armenians, the Turks, waking up at last to a sense of their own inferiority and tottering now into financial ruin and into the imbecility of moral decay, are determined to crush their Christian subjects who are inferior to them only in numbers. The policy is suicidal beyond measure, since the Armenians are the staple and backbone of the empire, and were they to be removed today in a body the mass of the Turkish population would die of want, and immediate financial ruin would follow. A dire proof of this is that wherever the Christians are most persecuted, there poverty is most prevalent in all nationalities.

It has been stated that the policy of the Turkish government is to root out the Christians and leave the soil free for its own use. Twenty years ago one of the most prominent Turks in the city of Van stated this fact in a cafe. Since then and especially of late the same thing has been repeated by Turks and Koords, but after all unfulfilled threats are harmless enough. The question is are there any facts to be adduced as proving such a policy? The following statements which can be vouched for on reliable and adequate testamony are selected from a vast store of similar information not so much for their startling character as for the fair representatio

they give of the true condition of affairs in Eastern Turkey.

The facts recorded pertain only to the vilayet of Van. The province contains a large proportion of Armenians, and has been to them a long time a center both socially and religiously. This is sufficient to accot for the Turk's solicitous interest in this province, to say nothing of its natural abundant resources. Picturesque in lake and mountain scenery well watered, productive, one of the finest sheep-raising districts in the world, and with a clear bracing climate this gem of Armenia is well calculated to awaken a greed for complete acquisition. It will be apparent that the effort is made to state the subjoined facts in as succint a form as possible, and for the sake of clearness have been grouped under seven general topics.

1. COURTS OF JUSTICE.

In a country where the question of daily bread is a serious one to the majority, where at ~~least~~best lawlessness is prevalent the courts hav plenty of warrent for their existence, and one would naturally expecta government to maintain in them at least an appearance of justice. Its own safety would demand it but, the following proceedings in Turkish courts show not only the Turk's disregard of his own best interests it but of the most ordinary rights of mankind. It is well known that for a long time the voice of Christians has been unavailing ~~fein~~ Turkish courts. Their testimony is often not allowed in civil courts, although both civil and religious courts exercise the prerogative of inflicting penalties on Christians. If they have a case against a Moslem it is simply useless to push the matter. A case happened the other day which illustrates this point. A man whose uncle had been killed by the Koords a few hours from the city and in the presence of his wife and children, went to an intelligent Armenian of the city and asked if he thought it would do any good for him to make a protest to the Government about his uncle's murder and ask for justice. The answer given was, "It would be u useless"-and this is only one of hundreds. So much for Turkish justice in its relation to individual Christians for whom they are simply place of threat, per[illegible] where all unite not to mete out justice [illegible] to condemn every Christian who can be brought by hook or crook with the guilt of [illegible]. But passing over the utter violation of personal [illegible] individual rights let us [illegible] following cases show the administies which [illegible] rected against large Christian communi [illegible] to defend themselves.

[illegible] May 1892 [illegible] bra[illegible] took place on a Saturday night b [illegible] Turks [illegible] outskirts of Van Gardens. One of the [illegible] ed o[illegible] was fatally wounded but managed to drag h[illegible] a mile further [illegible] a village known as Sukhkyer, where in the early [illegible] was found by the villagers in a dying condition. [illegible] confessed [illegible] that they had been attacked just at head o[illegible] Gardens [illegible] the police arrived the man died. His two sem[illegible] however [illegible] an [illegible] and on being questioned [illegible] corroborated [illegible] statement [illegible] their par- by [illegible] was [illegible] the city limits A blood stained sword [illegible] taken [illegible] from one of [illegible] Koords but [illegible] allowed to go [illegible] while the village [illegible] surrounded by [illegible] finally 18 rep[illegible] [illegible] tative [illegible] men were marched off to pri[illegible] 2. For five months they re-

mained in prison and occasionally were called to answer questions at the court of First Instance. They were then released, but shortly after the whole village was summoned and the President of the Court read a decree which had been returned from Constantinople to the effect that as the murderers of these two Koords had not been found Moslem law required that the village within whose limits the murders had been committed should pay blood money which in this case would be 840 liras payable in three years. That is to say if the Government has its way these poor villagers must pay that sum before next Nov. or be turned out of house and home. The latter result is inevitable. It remains to note the points of procedure and to judge of their legality.

1. Whereas the laws of this country demand that no case can be referred to the religious court until it has been through the civil court and the guilty party convicted, the case in question did not go beyond the Court of First Instance that it was never tried in any court, but was simply referred to the religious court in Constantinople, which returned a decree of blood money payable by the Christians of Sukh-kyar to the relatives of the murdered man.

2. While no evidence could be brought against the village, the surviving companions of the murdered were never summoned to give evidence.

3. The penal code Art. 171 provides for the penalty of blood money in case the murderer is known. Outside this penal code strict Mohammedan law, not applicable to Christians at least, provides that if the civil courts fail by every means to find the murderer, then blood money may be levied on the village or city within which the murder took place. Even supposing the latter to be a legal proceeding, in this case as the civil court did nothing whatever to detect the murderers, the case could not be legally referred to the religious court.

4. In any case the villagers of Sukh-kyar could not be held responsible as the murder did not take place within their limits but within city limits.

And now to put the whole matter in the right light. The Turks covet this well situated, well watered, and productive village. They want to secure it by means fair or foul, and certainly in this case they have simply made a mockery of their own law in order to accomplish their their ends.

Case 2. Parallel with the above and originating in the determination of the Turks to possess themselves of the best, is the case of Shah-baghi a village 2 miles to the north of Van, and in every way exceedingly desirable.

Sometime ago a low Moslem played successfully the role of a wonder-working servant of Allah, because a Turkish [illegible] received handsomely. It was found that his father had owned a few scattered pieces of land within Shah-baghi limits. A wily Turk of Van, known as Hassan pacha who has a brother in high office in Constantinople, conceived the idea of building a mosque in this Armenian village and a summer residence for himself, so he instigated the Sheikh to start a claim on the lands of Shah-baghi as an old inheritance handed down from his ancestors. The case was taken up and the astonished villagers were able to produce deeds of ownership dating back several generations. No case was ever so clear as indicating the rights of the villagers but even the testimony of these documents which had been given by the Government itself proved unavailing and recently a decree came from Constantinople empowering the Sheikh to take possession. Would you call this justice?

Case 3.

Let one more instance suffice to indicate the policy of dispossessing the Christians of their land and property.

Last year a Turk of the large village of Artamed went out for a day's shooting. He did not return was found dead with a bullet in his thigh. His gun was two-barreled and one barrel was empty. The bullet was extracted and found to be identical with those in his shot pouch. The examination made it so plainly a case of suicide that the court gave a verdict of self-inflicted death. Sometime after this the Government itself stirred the man's friends to raise the cry of blood money. In a word the local court decreed that the Christians of this village who are outnumbered by 350 Turkish families, should pay blood money and the final decision will soon be returned from Constantinople. Do these three instances not show the unscrupulous and determined policy of the Turks?

Mr. Hallward the English Vice Consul of Van has been attending the sessions of a trial directed against the village of Boghas Kessan on the charge of conniving with outlaws. He says the testimony of every witness was invalid from the start and that the whole thing was an amusing burlesque. One witness a halfwitted Armenian who had been doctored previously was expected to give important testimony but to the surprise of all in court denied any knowledge of the matter. The President was very angry and abruptly closed the session. The unfortunate Armenian was taken to the police and doctored again till he promised to change his testimony the next time, and yesterday true to his word he affirmed that he lied before.

In general all testimony unfavorable to the Government is ruled out and witnesses are frightened into saying exactly what they are told to say.

In the Van prison today there are men under death sentence on charge of attempting to take the Governor's life. In the first place no such attempt was ever made the whole thing being a fabrication from beginning to end.

One young man, supposed to have had revolutionary ideas was arrested and taken to prison a year ago. He has suffered from terribly treatment. Two months ago an attempt was made to poison him with arsenic. Friendly zaptiehs gave himantidotes and he recovered. When the plot became known and the English Consul interfered, a little bluffing took place and the young man was put in a damp dungeon and chained by neck and feet. Within a few days his bed has been taken away from him and thus every effort is being made to cause his death. Fortunately or unfortunately this young giant seems to have a wonderful amount of vitality.

The other day a poor old priest confined a long time on some trumped up charge, was nearing death. His old wife pled to be with him in his dying moments, but her prayers were unvailing, and the lonely spirit passed out uncheered in that last dark hour.

2. POLICE AND GENDARMES.

Nominally this class exists to preserve order and make it possible for honest subjects to live in peace, but the truth is they are authorized to harrass the Christian population beyond all endurance.

The first commissaire of police, Nouri by name, is principally responsible for the prevailing disorder. Even the imperious governor himself has been his willing tool in carrying out projects so villainous as to defy any decent imagination. In a word this fiend incarnate has imprisoned hundreds of innocent men, he has and some of these prisoners made way with in the prison, he has broken up scores of homes, and recently receiving a promotion for his zeal, he continues unmolested to increase the miseries of thousands of Armenians. One rather significant fact is that this faithful servant of the Sultan has in his two Armenian girls who were saved from the massacre at Sassoun.

As to the conduct of the gendarmes in the villages it is difficult to give any true conception. They treat the villagers exactly as they please. They prey upon them, they rob them, beat them, curse and insult them. It is a fact that the wretched dogs of the street receive better treatment from their minds. The following will illustrate some of their ways. Recently five zaptiehs went to a village to collect [illegible]. During their stay of three days the made way with a large amount of clover and barley for their horses, and had killed for their own use 31 hens, many of which belonged to poor widows. Of course they never pretend to pay for anything.

At a village two miles from Van some of these zaptiehs spent the [illegible] recently and after gorging themselves at the expense of the villagers they demanded a certain woman to satisfy their vile purposes. Armenian from the city managed to protect her for two hours but at the end of that time was force to give her up.

About a month ago the head man of a certain village was accompanying a few zaptiehs to the city where he was to hear a document (then in their possession) read and then stamp it with the village seal. On the lonely spot in the road he was attacked by the zaptiehs, who then took away the seal stamped the document and sent the man about his business.

Six weeks ago some zaptiehs were in the region of Aoks collecting taxes. One poor man who was unable to pay was put in a small closed room and a continuous dense smoke kept up in it, the man being told that if he would become a moslem they would let him off, but he refused. Many his faith and very soon death itself came to his release. Tens of others in the vicinity being threatened with the same fate perhaps [illegible] the same.

3. HIGH OFFICIALS.

The governor of Van is a military man, Kamri pasha by name. He is imperious, shrewdly crafty, and as far as Christians are concerned utterly unscrupulous. Whatever the condition of the vilayet may have been before this certainly is true that he more than any other governor has served in his short service of three years to bring the province to the verge of financial and moral ruin. One careful student of events in this province told the writer that this governor is responsible for the death of at least 1000 Armenians and for the emigration of 6000 more.

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5. FINANCES.

No fact is clearer than this that financial ruin is imminent; and is it any wonder in view of the above mentioned facts?

Every year vast seas hundreds of acres of wheat burned to the ground by Koords. The villagers are robbed of the most till they have barely enough to live on for the winter. Money is an impossibility with them and to pay their taxes they must borrow money at high rates. The result is unsafe both for the itinerant trader and for the importing of goods. In the city itself merchants and artisans are robbed by unpaid Turkish officials till both profit and capital are exhausted, and then loss of credit and bankruptcy. This process is going on every day. Many have failed and the number is increasing. During this feast of Ramazan which is one of the best seasons for trade there is hardly any in Van.

Last evening the writer saw in the hands of the English Vice-consul a document signed by more than 300 prominent Turks and Armenians who live in a large town near Van and ask for protection for life and property. The document was intended to pass into the hands of a Turkish but for some reason failed to reach its destination.

The writer has spared no pains in collecting accurate statistics in regard to the condition of affairs in Shadagh and Noreduz districts to the south of Van and containing a large Armenian population. In these two districts there are 51 Armenian villages over against 130 Koordish villages. In payment of taxes to the government these Koordish villages average 2777 piasters, and it is extremely doubtful whether they pay even that amount while the Armenian villages average 10,948 which they must pay somehow or turn Moslem. To every Armenian village pays as tribute to the local agha what amounts in value to 2,000 piasters, and a number of Shakir the demands as his share from each village amount to 1,000 piasters. That to pay these poor starving villages must somehow provide yearly for the government and Koords for revenue in all kinds to the amount of 14,639 piasters as over against 2777 for each Koordish village. Is it a wonder that in three years there have been 200 families have emigrated from those districts?

Within ten years in these districts from 80 to 100 Armenians have been murdered by the Koords, and in 16 years from 15 about 12,000 souls have been carried off by the Koords. For villages bearing the name of Shadagh is nearly empty. A large number in prison for nothing, and many more have lost everything and their lives. Every effort is being made by Koords and government officials to massacre the remaining few in the villages. Only two weeks ago the skin of a white dog was pointed on his back in red ink figures to represent a cross and dragged through the market. For the Christian kind of the stinging insult and the even their lives: [illegible] in all of the outlying districts [illegible].

The entire revenues of the province in 1893 amounted to 3,000,000 lira, of which sum the Armenians pay about 1/3. They pay road tax on the roads or never repaired. They pay money for their safety. They pay for safety. They pay for [illegible] but they have no police and the money in the chief of the Valli here. They pay a military tax and they is demanded in no

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Rev. H M. Allen.
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Rev. H. M. Allen

Van. Turkey. '95

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RUINED ARMENIA.

A six days' tour thro two districts of the Van Vilayet.

Early on the morning of June 17th.1895,an English gentleman and myself accompanied by three servants started out from Van with our faces set toward the south. After leaving the Garden City far behind,the still air of the summer morning,the occasional flight of a croaking rook,and the barren stretch of road offered little of interest,but it was sufficient to let the eye wander beyond over the vast panorama of lake and mountain scenery stretched out before us. A backward glance took in the refreshing green of the gardens,extending almost from the shores of the lake to the base of Varak Mt.a distance of 7 or 8 miles. How grand Varak itself looked in that morning light with ~~it's~~ sun-tipped heights crowning the dark masses of it's crags and ravines. Not far away the lake,deep set like some huge saphire, lay sparkling at the feet of it's snow-capped mountains,just here where nature seems to lose her gentler features and stands out in the grandeur of an awful beauty. The expanse of the inland sea,the grandly sweeping shore and the marshalled array of glittering peaks,towering from 8000 to 14000 Ft above sea level,seem to be the outlines of nature sculptured in an inspired conception of the sublime. It was with this feast of light and beauty before us that we soon found ourselves striking up and across the ridge that divides the small plain of Van from the larger one of Haigatsore,the lower alluvial valley of the Khoshab River. A long walk down the steep incline of the southern side rested our horses and gave us a chance to exercise our cramped limbs. Before reaching the river we crossed the Shemiram Su,a stream of crystal clearness flowing in an aqueduct made long before the days of David and Solomon The entire volume of this water flows out of a dry looking mountain,and after turning many mills and watering countless fields in the Haigatsore valley,it flows almost to the lake around the wide ridge,turns back on it's course till it reaches a point opposite the city ,then ~~it~~ winds down to water it's gardens and outlying fields. A bridge that swayed at every step was thrown across the Khosab River at a place just below the rapids. Remounting our horses we sped rapidly across the plain ,passed thro the Koordish village of Hinents and on till we entered a rocky gorge leading up into the Mts. Occasionally a partridge enlivened the sultry mid day air by it's musical call as we crossed and recrossed the meagre stream,and we were glad enough to halt at a spring at the head of the gorge and enjoy lunch and an hour of rest. Early in the afternoon we reached the upland plain of Geurundasht. Just before leaving it's green meadowswe passed a village which is the residence of a Koordish Shekh,who like most of his companions sustains his reputation for holy zeal somewhat at the expense of the infidel Christians. Then our road dropped down over the level edge of the plain and began to follow down the southern slope of the mighty Mt.range thro which we were passing,and the character of thescenery changed altogether. The more gradual slopes gave place to precipitous ascents,often sheer precipices terminating finally in heaven piercing peaks. Evergreen trees dotted the Mt.side where sheep and goats scrambledabout the heights. A small river roared and tumbled down the valley making grand music over the rocks and boulders on it's way. On it's banks grew in abundance willows and huge walnut trees. At points our path seemed more like the windings in a beautiful park as in the lengthening shadows we passed under the leafy arches and caught a glimpse at the end of our bowered avenue of a graceful turn in the swiftly flowing river.

That last hour seemed like a pleasant dream,but it was rudely broken as we came suddenly in sight of an old and crumbling tower rising a few feet abov the rude church building in the village of Sev Degin. In a few minutes, after our horses had successfully breasted the strong current of the river, we were in the little village now quite alive with the bustle of our coming We were soon seated on a low roof,perhaps five feet above the level of the ground,watching with eyes well accustomed to village scenes what seemed to us a strange spectacle. Shall we ever forget the sad ,wan faces of those men,women and children as they gathered about us in groups? It was unnecessary for any one to tell us that they were hungry and unhappy. The appealing eyes,the drawn features and the mass of rags that covered them told the story only too well. Twilight was fast falling but not a single chimney sent up it's column of smoke. Instead of the usual herd of cattle returning from pasture at this hour and making the air sonorous with their lowing,a few half starved cows and donkeys came up the single street and soon disappeared,and later under the starlight we sat while in whispers we were told the suffering of the once happy and prosperous Armenian Christian Formerly the harvests they reaped along the banks of the restless river were sufficient to keep them in bread for two years,whereas today the best among them may get enough for two months,the rest of the crops being mortgaged for taxes. The system in vogue throughout the province is this. When th government tax collectors press the people for taxes,saying you must either pay or turn Moslem,they go to the very Koords who steal their sheep and bu their crops,and ask them to loan them money. The Koords graciously comply with the request by advancing one mejedis on each chap of wheat promised from the next harvest. That is to say the people prodded by the governmen on the one hand and bled by the Koords on the other,are obliged to mortgage their crops at less than half their value,on the first installment of their tax payments. To pay the next installment they must part with their last few sheep,and possibly their fields,or flee the country and leave their children to die on the empty hearth stone. In a village not 15 miles from Van many have given a mortgage on their houses to Koords for a single mejidea in money. Not long ago a poor man from this valley where we were staying went to the city,sold some article he had brought,then bought one crop of barley,out of which to make some bread for his starving children. He started back with what was to him a precious burden. On the way,when crossing the plain of Geurendasht,he was attacked by Koords and wontonly murdered. They did not even want his barley. This is one case from hundreds. Redress after a simple hearing is impossible. Six young men from Sev Degin are shut up in the prison at Shadakh on trumped up charges,the real reason being that for ten years they had had the courage to defend their flock against Koordish marauders. After listening till our hearts ached we retired. The stars were now brighter,the song of the rushing river rose louder on the stillness of the night,but all the splendor and music of nature could not drown the pleading voices of a despairing and unhappy people. The next morning as the higher peaks bathed in sunlight hung above our heads like golden castles and the cool shadows still lay heavy in the valley we were on our way. We wer told,and could easily believe,as we looked up t those abrupt mountain sides,that terrific avalanches are of common occurrence. In less than an hour we came upon a magnificent body of clear water rushing out of the living rock,about 60 feet above the bed of the river. It formed one mass of foam as it leaped down the broken cliff with a deafening roar. As it shot it's crystal green volume into it's less mad counterpart,the entire amount of water was increased by nearly one half. The river had now become a succession of seething cataracts

just as we were about to part company with it and pull up a steep Mt.side, we were able to satisfy ourselves that the Isaak Waltons are not confined to gentler climes,for there stood two of them,in rags to be sure,unshorn and wierd looking withal,but yet with the same skill born of passion courting the wary trout in"deeper pools." The road now became a mere bridle path as men and horses left the river below and struggled upward. At one point one of the baggage animals fell and rolled down,fortunately without any damage resulting. It was a welcome relief to make a halt at a little hamlet known as Iki,inhabited by about ten Armenian families. A man clothed in rags and wearing a most dejected expression was asked who the Reiss (head man)of the village was. He stood embarassed for a moment till a bright woman grasping the situation siezed his tattered sleeve,shook it and exclaimed"This is our Reiss." Yes it is true that even the most ignorant of these poor people recognise the irony of their fate. A hungry pauper bears the name of village prince. A vilely desecrated building still supports a lichen covered cross on it's crumbling dome,the violated wife still tries to comfort the unhappy husband,while property,home,children,honor, rights and religion are mere names which haunt the ruins of their lives. Such is their fate. Could it be more bitter? Can the history of slavery present a picture of greater misery? Just as we were preparing to leave these wretched hovels,our attention was attracted by a subdued excitement among the villagers. The reason was soon apparent. We were approached with a show of old time hospitality and told that they wanted to do their guests an honor. The feast however was not a lavish display of good thing such as a Christian village could once produce,but a simple dish of fried eggs. It was their very best,the product of not a little self denial. Under the circumstances the incident was deeply pathetic,and like the widow's mite,will always leave it's impression.

A short walk from this village brought us to Sozvants,a village built on the heights above the main town of Shadakh. Formerly it was a prosperous Christian village,but within the last few years a Koordish Agha has taken possession and only three Armenian families remain,and they are in a state of absolute slavery. We were told that if one of those families, once wealthy,should sell all the house furniture,the sum of money realized would not exceed 100 Ps. When passing the house of the Agha we saw seated in the doorway a Koordish girl whose gems and silken garments were in strang contrast to a scene a few doors further on where in an open porch lay a young man,an Armenian,with his head raised on his hand looking sadly down t the valley,thinking perhaps of his happy boyhood in that beautiful spot,and of all his joyous hopes,~~while~~ now-slowly dying of hunger. As we crossed t the spur of the Mt.and began to descend,the path altogether disappeared,and the rough soil covered with a fine volcanic drift made even walking extremely precarious. In time however we found ourselves on the main road,in the valley,and on the northern bank of the river,which further on unites with the Botan Su and empties into the tigris. We learned soon from a villager that the village we intended to visit was inaccessible by the ordinary road as the bridge had been carried away,so we turned back and followed up the stream to Tagh,the central town of Shadakh,which is situated at the junctur of the river flowing past Soorpe Digeen and the larger one coming from the east and draining the district of Nor Daz. "Our brief stay of one day and a half in Tagh was crowded with incidents",but time and space will allow simply a brief recital of some of the more significant things seen and heard during our visit. The ruins of an old castle give evidence of an ancient historic site,while the strikingly vigorous and handsome type of the pres-

ent Christian population testifies to the excellence of the stock preserved intact for so long. Only a few years ago the town was one of the most prosperous in the whole province. The industries of the town were principally sheep farming, honey export and the weaving of a certain cloth known as Shal. This last is made of fine goats' hair and is almost as soft as silk Another variety known as Abbah, contains cotton. Some of the people also made a business of fishing. Only four years ago the traveller was astonished on entering the town to find such an air of rushing business in so small a place and to see how well the people were dressed in their garments of silk and Shal. A Kaimakam resides in the town, and a garrison of soldiers is stationed in barracks built directly on the site of a Christian Ch. Till within a few days a Capt. has been in charge of about 70 soldiers there It is this man, Sheikh Mouss by name, who in connivance with a Koord has brought ruin on the whole Kaza of Shadakh. It is he who last winter had a cross painted on a dog belonging to the soldiers, and had it led about the market for two days. When the affair reached the ears of the ambassadors in Const ple. inquiries began to be made, and the Vali of Van dispatched a suitable man with armed escort to force the people to sign a document saying that no such affair had taken place, but fortunately they had the pluck to refuse. Yet one other crime of Sheikh Mouss suffice to show what kind of shameless beasts are sent by the Govt. to protect the people, and control a peace-loving and law-abiding community. A young woman's husband was suddenly imprisoned for no cause whatever. She went to Sheikh Mouss to ask for his intercession. He with three other official companions shut the door on her and threatened to keep her husband in prison if she refused to submit herself to them. There was no escape, she was kept there all night, and her husband was released in the morning. This same thing was done to three other good looking women in the Tagh, as is proved by their own confessions. The bosom companion of this Capt. has been Mahmet Agha, a Koord of the Giravsitribs. which is composed largely of notorious cut-throats and brigands. He himself is not the least among them, having a long list of crimes attached to his name, prominent among which are several well known murders. In fact four years ago he became such a flagrant offender that he was declared an outlaw, but two years ago the Govt. repented of so severe a sentance and atoned for it by appointing him Mufuss Nazeri (Mil. service tax collector). In addition to his salary of 250 Ps. a month, he receives as a bribe from each Armenian family a mejidia that he may not double their taxes. He has thus far been working in connection with Sheikh Mouss, who it must be remembered was sent there to protect the people, and in all the acts of brigandage committed by Mahmet Agha's men, the understanding has been that Sheikh Mouss was to receive two thirds. Thus it will be seen that these two Govt. functionaries, one civil and three years ago an outlaw, the other military, are filling their pockets at the expense of the lives and property of the Christ. Another official a resident of the Tagh, but only an own-bashi in rank, also carries things with a high hand. He seems to have adopted the village of Dzeedzgants as his special domain. He treats everything, the women and the sheep, in fact all pertaining to Dzeedzgants as his own by right, and no despot could expect more absolute submission. A short time ago this Mousss had some grudge against Reiss Mukho, the head man of the village, and immediately gave orders to his brother, an outlaw, to get rid of Mukho. The poor man soon found himself a helpless captive in the hands of the outlawed Bro. of Mousss. First his fiendish torturer proceeded to mutilate him in unmentionable ways. Satisfying himself with this he put a quantity of powder on his chest and set fire to it and the wretched man was slowly roasted to death by burning of his clothes, and later the friends found the charred re-

ins. Such deeds as this are common and if we fail to record more than few instances,it is only to spare our readres. The families in this vil-age of Dzeedzants numbered 80,now only 20 remain,and these exist in a con-tion impossible to describe. It is a fact that some of their women can t venture out of their houses,so destitute are they of clothing. Nearly l that they owned,carpets,copper utensils,farming implements,sheep and ttle are gone,either as plunder to the Koords,or for taxes. They are iving on roots and herbs. The other day 20 men from this village were ing brought by a zabtich to the Tagh to be imprisoned because they could t pay their taxes. After starting out that afternoon,they were turned b ack three successive times by as many different Koords. The first demand-d wheat which they had been saving for seed,the second took one or two heep from each house,and the third cut wool from the backs of the sheep hat remained. This was done by Koords,in the presence of an armed Govt. abtich,who had been sent to collect taxes from a pillaged and famishing eople. Is it necessary to comment on the attitude of the Govt.toward the oords who openly and without fear pillage,dishonor and murder the Chrisns. oes anyone believe for a moment that these Koords are wild nomads whom th ovt.in vain tries to subdue and reduce to order? Gen.Lew Wallace may redit and utter such ideas if he chooses,but our prince in fiction would d ell to study his facts a little more closely. The fact about the Koords is that no semi-barbarous race on the face of the earth is capable of being ept in order more easily. Their present restless attitude toward the hristians is the one they are told to take. It is all a part of the sys-tematic plan which is fast depopulating Armenia of its Christian populatio

Another village that attracted our attention by the accounts received in regard to it was that of Gajets 1/2 hours distant from the town. We no ticed that the present poverty of the villagers is in proportion to their former prosperity. This village of Gajet formerly boasted 200 houses,wh. within the space of three years have been reduced to 40. A large number these 160 families have become homeless wanderers,a condition which they pe for to the one they were enduring in their homes. How difficult it is for any one not accustomed to such things to picture a state of affairs which forces strong men to leave their fields and homes,and carrying their little ones in their arms to tramp for days over rough roads toward the city,and arriving there to continue the endless march from door to door in search of bread. An army of several thousand just such people are to be found in ~~this city of~~ Van alone. In addition to these,the number is even greater of those,who preferring to die rather than beg,are reduced to the very verge of starvation. Every single day Koords come into the village of Ga-jet,violate women,abuse the men,and carry off something of the little that remains. At frequent periods the tax gatherers come down on them and de-mand not only the taxes ofthe remaining families but of those that have emi grated,and as money is an impossibility with them,the cruel zabtichs pick up the last carpet from the floor,bedding and copper utensils,even strip the women of their outer garments and drive off perhaps the lastcow or shep estimating the latter at 10 Ps.a he ad,when they are worth 40-60 Ps. We ourselves went into houses where a few rude earthern vessels were all that remained,and the pale emaciated inmates held out their hands to us with an appealing look that would have touched the hardest heart. We listened for hours,in fact all the time we were in the Tagh,except while we ate and slept to stories of oppression and violence,many of which are too horrible to put on paper. At points we were eloquently interrupted by the intrusion of some poor wretch,whose very appearance was enough to corroborate his or her tale of woe,as for instance when one woman came in to plead for her starv-

ing children,and was clad in a single garment which was too old and ragged to cover her body. Again it was young man come in breathless haste to tell ,in tears,how his last five sheep had been taken for taxes. He told with the eloquence of simplicity how the crying women and children followed the zabtiehs for three miles begging them not to take away their last support of life,but were only turned back with threats and curses. Three yrs ago four of the richest and most prominent Armenians in the Tagh were being escorted to a certain place by four Koords and a Govt.official,all of whom were under oath for their safety. At a lonely spot on the road the four Armenians were treacherously killed by the Koords. Positive proofs exist to show that the deed was done by the positive order of the central Govt.at Van. Shakir,the noted brigand,was the perpetrator,but he still goes free, and has several times been seen in private conference with Bahri Pasha,the Gov.Gen.ov Van. Let those who read draw their own inferences. The men murdered were Vartan,Kholo,Aprig and Aziz. Vartan's wife on hearing the terrible news died the next day in premature child birth. As stated above all three men were wealthy,but today Aprig's wife cannot leave the house for lack of clothes,while the wife of Aziz,who used to dress in silk and broadcloth,has left to her a single cow whose milk she must sell to buy bread for her children. Let one more fact suffice. From this once prosperous town of Shadakh many hundreds have emigrated,and of the 200 families left,150 are in abject poverty,and live for the most part on wild herbs.

It was a genuine relief to us to mount our horses at 4 o'clock on Thur morning and pass quietly out of the still sleeping town. We could not leave behind the impression of misery and suffering we had received,but in the grandeur and beauty of the scenery about us,we seemed to renew our hope and strength. For one hour our road lay along the main river bank,and our course throughout the day was due east. In order to avoid following the river in its long bend,we resolved to strike up over the Mt. and at night halt on the left bank of the river. After an hour of hard climbing during which it was impossible to ride,or even to look without a dizzy feeling down the precipitous drop to the river,we halted for breakfast at the little village of Harykyone. We found here a Koordish Agha who had recently moved into the village,taken possession,and was making use of the Armenians as his slaves. During our stop there his watch was so thorough that not a single Armenian ventured to exchange a word with us. The place where we sat gave us a glimpse thro overarching trees of the valley far below filled with the bluish mists of the morning. The Mt.became even steeper as we resumed our road upward,for three hours longer,not riding our horses a step of the way. In spite of the difficulty of the climb,one could not help enjoying the bracing air,the fragrance and profusion of the flowers,and the ever expanding sea of Mt.tops still crested with the snows of winter. As we neared the summit,our path lay across several snow fields,which were fortunately firm enough to bear us up. The highest altitude we reached could not have been less than 9000 ft.above sea level. A short easy descent brought us to a small upland plain,which in a few weeks time will be alive with the flocks and encampments of nomad Koordish tribes. For the rest of the day we were on the descent thro gorges,along Mt.sides,and finally thro an open valley, till we rode into the village of Makkyoshk,situated on a knoll a few hundred yards back from the river and commanding a fine view of its sweeping current at this point. The village seemed to us one of good size,but there were very few people in it. After a short rest we strolled about and were shown six houses which had been torn down by Koords and the beams carried away.,This was done by Koords living in the village of Akhsin,a village within sight on the other side of the river. We were also shown 16 other

uses which had been entirely deserted. Only ten families remain and
ese in a condition of pover y which is simply indescribable. They point
sadly to the crops rippling in the evening breeze and said "Even these
e not ours' we must sow' water' and reap them for our Koordish masters' and
en be thankful if we receive ever so small a share." We visited the lit
urch and learned that last year the Koords had carried off the beams
d rafters from its roof as well as the oor. Only two days before zap-
chs had driven off 40 sheep from the village in payment for taxes, and
ese taxes were in part for people who had moved away 15 years before.
We planned for the next day a visit to the village of Pirbedelan, the
riginal home of Shakir the brigand. On arrival there we found a village
f good size consisting of 70 Armenian houses and 10 belonging to the
latives of Shakir. Since being declared an outlaw this famous brigand
as taken the pains to remove his family to an
bscure village in the mountains, though as a matter of fact no effort is
ade on part of the government to arrest him. We found that the christians
n this village suffer just as much as anywhere else although nominally th
hey are under the protection of the Koordish aghas. In one house where
e entered the unhappy mother lifted up a tattered article, scarcely 5
eet square and exclaimed, "This is all I have with which to cover myself n
nd my five children at night." Her despairing voice cannot soon be for-
otten. Another room we entered presented a most touching scene. in the con-
er of the inner room, barely lighted by a few rays from the roof, stood a
little girl of ten or thereabouts trying in vain to quiet a baby whose
iteous cries told the sad story of want only too well. We noticed that
he "tonire" (underground oven) had not been lighted so we asked the
atient little nurse the reason for this delay, and she replied with touch-
ing simplicity, "there is no food." Just before mountin-g
our horses we were asked to see a woman suffering from a broken leg. her
story was this. sixteen days before she with some
other women were gathering herbs on the mountain when a Koord attached
them and tried to carry off her daughter. She rushed to her defense,
whereupon the Koord struck her a brutal blow with his club and fractured
her leg in two places just above the ankle. by this time the rest of the wo-
men came to the rescue and the Koord contented himself with stripping the
young bride of all her cloth s and ornaments and making his escape.
The last cry we heard from this village as well as all the others was,
"For Christ's sake save us. We cannot hold out much longer."

After leaving Pirbedelan we crossed the river at a point about an
hour from the vilage and began to follow down the right bank of the cur-
rent. My friend and I became a little separated from the gaurd and the
servants and were quite unprepared for the scene that greeted us as we
came around a bend in the river. Seated almost in the path itself was a
group of 7 Koords armed to the teeth. As we approached one man brought his
rifle nearer to his side. We simply had time to glance at them as we
passed and going on for some 50 yards, we noticed that the servants were
still out of sight. Suddenly one of these Koords leaped to his feet and
with rifle in hand called out in a very significant voice where we were
coming from. One of us shouted back in an equally defiant voice to in-
quire what was wanted. In the parley that ensued he concluded that we
were not the kind of game they wanted and by that time the servants and gaurd
had appeared. This robber with his six men armed with repeating rifles
and simply covered with belts of cartridges would without doubt have
stripped us of everything, as our gaurd himself admitted, had he not found
out who we were, and yet this man, Tamch Agha, uncle to Shakir, is by the

appointment of the Sultan himself enrolled as an officer of Hamidiehs.

About sundown we reached the manastary known as Hokots Vank. It is situated in a deep valley at a point where two gorges meet. The nearest village is three hours distant, It would take a chapter by itself to give an account of this ancient monastary in its picturesque surroundings, and particularly of all the interesting legends that cluster about it. It is here that the spearhead which is supposed to have pierced Christ's side is kept. Many wonderful miracles are attributed to it, and in ordinary times it is a source of no small revenue, as thousands of pilgrims visit the place. Though much impoverished of late years it is curious to note that the Koords have allowed this monastary to stand, partly owing to their superstitious fear in regard to its sacred character and partly because it affords a convenient stopping-place and a station for supplies for themselves. Shakir is often a guest at the monastary for days at a time, but just now he is making an attempt to kill the abbot because he refuses to pay the gratuitous sum of ten liras which Shakir has demanded as his tribute from the Vank.

A cool ride the next morning across uplands covered with luxuriant pasturage brought us to one of the passes overlooking Haigatsor. Two hours before sunset we rode into Van once more, and it was not without experiencing a feeling of relief that our short but venturesome journey was at an end.

The facts mentioned in the foregoing account need no further comment they speak for themselves. A summary of the situation is this. Many villages formerly christian are now either entirely deserted or are occupied by Koords, while the rest contain not more than a third of their former population. The movable property left to this small residue is about a tenth of what it was three years ago. The defenseless christians must be pillaged by Koords and robbed by the Govenment and yet not utter a word of protest lest something worse befall them. They must witness the desecration of their churches, the spoiling of their homes, the murder of their fathers and brothers and husbands. With their own eyes they must see their wives and daughters dishonored, and have their children snatched from their arms forever.

Each day the clouds over this province grow darker. It is impossible to exaggerate the gravity of the situation or to emphasize unduly the need of haste. It is the serious opinion of thoughtful men that unless help arrives before July has run its course, the fate of the christians of this province will be irrevocably sealed.

Written by Hec. Allen of Van.

Nov. 10th, 1894.

The massacre which took place a few weeks ago, I do not know the exact date, occurred in the district of Talurig which lies between Moush and Diabekir. It is an Armenian district comprising 30 - 40 villages, surrounded by Kourds.

Last year some of the Armenians there armed themselves and resisted the Kourds who are constantly making raids on their villages and carrying off their property. The governor sent some soldiers, killed a few Armenians and received a medal from the Government for having wiped out a great rebellion. This year there are said to have been ten or fifteen revolutionists among these Armenians. A Kourdish chief in order to get out of some difficulties that he had gotten into with the government set the ball rolling by carrying off some cattle belonging to certain of the Armenians. The Armenians endeavored to recover the cattle and a fight followed in which two Kourds were killed and three were wounded. The Kourds immediately carried their dead to Moush, laid them down at the government house, reporting that Armenian soldiers were over-running the land killing and plundering them. This furnished the government with the desired excuse for collecting soldiers from far and near. The general is said to have worn on his breast an order from Constantinople which he read to the soldiers commanding them to cut down the Armenians root and branch, and adjuring them if they loved their Sultan and their government they

would do so. A terrible massacre followed. Between five and ten thousand Christians are said to have been butchered in a most terrible manner. Some soldiers say a hundred fell to each one of them to dispose of; others wept because the Kourds did more execution than they.

No respect was shown to age or sex. Men, women and infants were treated alike except that the women were subjected to greater outrage before they were slaughtered. The women were not even granted the privilege of a life of slavery . For example, in one place three or four hundred women after being forced to serve the vile purposes of a merciless soldiery were taken to a valley near by and hacked to pieces with sword and bayonet. In another place about two hundred women weeping and wailing knelt before the commander and begged for mercy but the blood-thirsty wretch after ordering their violation directed the soldiers to dispatch them in a similar manner. In another place a large company headed by the priest fell down before the officers saying they had nothing to do with the culprits and pleading for compassion but all to no purpose; all were killed. Some sixty young brides and more attractive girls were crowded into a little church in another village where after being voilated they were slaughtered and a stream of human blood flowed from the church door. To some of the more attractive women in one place the proposition was made that they might be spared in they denied their faith. "Why should we deny Christ", they said and pointing to the dead bodies of their hus-

bands and brothers before them they nobly answered, "We are no better than they, kill us too", and they died.

After the above mentioned events the Governor attempted to persuade and compel the Armenians to sign a paper thanking the Sultan and himself that justice had been done to the rebels.

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J. L. B.
Rec'd 6-18-95

Copy of the latest Petition from Sassoun Sufferers.

We, Sassounlis, in our homeless condition, are forced to flee and come to Erzerum to appear before you, not to relate what occurred in that terrible massacre which took place in our beloved home district. This is an absolute fact. But we come to narrate our bitter woes to you resulting from the present severity of the government. They have been inflicting a terrible treatment upon the helpless remnant of the Sassoun people. Not only does the government use very severe measures to prevent the people of Sassoun from appearing before the Commission, to relate the true story, but it also imprisons them, if they are bold enough to attempt to appear, or even plan to do so. In this manner the specially appointed police have, imprisoned, tortured, persecuted and visited manifold evils upon hundreds of our people. They even brought women and girls, and imprisoned them, naked and barefooted, under the surveillance of a wild and fanatical people: trying to force them, as they did other people, (prisoners) to give testimony contrary to the truth before the Commission, to the effect that the massacre occurred in a quarrel between the Kooids and Armenians, and that the Turkish soldiers did no evil, but on the contrary defended them against the Kooids. And because these poor people were unable to be witness to such a bar-faced falsehood, they were tortured, abused and subjected to the misery of imprisonment for many days. Still at this present time there are in Mooush prison more than twenty Sassounians of whom the principal ones are Hazar & Michael Arakelian, Gunear Ertso, Hebo Mosean all of Shenik; Avak Merkian of Senal, who has 42 bayonet wounds; Anna Boghosian, who came here and on returning was imprisoned; Vartan, Stepan, etc., etc. These are at the present moment suffering bitterly in prison, while other Sassounians are being persecuted and abused in the Mooush and Khanoos villages by the local governors. I, myself, Nagob D. Arakelian, went to appear at Mooush before the Commission to relate my sorrows and to entreat for the liberty of my two imprisoned brothers. The police, besides preventing me from appearing before the Commission, took me directly to prison, where I remained for 5 or 6 days, and only escaped by representing that I came from another district. Rising Sir! we, in our bitter and intolerable condition, have lost wives, children, sisters, brothers, relatives, friends, home and possessions, and in short everything, and the present new persecution and unrighteous imprisonment are harder for us to bear than the bitter cups of death. Because of this our fearful condition we were unable to appear before the Commission and were forced to secretly flee to place before your Excellencies this condition and entreat your immediate pity and assistance for ourselves and those in prison. Otherwise we and all the Sassoun remnant will be lost. Let your conscience and sense of pity be the judge. In hope, we remain

Your humble servants.

Nagob D. Arakelian, of Shenik.
Khacho D. Markarian, " "
Sirago Bosian, of Talorig.
Antonar Apnekarian " Senal.

1895.

Copy
3

Facts regarding a massacre at Sassone, near Moosh, Turkey.

Antecedents; Late in May '93, an outside agitator named Damatean was captured near Moosh. The Govt. had suspected that the Talvoorey villages were harboring such agitators, and had sent orders to certain Koordish chiefs to attack the district, assuming the responsibility for all they shld kill, and promising the Koords all the spoil. Not long after Damatean had been brought to Bitlis, the first week in june, the Bakranlee Koords began to gather below Talvoorey. As the villagers saw the Koords gathering day by day, to the number of several thousands, they suspected their designs and began to make preparations. On the 8th. day battle was joined. the stronger position of the villagers enabled them to do considerable execution with little loss to themselves. The issue of the contest, at sunset was some one hundred Koords slain, and but six of the villagers, one of whom was a woman, who was trying to rescue a mule from the Koords. The villagers had succeeded in breaking down a bridge across the deep gorge of a river, before a detachment of Koords from another direction could cross and join in the attack against them. The Koords thus felt themselves worsted, and could no not be induced to make another attack that summer. At this juncture the Govenor General set out with troops and two field pieces for Moosh, and infested the region near Talvoorey, but either he considered his forces insufficient, or he had orders to keep quiet, for he made no attack, but merely had the troops keep siege. Before leaving he succeeded, by giving hostages, in having an interview with some of the chief men in Talvoorey, and asked them why they did not submit to the Govt. and pay taxes. They replied that they were not disloyal to the Govt. but they could not pay taxes twice, to the Koords and to the Govt. if the Govt. would protect them, they would pay to it. Nothing came of the parley, and the siege was continued till snow fell. During the winter, while black-mail was rife in the vilayet, several rich men of Talvoorey were invited to visit the Gov. Gen. but did not see best to accept. In the early spring the Koords of several tribes were ordered to attack the villages of Sassone, while troops were sent on from Moosh and Bitlis, the latter taking along ammunition and stores and ten mule loads of kerosine, (eighty cans.) The whole district was pretty well besieged by Koords and troops. The villages thus besieged would occasionally make sorties to secure food. The Koords on one occasion stole several oxen, and their owners tracked their property to the Koordish tents, and found that one ox had been butchered. They asked for the others and were refused, whereupon the villagers left, and later returned with some companions. A scrimage ensued in which two or three were killed on either side. The Koords at once took their dead to the Govt. at Moosh, and reported that the region was filled with Armenian and foreign soldiers. The Govt. at once sent in all directions for soldiers, gathering in all from eight to ten taboors. Koords congregated to the number of a bout twenty thousand, while some 500 "Hamedia" horsemen were brought to Moosh.

Methods of procedure and Icidents of the Massacre.

At first the Koords were set on and the troops kept out of sight. The villagers, put to the fight, and thinking they have only the Koords to do with, repulse them on several occasions. The Koords were unwilling to do more, unless the troops assist. Some of the troops assume Koordish dress and help them in the fight with more success. Small companies of troops enter several villages, saying they have come to protect them as loyal subjects, and were quartered among the houses. In the night they rise and slay the sleeping villagers, man woman and child. By this time those in other villages are beginning to feel that extermination is the object of the Govt., and desperately determine to sell their lives as dearly as possible. And now begins a campaign of butchery that lasts some twenty three days, or roughly, from the middle of Aug. to the middle of Sept. The Ferik Pasha, who came post haste from Erzingan, read the Sultan's Firman for exter-

Facts regarding massacre at Sassoun Koordistan 1893

mination,and then hanging the document on his breast,exhorted the soldiers not to be found wanting in their duty. On the last day of Aug.the anniversary of the Sultan's accession,the soldiers were especially urged to distinguish themselves,and they made it the day of greatest slaughter. Another marked day occurred a few days earlier,being marked by the occurrence of a wonderful metior. No destinctions were made between persons,or villages,as to whether they were loyal,and had paid taxes,or not. The orders were to make a clean sweep. A priest and some leading men from one village to meet an officer,taking in their hands their tax receipts,declairing their loyalty,and begging for mercy,but the village was surrounded,and all human beings put to the bayonet. A large and strong man,chief of one village, was capturedby the Koorus,who tied him,threw him on the ground,and squatting around him,stabbed him to pieces. At Galigozan many young men were t tied hand and foot,laid on the ground in a row,covered with brushwood,and b burned alive. Others were siezed and hacked to death piecemeal. At another village a priest and several leading men were captured,and promised release if they would tell where others had fled,but after telling,all but the priest were killed. A chain was put around the priest's neck,and pulled from opposite sides till he was several times choked and revived,after which several bayonets were planted upright,and he raised in the air and l let fall upon them. The men of one village when fleeing,took the women and children,some 500 in number,and placed them in a sort of grotto,in a ravine. After several days the soldiers found them and butchered those who had not died of hunger. Sixty young women and girls are selected from one village and placed in the church,when the soldiers were ordered to do with them as they liked,after which they were butchered. In another village 50 choice women were set aside and urged to change their faith and become "hanums".in Turkish harems,but they indignantly refused to deny Christ,prefering the fate of their fathers and husbands. People were crowded into houses whih were then set on fire. In one instance a little boy ran out from the flames,but was caught on a bayonet and thrown back. Children were frequently held up by the hair and cut in two,or had their jaws torn apart. Women with child were ripped open,older children were pulled apart by their legs. A handsome,newly wedded couple fled to a hilltop,soldiers followed and told them they were a pity,and would be spared if they would accept Islam,but the thought of the horrible death they knew would follow,did not prevent them from confessing Christ. The last stand took place on Mt.Andoke,where some thousand persons had sought refuge. The Koorus were sent in relays to attack them,but for ten or fifteen days were unable to get at them. The soldiers also directed the fire of their Mt.guns on them,doing some execution. Finally,after the besieged had been without food for several days ,and their ammunition was exhausted,the troops succeeded in reaching the summit without any loss,and let scarcely a single man escape. Now all turned their attention to those who had been driven into the Talvoorey district. Three or four thousand of the besieged were left in this small plain. When they saw themselves thickly surrounded on all sides by Turks and Koorus,they raised their hands to heaven with an agonising moan for deliverence. They were thinned out by rifle shots,and the remainder were slaughtered with bayonets and swords,till a veritable river of blood flowed from the heaps of the slain. And so ended the massacre,for the timely arrival of the Mushire saved a few prisoners alive and prevented the extermination of four more villages that were on the list to be destroyed,among which was the Protestant village of Havourlek. This was the formidable army the Govt.had massed so may troops and Koorus to vanquish. So far as is known,not more than ten or fifteen outsiders were among them,and all told,it is not likely they had more than one hundred breech-loading rifles.

The number of Armenians slain.

(Even if one were able to visit the district,it would be impossible to

get more than an approximate estimate of the number of victims, for many were thrown into trenches that the rain had washed out and were covered with earth where no such trenches existed the bodies were piled up with alternate layers of wood, saturated with kerosine, and set on fire. But it seems certain that the villages of the whole district were wiped out. A Koordish chief coming late with his men, found there was nothing left for him to plunder, so he went off on his own hook and got all the plunder he could from the village of Maineeg, near Havodorick. A soldier while in quarantine said he had killed five persons, and he had killed less than anybody else. Another confided to one, that he had killed a hundred. A soldier got angry while trading with an Armenian the other day, in the Bitlis market, and shouted out that they had slain a thousand thousand, and would turn to those in the city next. It seems safe to say that forty villages were totally destroyed, and it is probable that sixteen thousand at least were killed. The lowest estimate is ten thousand, and many put it much higher. This is allowing for more fugitives than it seems possible can have escaped. To cap the climax, the Gov.Gen. thro imprisonment and intimidation of various kinds, has forced the chief men in all the province, (the city of Bitlis alone excepted) to seal an address of gratitude to the Sultan, that the Gov. has restored order in the vilayet.

Other facts showing the condition of the country. Shamelessness.

A zabtieh was sent to the village of Sulkhan, on the Moosh plain, to get the inhabitants out after locusts. Many feeble with sickness, and weak from lack of food he mercilessly drove out into the fields. Some who dropped down with faintness on the way he lashed on. When he got out into the fields, he exposed himself, and strode about insulting the women. Soldiers found a woman alone at some distance from her village, and abused her till her body was discolored and she became unconscious. The villagers put her on a cart and took her to the Govt. at Moosh Here they were severely rebuked and sent back without redress. The morals of the ruling class can be judged by the fact that the public crier, when enumerating the good points of villages that are to be farmed out, calls out in the markets that such and such a village has wo men available.

Black-mail in the Bitlis vilayet.

One instance may illustrate many. A merchant wrote a letter to his agent in Persia asking the price of raw silk and whether the tendency of prices was upward or downward. The letter was siezed at the postoffice, and the man called to explain what he meant. It was in vain that he proved that for years he had been importing raw silk and sending to Aleppo. He was confined at the police stations and heard insinuations about being sent into exile. He finally got out by paying 150 leras, 500 dollars.

Oppressive taxation.

In this year of famine, many in the villages have had to sell their cooking utensils and bedding, to pay taxes. A zabtieh went to Pertag to collect taxes. A man who had no money to pay a lera due, he beat within an inch of his life. Afterwards the poor man borrowed a lera of a Turk giving a paper making over to him the wheat and straw that should come from a stack of grain. When it was threshed it was found that he had paid eleven leras for the one borrowed.

Statement of facts about a Russian atrocity.

Transmitted with Despatch No. 1, Mr. Davis.

Refugees' Rehearsal of the Massacre.

As relates to the writer, and to which an extent corroborated by one another of them in repetition of the same events.

Parish of Dalvorig, region Natink village of some 35 houses, says "We were 11 souls in our house but 3 were killed by soldiers. My husband, Soghas, was shot through the head. His brother Harten they killed with two bayonet wounds on the head & 10 on the body. After they mangling his body, hung it from a tree exposed to the sun & to be food for rapacious birds! Chamdali Shurdughas pleads with the soldiers falling at their feet, and so the women and the children for the most part allowed to escape; though other Nomadic Kurds from the South plundered the village, stripping us of our clothing - burning the houses, &c. At Aghajiq near village Ner was burned in his house. Murro's 3 small children were hacked to pieces by the soldiers, and a woman's head found & recognized"

Shammah, woman of the above village. "Here 24 in my house & 2 killed (two killed) My son, Afkar, aged 17 years old, & little daughter. My father is Charlo of Seliguzan, and from that house were killed Shaq Mardo, Mugro, Sarkis Sonel & Ghazar. all killed. Her testimony also confirms that as given by others, as to how a Seliguzan woman, Napseh by name (her own aunt) fell on her face on the defence of her children calling out "Come on, my sons, I am ready to sacrifice you to the race!" In the end she was killed, when they were discouraged and fled." So also saw another, Napseh by name, native of Dalvorig, ripped up by the soldiers, the child put on her breast, and the two bayoneted after that!" Der Nohanno (priest) of Semmal & Der (priest) Bedros of Seliguzan were her uncles, and she, like others, says "the eyes of Der Bedros were dug out & he bayonet wounds inflicted, and the head cut off to be revived at intervals for Der Nohanno, of the 120 bayoneted into the ditch by the soldiers, who had a few minutes to pray, when told it not worth while to kill them. "I saw", she said, "but my people" running down before him

Massacre

free to do as they like". As they, too, refuse to change their faith they are bayoneted into the long ditch-grave they have been forced to dig. The soldiers now take out her Mohammed's eyes, upon which they seize his hands and oblige him to dance. Not only has he suffered the loss of his beard - the insignia of his priestly office - but the cruel crew took along with the razor some of the skin & flesh as well! Having pierced his throat they forced him to drink water when it flowed from the gaping cut down on either side! His head was rifled by his foes and thus used as a foot ball. Human flesh taken from some of his mangled people was put into his mouth!! He too, was pitched into the ditch with this more than two score men that had the promise of safety if they would cease resistance & surrender. Independent testimony respecting the terrible torture inflicted on his priest, by others and among them that of his own family are from Sister-in-law, Hanna Ime, 18 years old a bride of 20 years by name of Kluzzo - all goes to confirm the above account. This Kluzzo also tells how her husband Boghos & his bro. Vrtzo, were pitched into that ditch-grave, and the latter's wife ripped up, child from her breast and the two bayoneted together!

Emma Seligman, of 30 years gives independent testimony confirming what was said above by Shammah as to the killing from the following Sahag, Mardo, Magro, Sarkis, Donah & Shazar, and also how Magro pleaded with the soldiers to take his pet boy from his arms to a distance so he might not see him kill his father. She also confirms what is said elsewhere of the torture & death of Arakel Vartabed (Priest higher than priest) who was her nephew. She, as also Mariam, of 30 years, & with her whom she tells me, testifies as to how a Mouseh of Shinik was nearly beheaded, face mangled while his arms & legs are mostly dismembered. He was her relative. Awak, Sleppo's son also killed, and was a relative. Though she married into Shinik she tells these facts of Seligman.

Her companion, Mariam, tells how her husband, Shazar, was also pitched into that ditch, & 2 years old little boy burned in the house. They both tell how an Seligman a 4 year old boy, son of Hroo, was sacrificed upon a fire made for the purpose by the soldiers.

from her hiding. (3)

Mazaro sees the soldiers hang from a tree, and flay alive one Arten, Mano's son and there he was left hanging his groans being heard for days - a prey to rapacious birds & the scorching sun!!
Both of these till then cruelly brave Vartan is killed - being pursued by soldiers who mangle him, scraping skin & flesh from his face - thrusting flesh from his own person into his mouth, his tongue.
Manigog of Semmal, of 50 years, had killed, Sherro & Nohan - brothers. His sons - Mardros & Khrodo - refused to surrender & were pitched into the ditch.
Days later Jacob didn't betray Vartanian, as has been reported, but the Kurd, under head of this Turkish chief, took him through as Davo was present & chief of the village, drove charges it on him.
Mago had two brothers, Khrodo & Bogros, pitched into the ditch.
His companion, Stephan, of 17 years, tells how his father Sherro & uncle Siragis and 10 year old brother, Shushan, killed. These both relate how Kalo's wife, Sorri, was ripped up & child flung into the air on bayonets!
Mazo of Shirik, 20 years, babe in arms & 4 months, tells how her husband Boghos & his brother Ghazar were killed, also three others of the family - Vartar, Khachig & Misag. Her mother, Mermno, hacked & bayoneted out of shape & left by a stone unburied. She was of Seligman & the Kurds did this in anger because she pushes on her sons into the fight.
Her son, Siragas, was killed but Stephan escaped & is now in Russia.
Nova "Kilkore house" - Bedros, 20 years, saw father Hebbo & his brother Boghos, Norten, Surbo & Misag with little sister Yervan, killed - Aunt, Searrah, while serving as transport - carrying ammunition on her back, was run through with a bayonet from the rear.
Mazo saw the soldiers rip up Elmas of Semmal, take out the child, put it on her breast and bayonet them together!
Arko (Arshak) of Seligman had 15 sons in home, & 10 were killed - his father, mother, two cousins &c.
Hagop of this village reports 42 in their house. 9 were killed, 2 men and his own children. He was left for dead from 12 bayonet wounds.
Sadour also of this village, has 8 ghastly scars from the same cruel weapons, and was also left for dead, but miraculously comes to, and makes his escape from the heap of dead bodies, as of the above Hagop with 12 scars.
Ago of this village, his nephew Murad, with the latter's sister,

A report how a 4 year old girl was so shocked to prevent her making a noise that would betray her hiding among the rocks for days that she died in a day or two. Mr Sister Eglesh of some 15 years has engaged to a Novice of Semnal Kal was pitched into the ditch as also three others from his house.

Kango of Salvorig tells how his brother Nunno was bayonetted to death by soldiers, and another brother's wife served with the usual mangling process! Nado was thrust into the house and burnt alive!

Sirfo of this village weepingly tells a thrilling story of their experiences. Her husband, Sitto, was literally hacked into pieces the remains of which she could only gather up for some sort of burial some after 12 days. Her 2 year old baby boy was snatched from her arms to be stabbed to death, her daughter of 10 years, Nghirout by name, fell down dead from fright while she (Burfo) makes her escape! Her husband's bro. was also killed. Nearly a hundred terrorized ones & among them 12 who could proceed to go to their Kindrin chiefs in a not distant village, en route they were surrounded by hundreds of the tribe who drove them like cattle into a valley. They took the only weapons, their knives from them, bound them and sent them to the camp of the regular soldiers as sheep to the slaughter. The women were stripped of their clothing a few of every rag - counted as chief for the guarding, & kept under guard for the night. After shivering in the cold ~~the night~~, the next morning they again set to make them deny their faith but not succeeding in this the chiefs begin to disband and the poor frightened ones are allowed to make their escape. The wives are willing to follow their husbands in their fate, but are not allowed.

Ezra of Keligunzan, with wounded head & disfigured ear, tells how for two days he shouldered his aged father carrying him his back and shot or some him, but in the end at the plea of the Mullah to drop off leaving himself full line down & run only to look back at the hole of see them hacking the old man to pieces.

Giragos of this village tells how his father was mangled with sword and how he saw his aunt, Nohar, disembowelled with a sword & ghastly work.

Alleged Remarks of Massacre

Sassoun

1895.

Facts Regarding a Massacre at Sassoun, near Moosh, Turkey.

Antecedents:- Late in May '93, an outside agitator named Damatean was captured near Moosh. The Government had suspected that the Talvoorey villages were harboring such agitators, and had sent orders to certain Kourdish chiefs to attack the district, assuming the responsibility for all they should kill, and promising the Kourds all the spoil. Not long after Damatean had been brought to Bitlis, the first week in June, the Bakranlee Kourds began to gather below Talvoorey. As the villagers saw the Kourds gathering day by day, to the number of several thousands, they suspected their designs and began to make preparations. On the 8th day battle was joined. The stronger position of the villagers enabled them to do considerable execution with little loss to themselves. The issue of the contest at sunset was some one hundred Kourds slain, and but six of the villagers, one of whom was a woman who was trying to rescue a mule from the Kourds. The villagers had succeeded in breaking down a bridge across the deep gorge of a river before a detachment of Kourds from another direction could cross and join in the attack against them. The Kourds thus felt themselves worsted, and could not be induced to make another attack that summer. At this juncture the Governor General set out with troops and two field pieces for Moosh, and infested the region near Talvoorey, but either he considered his forces insufficient, or he had orders to keep quiet, for he made no attack, but merely had

Refugee Persecution & Massacre

the troops keep seige. Before leaving he succeeded, by giving hostages, in having an interview with some of the chief men in Talvoorey, and asked them why they did not submit to the Government and pay taxes. They replied that they were not disloyal to the Government, but that they could not pay taxes twice, to the Kourds and to the Government. If the Government would protect them, they would pay to it. Nothing came of the parley, and the seige was continued till snow fell. During the winter, while black-mail was rife in the vilayet, several rich men of Talvoorey were invited to visit the Gov. Gen. but did not see best to accept. In the early spring the Kourds of several tribes were ordered to attack the villages of Sassoun, while troops were sent on from Moosh and Bitlis, the latter taking along ammunition and stores and ten mule loads of kerosene (eighty cans). The whole district was pretty well beseiged by Kourds and troops. The villages thus beseiged would occasionally make sorties to secure food. The Kourds on one occasion stole several oxen and their owners tracked their property to the Kourdish tents, and found that one ox had been butchered. They asked for the others and were refused, whereupon the villagers left and later returned with some companions. A scrimage ensued in which two or three were killed on either side. The Kourds at once took their dead to the Government at Moosh, and reported that the region was filled with Armenian and foreign soldiers. The Government at once sent in all directions for soldiers, gathering in all from eight to ten taboors. Kourds congregated to the number

of about twenty thousand, while some 500 "Hamedia" horsemen were brought to Moosh.

Methods of Procedure and Incidents of the Massacre:-

At first the Kourds were set on and the troops kept out of sight. The villagers, put to the fight, and thinking they had only the Kourds to do with, repulsed them on several occasions. The Kourds were unwilling to do more unless the troops assisted. Some of the troops assumed Kourdish dress and helped them in the fight with more success. Small companies of troops entered several villages saying they had come to protect them as loyal subjects, and were quartered among the houses. In the night they rose and slew the sleeping villagers, man, woman and child. By this time those in other villages were beginning to feel that extermination was the object of the Government, and desperately determined to sell their lives as dearly as possible. And then began a campaign of butchery that lasted some twenty-three days, or roughly, from the middle of August to the middle of September. The Ferik Pasha, who came post haste from Erzingan, read the Sultan's Firman for extermination, and then hanging the document on his breast, exhorted the soldiers not to be found wanting in their duty. On the last day of August, the anniversary of the Sultan's accession, the soldiers were especially urged to distinguish themselves, and they made it the day of the greatest slaughter. Another marked day occurred a few days earlier, being marked by the occurrence of a wonderful

metior. No distinctions were made between persons or villages, as to whether they were loyal, and had paid their taxes or not. The orders were to make a clean sweep. A priest and some leading men from one village went out to meet an officer, taking in their hands their tax receipts, declaring their loyalty, and begging for mercy, but the village was surrounded, and all human beings put to the bayonet. A large and strong man, the chief of one village, was captured by the Kourds, who tied him, threw him on the ground, and squatting around him, stabbed him to pieces. At Galogozan many young men were tied hand and foot, laid on the ground in a row, covered with brushwood, and burned alive. Others were seized and hacked to death piecemeal. At another village a priest and several leading men were captured, and promised release in they would tell where others had fled, but after telling, all but the priest were killed. A chain was put around the priest's neck, and pulled from opposite sides till he was several times choked and revived, after which several bayonets were planted upright, and he raised in the air and let fall upon them. The men of one village when fleeing took the women and children, some 500 in number, and placed them in a sort of grotto, in a ravine. After several days the soldiers found them and butchered those who had not died of hunger. Sixty young women and girls were selected from one village and placed in a church, when the soldiers were ordered to do with them as they liked, after which they were butchered. In another village 50 choice women were set aside and urged to change their faith and

become "hanums" in Turkish harems, but they indignantly refused to deny Christ, preferring the fate of their fathers and husbands. People were crowded into houses which were then set on fire. In one instance a little boy ran out from the flames but was caught on a bayonet and thrown back. Children were frequently held up by the hair and cut in two, or had their jaws torn apart. Women with child were ripped open, older children were pulled apart by their legs. A handsome, newly wedded couple fled to a hilltop; soldiers followed and told them they were pretty and would be spared if they would accept Islam, but the thought of the horrible death they knew would follow did not prevent them from confessing Christ. The last stand took place on Mt. Andoke, where some thousand persons had sought refuge. The Kourds were sent in relays to attack them, but for ten or fifteen days were unable to get at them. The soldiers also directed the fire of their mountain guns on them doing some execution. Finally, after the beseiged had been without food for several days and their ammunition was exhausted, the troops succeeded in reaching the summit without any loss, and let scarcely a single man escape. Now all turned their attention to those who had been driven into the Talvoorey district. Three or four thousand of the beseiged were left in this small plain. When they saw themselves thickly surrounded on all sides by Turks and Kourds, they raised their hands to heaven with an agonizing moan for deliverance. They were thinned out by rifle shots, and the remainder were slaughtered with bayonets and swords,

till a veritable river of blood flowed from the heaps of the slain. And so ended the massacre, for the timely arrival of the Mushire saved a few prisoners alive and prevented the extermination of four more villages that were on the list to be destroyed, among which was the Protestant village of Havodarick. This was the formidable army the Government had massed so many troops and Kourds to vanquish. So far as is known, not more than ten or fifteen outsiders were among them, and all told it is not likely they had more than one hundred breech-loading rifles.

The Number of Armenians slain:-

Even if one were able to visit the district, it would be impossible to get more than an approximate estimate of the number of victims, for many were thrown into trenches which the rain had washed out and were covered with earth. Where no such trenches existed the bodies were piled up with alternate layers of wood, saturated with kerosene, and set on fire. But it seems certain that the villages of the whole district were wiped out. A Kourdish chief coming late with his men, found there was nothing left for him to plunder, so he went off on his own hook and got all the plunder he could from the village of Maineeg, near Havodorick. A soldier while in quarantine said he had killed five persons, and he had killed less than anybody else. Another confided to one that he had killed a hundred. A soldier got angry while trading with an Armenian the other day, in the Bitlis market, and shouted

out that they had slain a thousand thousand, and would turn to those in the city next. It seems safe to say that forty villages were totally destroyed, and it is probable that sixteen thousand at least were killed. The lowest estimate is ten thousand, and many put it much higher. This is allowing for more fugitives than it seems possible can have escaped. To cap the climax the Governor General through imprisonment and intimidation of various kinds, has forced the chief men in all the province, (the city of Bitlis alone expected) to seal an address of gratitude to the Sultan, that the Governor has restored order in the vilayet.

Other Facts showing the condition of the Country. Shamelessness:-

A zabtieh was sent to the village of Sulkhan, on the Moosh plain, to get the inhabitants out after locusts. Many feeble from sickness, and weak from lack of food, he mercilessly drove out into the fields. Some who dropped down with faintness on the way he lashed on. When he got out into the fields he exposed himself, and strode about insulting the women. Soldiers found a woman alone at some distance from her village and abused her till her body was discolored and she became unconscious. The villagers put her on a cart and took her to the Government at Moosh. Here they were severely rebuked and sent back without redress. The morals of the ruling class can be judged by the fact that the public crier, when enumerating the good points of villages that are

to be farmed out, calls out in the markets that such and such a village has no women available.

Black-mail in the Bitlis Vilayet.

One instance may illustrate many. A merchant wrote a letter to his agent in Persia asking the price of raw silk and whether the tendency of prices was upward or downward. The letter was seized at the postoffice, and the man called to explain what he meant. It was in vain that he proved that for years he had been importing raw silk and sending to Aleppo. He was confined at the police stations and heard insinuations about being sent into exile. He finally got out by paying 150 leras, 500 dollars.

Oppressive Taxation:-

In this year of famine, many in the villages have had to sell their cooking utensils and bedding to pay taxes. A zabtieh went to Pertag to collect taxes. A man who had no money to pay a lera due, he beat within an inch of his life. Afterwards the poor man borrowed a lera of a Turk giving a paper making over to him the wheat and straw that should come from a stack of grain. When it was threshed it was found that he had paid eleven leras for the one borrowed.

Broadcast, received
from Dr. E. C. Raymond,
Survey of Tarsus,
Jan. 10, 1925

While at Moosh and vicinity I saw a large number of persons who had escaped the sad fate which befel many of their kindred. Having fled from the scenes of horror they had found a temporary refuge in the city and surrounding villages.

I saw a man by the name of Tavon, a most intelligent person, "rais" of the village of Semal. He gave a deeply pathetic account of his experiences. He is one of five brothers, one of whom died in Moosh prison, three brothers and a large number from their households were killed at the time of the massacre. Tavon said that the Koords attacked them first, but were unable to do much damage, as the Armenians had great advantage in position. Also that when the soldiers – who "were as the soil for numbers" – came, some Armenians fled to Koordish villages, where they were received and protected. But the government calling the chief men told them they defended the refugees at their peril. The friendly Koords told this to the poor people bidding them flee for their lives. I should say that this Tavon was successful in gaining admittance to the Commission and giving his testimony before it. Tavon said a certain Turk, Sali agha came to him and among other inducements offered him 250 £ if he would testify falsely. To this he said "Will you give me back my brothers"?

Mr. Cole exhorted him to tell the truth and nothing but the truth, to which he said: "I would rather be cut in pieces and go to them, than tell lies; there is death and judgment."

One morning (when I was at Moosh) the door of the little room which I say - teacher of girls' school - and I occupied was opened and in came two persons, women we supposed from their dress. I was surprised at the early call, when one of them said: "The teacher at Derkevank sent us." I concluded some important errand had brought them to us. And so it was. One of the persons was a wounded man, from the Sassoun district, in disguise. He sought an opportunity to appear before the Commission. That he would not be allowed this, unless careful measures were taken we had seen abundant proof. The man's name is Avak - he was from Semal village. He said there were ten persons in his father's family - His father, a brother and a cousin were killed (by bayonet wounds) before his eyes. One brother and he escaped, both badly wounded. He said the treacherous enemy gave word to the villagers that "There is mercy for you", giving them to understand they were safe; whereupon about 300 led by their priest Der Hohannes, presented themselves before the officers, avowing that they were the obedient, loyal subjects of the Sultan.

he order was given to take out the eyes of the priest, which the heartless soldiers did, they then tore away his beard and skinned his face. They pierced his throat, and forced him to drink a cup of water, which ran from the wounds in his throat, right and left. Death at last ended his terrible physical sufferings. Immediately after this the soldiers were given order to charge, and a dreadful slaughter, by bayonet followed. Early in this massacre Avak was severely wounded and fell, others soon fell upon him, and he remained for a time unconscious, beneath the bodies of the slain. Rousing from his well nigh death stupor in the night he extricated himself with much difficulty by pushing away the corpses above and around him. Slowly and painfully he made his way to some low bushes, among which he hid for three days, eating leaves, roots and gum from the shrubs. A cousin, Hachig by name and also from Semal village, in passing saw Avak and helped him to get to the shelter of some great rocks not far away. There in pain and weakness he stayed three days, his cousin bringing him a little food by stealth. Finding he could walk he set out alone and by slow stages was able to reach the village of Shushanamerg, where he had an uncle living. Here his friends wrapped him in the skin of a freshly slaughtered sheep. When able to be removed he was taken to a shelter, where hay and straw were kept, in the outskirts of the village. After about a month's stay there he returned to Semal where surviving members of his father's family were, and had begun to renew some of the houses

which the soldiers had torn down and burned a short time before. The attempt to re-build was in obedience to the order of the Governor or his subordinates. Avak was living there with a few others who had escaped the massacre, when word reached them that foreign Consuls had arrived at Moosh, and wished to see persons who would testify concerning the events at Sassoun. He came to Sertag village and was kept for about ten days in hiding there. The Turks having heard that a man from Semal was there tried to find him. The villagers believed, and we felt with good reason - that they sought him with the intent to hinder him from appearing before the Commission. He came to us as I have said disguised in woman's dress, and as the Sunday congregation were about to assemble for service, we put him in an inner room. He remained there till dusk when we sent him away, and he was taken in charge by the Gregorians. Mr. Cole duly informed the English Consul, who approved of our course; and at length the poor man was able to appear before the Commission. We saw the scars of the bayonet wounds, twenty two on his back and nearly as many on his head! I shall never forget that sight!!

These facts concerning Avak - as well as narratives by others - I wrote down, just as given me at the time, and could but note the simplicity and agreement of the accounts, as given to other persons, and as conformable to each other.

I saw also another refugee who said he was from Semal, that his name is Asadoor and that four from his family had been killed. He alluded to the terrible tortures inflicted on Der Hohannes - to his having had his eyes taken out while he was alive &c.

At Derkevank I saw three women - refugees from Semal. One of them, with quivering lips and quietly weeping - said "I had two brothers, a son-in-law and other relatives killed". All three women said with emphasis that the black soldiers (meaning to dark uniform) attacked and slew by bayonet large numbers of people. They added that protection was offered the women and children on condition that they should adopt the Moslem faith; but they said rather than do this we risked our lives and fled. After hiding in the shelter of rocks for several days they were able to make their escape. At Havadoric a man by the name of Toros, also from Semal told me that his son, a brother, brother's daughter and a sister were killed in the massacre. He stated that after five days of the dire conflict he fled and hid for ten days among trees, subsisting meanwhile on the fruit of a kind of thistle. He stated that he helped open a pit or trench, and removed and buried five bodies - one of whom was the priest Hohannes, whom he said met his death after severe and prolonged tortures at the hands of the soldiers. He said we wished to remove many more bodies and bury them but the stench of the decaying bodies was so great we could not do it. He added "at the time I buried my sister I cut off her hair and it is now in my mother's possession". Also that when his brother was siezed and hurried off by the soldiers, he took off his cap, and threw it back to his mother with the words "They are going to kill me, keep this as a last remembrance". The man was cruelly murdered.

A woman by the name of Rahan, formerly of Dalorig, now staying at Havadoric said: "Our family numbered twelve, of whom five were killed. My husband's brother, and his son were hacked in pieces, my husband received a terrible wound and is now at St. Aghperig monastery. I saw them kill my brother's wife. A soldier took up a large stone and struck her head so violently that her brains were scattered, and she fell down dead. When I saw this and the others killed by bayonet, I wept sorely and beat my head so that now I am blind."
The story of the Sassoun massacre can never be written; the fragments that we have heard, a small part of which are given in this imperfect narrative are a true sample of what has taken place. Some of the most harrowing statements have come to us as having been told by the soldiers themselves, the narrators claiming to have been unwilling actors in the awful massacre, and who ever they now suffer intense mental torture at the memory of their deeds.

It has been hard to keep quietly on with ordinary duties, for thinking of the sufferings of so many near us; intense anxiety and sickness of heart have almost paralyzed us at times.
All classes of people feel that the present state of things is far from safe, and the query is continually raised "What is to come?" Alas for the world today if the tongue of its statesmen be mute in an hour like this! We can not believe England will hold her peace . . . . .

Sassoun Massacre

Miss Mary E. C. Ely
Buffalo

J. L. B.
Rec'd 5-11-95
Ans'd

T. D. B.
Rec'd 6-18-95 - cm

Sassoun matter
Syroom. May 17. 95 - 82

Johannes Alexaian - Bash Chiftlik -
15 hours from Keghi Kasaba about 10 hrs
from Melican to the E. E. 14 hrs from Erz.
Garahed of Bash Chiftlik in Dec 94. went
24-25 years old
service in the village Shushar Bachtok in
Khanooc - about 6-7 hrs fr. Bash Chiftlik
He was servant to Hadji Suleiman.
They forced him by ill-usage & threats
on his life to become a Turk. He sent word
to the villagers to help him. They answered
"we are amongst the Turks & can do nothing
if you can free yourself do so, if not
we are powerless to help you." On May 12th
(Sunday) this Garahed with two Koords came
to Bash Chiftlik. He had decived the Koords
saying I will accept Islam let me go to my
village & get my family & bring them here.
He sent the two Koords to another room
he went to see his wife & then I will throw
a stone into the window as a sign to you &
you come & we will go. Then he said to the

to the villagers "I sent you word that you should come & liberate me & you did not come, now what advice ~~did~~ do you give?" The villagers said "You know this place - we are armed, & are surrounded by Koords we cannot defend you. If you can flee to the city do so". He answered "Then I will return with these Koords & to-morrow I will flee to the city & send you word". He went & gave the sign to the Koords by throwing in a stone & then went to the out-skirts of the city. The Koords then started & as they supposed followed to the village. But the boy started after them & called on them but could not reach them. Then becoming frightened he turned & fled for Erroom & reached the city the next day ~~started~~ have travelled all night.

On Monday May 13th the Koords came to Bash Ch. I asked the villagers about the boy saying "we seek the boy here, you

people have aided his escape - where is he?
The people answered "we have not seen
him". Then the Koords consulted &
decided that as this boy had become
a malem the Xns. had killed him. They
went to the Sheikh. The Sheikhs said
as that is the case you must take revenge
& ~~kill~~ spill the ~~x~~ blood of those people
& take their property. After consultation
the Sheikhs sent to Derwich & Ghas
grandson Ali Madjin oglu of Khorik
& ~~the~~ Derbo Sherif oglu of Jelan &
Mehmet ~~Jaro~~ oglu & Said oglu of
Bohan (these men Hamedieh officers)
to come with their men. They came with
their men. Word came to the villag-
on Wednesday that these were coming
find refuge for yourselves - a Koord bob.
word. The villagers went to the Mudir
(Mollah Ahmet) of Jelan (about 15 minuts
distant). While the messengers were going
to the Mudir (who ~~had~~ was in sympathy with

(Kooords) the Koords attacked the village
they began to beat the villagers with sticks
& gun stocks. This was not very violent.
The villagers sent word to the Mudir that the
Koords had attacked the village & the Mudir
called the Koords off to him. The Arms.
who had gone to the Mudir were present
when the Koords came. The Mudir &
Mollah Musa ordered the Koords to
go to the village & seize 6 men & 3 women
& take them to the outskirts of the village
& slaughter them. Then if the villagers gave
up the boy - well. If not attack the village
& work your will." Then the Koords
took the 7 Armenians who were with
the Mudir & violently beating them by the
way took them to the village. Then they began
to collect other men of the village & beat
them. They seized the brother of Garabed
& beat him unmercifully. This Hohannes
had hidden in the house & when he heard the
uproar he left his hiding place saying that

will attack the women & children & if they do that they I must be there to defend. He came out of his hiding place & saw Asvadoor lying on the ground in the street where he had been dragged out of the stable He was lying in a fainting condition apparently in a condition his ~~limbs~~ arms & one leg were considerably moving & his one eye was swollen very large. Then he (Johannes) was siezed & taken into the stable. There he saw that the Koords had siezed a man named Khacho & holding him down by forcing down the head with a stick forced down just behind the ear & two other men were violently beating him. This man in an unconscious state was dragged out to the stable & left there. Then they took Sarkis a boy of 18 years ~~from~~ Then they questioned saying who killed this boy - what have you done with him. The boy said we have not killed him & we know not where he is. At

~~as~~ he is lost the Koords who brought him have lost him. Then two Koords putting cartridges in their rifles ~~said to~~ & putting the rifles one on either side & another holding his dagger in a threatening attitude above his head said "Tell the truth or we will kill you at once." The boy answered. "Kill me if you will. I have no information about the boy". Then they beat him & dragged him out of the oda into the stable. Then they called me (Johannes) & asked him "What have you done with this boy?" I answered "I was absent from the village". Then they called Israel & began to beat him & asked him "was this man (Johannes) here at that time or not?" The boy said I spoke of the brother of this man when I said Alexanian was here. At this point a Koord entered from the village of the Mudir. Then they drove us into the stable & put guards over us.

then they took 3 women. ~~then~~ of what they said or did I do not know. Then they took the 6 men & 3 women & bound them together & took them out of the village. & then the horsemen mounted & left. And Ali Madjin Aghha with the foot men took charge of us. Then a Koord came to the village & said to them you are ruining your homes. These Koords will take these people & slaughter. Come & let us go to Ali & beg him to let these people go for two days during which time we will find the boy; if not then put us all to the sword. They went to Ali & begged him he ordered the servants to let the captives go & he passed on. They let them loose for three days. About an hour later the horsemen returned. Noh fled from the house & hid under a rock. The Koords & villagers began to hunt these people. Noh binding them they Koords

left. The next day the Ks. returned & demanded these two men. Then they surrounded the village & for three days they terrified the villagers. ~~Then~~ After three days Ali's father came & ordered the Koordz away. Then he called the Arms. & said If you find the Levy, well – if not we will massacre y.

Approximate Map of District in Bitlis which devastated in Summer of 1894 hundred villages = massacred and burned the others (except Hazu) = [illegible] Hazu was under siege two weeks.

This map has somehow got skewed round but taking north to be as I mark it by the arrow it is fairly correct as of much value. F.S.

J. L. B.
Rec'd 5-16-25
Ans'd

Bitlis, Turkey, 2 March 1908.

Dear Mr. Lynch, -

Enclosed please find an approximate map of the devasted region and a list of the villages, with an estimate of the number of houses in most of them. I have taken great care not to overestimate. It is possible that my estimate is two thirds or three fourths of the actual amount. An average of twelve to a house I feel sure is not too high to put it. In giving the official statistics of Sassoun I omitted to give the number of houses, which is put down at 2500; population, 13838; Villages, 119. This makes the average about seven to a house in a district almost all Koordish; but when the patriarchal system of the Armn houses is taken into consideration, and that as a rule a good number are kept concealed from that imperfect census there is, twelve to a house seems to be a safe average. As I get more definite, reliable information from Moosh, I find it does that the Comsn is very much hampered: there is no open, free investigation. What effects the European members get sold of is through politic dexterity. Every unexpected effort is made to keep witness away from the Comsn as well as their petitions, and when they do get through the govt tries to intimidate and browbeat them. It is as if one party to a trial could control all the circumstances of the witnesses on the other side and could carry into effect any kind of threat against them. The sooner it is known that the fox is simply brinding its own trail to investigate and bear witness against its own misdeed, the sooner will people have come at the truth. I would like to refer you to an important article in the New York Independent for Jan. 17, '08 on the Kds. and Cattle claims before the Massacres. It shows in a detailed manner what goes on in ordinary times in a region where there is no national question. It does to establish what I ventured to say to you before, that no compromise or satisfactory regulations for part of the country will settle this question. This question will continue to vex and embarrass Europe so long as the Turk is left free to rule over non-moslem races. Should you not be able to find the Independent in the News offices there, you can send for it at 130 Fulton St., New York City. It would cost six or Seven pence. By all means get it. Let me now mention a few things that have taken place since I last wrote you. Taxes have been collected of the poor villagers in the usual ruthless manner. Zabtees go to a village, and with an occasional beating hasten the work of collecting the desired amount. Meanwhile he lives on the best that the village can afford, among other things has chickens killed for his benefit. He has his horse fed barley, when many of the villagers are in a famishing condition. He frequently will not leave till he gets a pair or two of stockings for himself. All this of course for nothing - except a generous amount of obscene profanity - besides having one or two men to wait on him and care for his horse. Recently the large Zabtees have been visiting the Akhlat villages. They make all who have anything at all to take their contraband tobacco, whether the recipient is a smoker or not. At threening time they come along, and for every bunch of tobacco they take a piece of wheat. This last fall when they came to collect the tobacco which was worth two or three piasters brought them wheat which was then selling from seventeen to twenty piasters a kode. But the people do not dare to refuse the tobacco and give the wheat, even tho besides the loss they sustain, they are in danger of being arrested and fined by the regie

folks. Within ten days a tragedy has occured near Malasgerd in northern Koolanook. There is a Koghos Agha of Sinaknoja, two hours from Malasgerd. Erzokh, a Kosh lord, and binboshi of the Hamidie, wanted Koghos to give his brother's daughter in marriage to someone in the village of Neragin, which was under his authority. Koghos, suspecting evil designs, gave her to someone in Malasgerd, where she would be out of reach of the Ko. As explanatory I would say that aside from kidnapping of girls, some of the Kosh lords have had the practice of taking Armn brides to themselves for the first nights. When Erzokh heard that he had been thwarted in his wish, he sent several of his followers to the girl's father's house, who beat the father and a brother. As a result the brother has died. I believe the truth is the young man was not fully well, and it may be that this beating only hastened his death. About five o'clock last night Yegno, a prominent man from Vatchetloo, in Koolanook, who had come to present a petition against officials that had taken blackmail of him last winter, while walking through the markets with a friend, was met by a Turk who had a grudge against him, and began to curse him and his religion. Yegno was insrudent enough to answer back some. Upon this the Turk called on all those who loved the prophet to strike. A crowd of moslems soon gathered and gave him a good beating, and as others came by on their way home, they also gave him a pi[illegible] twak. The first Turk continued to exhort lovers of the prophet to strike. Had there be[illegible] other Armns there, it is not improbable that there would have been a serious riot and bloodshed. It remains to be seen how strongly Omer Fay takes hold in punishing the [illegible] crits in this matter. There is a very bitter feeling against the Armns-wolons is [illegible] more prominent during Ramazan. The situation is very critical, as any little spark may set off a long train of consequences. Tahsin before he left tried to incite the fa[illegible] ical element to violence. After his departure things quieted down a bit. But within a few weeks Hadi Dyeab, a notorious Christian hater of Moosh, has come here, and is evid[illegible] ly trying to get the moslems united in an attempt to wipe out the other race. Talk [illegible] bringing out the flag is not uncommon. Happily there are two factions, one that has re[illegible] estate interests here, which may act as a balance wheel to the rasher element. Yet pr[illegible] caution is needed. While I am about it, perhaps you would n't mind if I go back a [illegible] number of months. Early in June some KGS attacked the village of Shomeram, about four hours from here, and took off twenty-six oxen and two fine horses. One young man who [illegible] fered some resistance was shot and killed. Thus far there has been no redress. About the middle of June a boy was on his way from the same village to Cortab. Between Tu[illegible] van and Cortab he was siezed by four or five Kasia men, who wanted him to wash their horses in the lake. He protested that he could not swim and was inexperienced in ha[illegible] horses. It was of no avail. They placed him on a spirited horse and drove it into the water. The fellow was stunned by a blow from the horse's head, fell into the water and was trampled on and drowned. There was an Cortab boy near by and others who saw from a distance, but none dared to bear testimony, and the man who forced the boy into the wa[illegible] is at large, the dropped from the Kasia service. I could speak of several cases of ki[illegible] napped girls that have come under my observation, but there is no use. All that I have said goes to prove that what has happened at Sassoun is merely what might be called epidemic, while very much the same things are continuously as common as ordinary occ[illegible]

Yours very truly,

J. L. B.
Rec'd 5-16-95
Ans'd

85

Bitlis, Turkey, March 29, 1895.

Dear Dr. Raynolds and Mr. Allen,-

Your letters of the 13th inst. came by last mail, at which time we received only a few letters from within the country-nothing coming from beyond Trebizond. All were glad to see your letters, and Miss Mary Ely, in compliance with your desire, is sending some account of her experiences while in Moosh and vicinity. I will try to tell you more of what is happening and being heard during these days about here. Last Wed. the 20th the imprisoned notables received a telegram fromthe patriarch, Matteos Izmirlian, substantially as follows:-To Avedis Effendi and his imprisoned companions in Bitlis- Your letters we have received. Have no doubt that justice will be done you. With this hope I encourage you and offer you spiritual comfort. Signedeto. Two things attract attention in this despatch; one, "that by the grace of the Sultan" is omitted, and , second, that substantial encouragement is held out to them. So it appears that one of their many efforts to get information to Consrle has succeeded. One who has not been here the last few months has no conception of the efforts that have been made to throttle the Armns. Last Sunday Omer Bey gave another address in the mosque to the Faithful, urging them to live at peace with the Armns, to do them no harm, even if they should be the aggressors; that whatever evil the latter had done was due to the treatment the Turks had given them; that they were the ones whose taxes paid the expenses of the government, etc- Several such speeches and the order not wear arms has had a quieting effect, in spite of the efforts of several fanatical Sheikhs to stir up their people to violence. Yesterday we had it on pretty good authority that an official despatch announces that twenty-five M Bears have come to Erzroom, who are going to stay in the country eight months, and then return. It seems true also that instructions have been given to reserve provender in the villages of Boolanek and Moosh Plain. So we have have come to the conclusion-taking everything together-that an arrangement has been made for ensuring the protection of the country till the final arrangements can be made. There is a marked change in collecting taxes now-the former beatings and other cruelties are wanting. In the Boolaneek and Moosh region no effort is now being made to collect taxes. The former way zabteas and other Turks had of going to the villages , and by beatings and swearings compelling the people to provide them with the best they had, is also giving way to a milder method. To illustrate, I got hold of an authentic case the other day. On the 7th inst. an officer, two soldiers, a Turk, and an Armenian, all mounted went from here , and on their way to Vahsguerd, stopped at Dzughag village for the night. Besides food for themselves, and men to wait on them from the village, they got three qodes of barley-which would now sell for at least ten pts. a qode-straw and ha for their five horses. When about to leave they inveigled the village scribe or other man who keeps the seal, to seal a receipt for the claims against them, pretending that they would pay as soon as it was done. No sooner was it sealed, than they mounted

their horses and were off without saying anything. This reminds me of a case two or three years ago when the quarantine was stationed at Tookh village. One of the officers then got the ignorant "rais" to seal a receipt for eighty pts. and of course never paid it. We must confess that this method is an improvement on the former one where instead of nothing the poor villagers got beatings and foul oaths. It has transpired that the Koords in the Modgan district were also instigated by the govt to make way with the Armns in their district, but the Koords were unwilling to injure "their" Armenians. When a favorable opportunity comes the Koords are willing to testify to this fact. Another fact has also come to light, which the Koords themselves have confessed. It seems that early last fall the Modgan Kaimakam, Rousadee Effendi, sent to one of the Koordish chiefs, Farad, son of Sulo, telling him that he was going to send the leading Armn of the district to Bitlis under guard of five or six zapteas. He further told him to get a number of Koords ready, have them out on Armn costume and at a certainx named mountain to surprise the party and kill all the Armns, promising them whatever they desired, besides the property of those they killed. The Koords were unwilling to harm their Armns whose bread they had eaten. The report that Degoratian escaped from Consple at the time of the earthquakes is now confirmed. It seems he was receiving a salary of fifteen liras a month from the govt as an informer. This establishes my belief that he never abandoned the cause which he had so much at heart. He could act as agitator whether at the palace, or among the villagers of this region. It seems when under examination here he told how everybody was in sympathy with the movement for reform; but he said he had other things to tell which he could only tell the Sultan in person. When this was known at Consple he was called there, and it is probable that while there he gave the govt an exaggerated idea of the disaffection in this region and hastened the crisis. It is said that he x came to these parts was captured again in Goolu, in your Sarjesan region, but managed to escape again, and is now among his old haunts. It seems that Surie Pasha, the Sultan's secretary, and the great friend of Tahsin Pasha, who died about two months ago, was assisted in his death by unnatural means. He had been keeping all complaints against Tahsin from the Sultan. At last it was found out, and as a result he did not live long. His two sons and six other sons of pashas were secretly executed. Some three hundred students were exiled. In this way a sort of democratic party in the country is trying to be got rid of. It is said that the Moslems of India have sent a letter to the Sultan threatening to disavow him as Calif, and put another in his place, unless he changes his course. This is said to have had a very depressing effect in Consple. I forgot to say that it was in their effort to find Dashnatian, that your preacher, Hosen, was taken on to Consple. The circular Mr. Allen spoke of enclosing does not appear. Perhaps he forgot to put it in. Glad to know that Spaniard was properly reported. Was his name Ximenes - the one who is supposed to have offered his services to prove that nothing has happened in this region?

Respectfully yours
Geo. E. Fenwick

J. L. B.
Rec'd 5-16-95
Ans'd

Bitlis, Turkey, March 19, 1895.

Dear Mr. Chambers,-

A week ago to-day I informed you by telegram of the end of father's pilgrimage on earth. He filled up the allotted three score years and ten; and the year and four months beyond that were days in which he was obliged to withdraw from work, the last few months he being practically helpless. While we sadly miss his presence yet we rejoice at the transformation which is so glorious a change for him. And besides we have been very happily comforted by the sincere expressions of regard from all classes of Christians both on the day of the funeral, Thursday, and during their visits at our house. Mr. Cole has told you something of father's last days and of what has taken place since his death, so I will not repeat. Your letter of Feb'y 28th I was not able to answer last week. The letters you mention as having sent have been received. By last mail yours of 5th inst. came. By this time you must have received our vote to have the meeting at Erzroom. I believe the Richardson question is rapidly taking care of itself, and will be out of the way by the time of the meeting. The question will then be to see if you cannot be persuaded to remain there; and in case the Macallums are not to return, to see who can be got for an associate. Enclosed please find Tiflis drafts, Nos. 5, 6, &7 for 14, 8, & 8 liras respectively. I charge your account with the sum of £T30.

A state of suspense mingled with some hope on the part of some continues to exist here. On Thursday, the 14th, a Sassoun girl was brought to court, that she might formally declare her acceptance of the moslem faith. Formerly in such cases the person changing faith was handed over to those of whose faith he belonged, that the priest and others might make sure that he had accepted the other faith of his own free will and could not be induced to remain a Christian; but of late only a few minutes are allowed in which the priest can converse with the supposed proselyte-at the most half an hour. In this case it was thot to embarass matters if the Gregorians were called in, so the girl was called a native of the Catholic village of Norshen, on the Moosh plain, and the Catholic priest was called to see her. He saw her for a little while and signed the required certificate. Afterwards he confessed in private that he had not done the right thing; that he was sure from her speech that she was not a native of Norshen, nor a Catholic, and mistrusted that she was from the Sassoun region. However that may be we are quite sure that there are a number of such young women in the moslem houses of the city. Friday Omer Bey made an address in one of the mosques exhorting the people to make every effort to keep the peace, and to refrain from acts of violence. The week before a street crier gave out notice that no one was to wear arms on penalty of a fine. That notice and this address have tended to quiet things a good deal. March 15 Friday evening three men and a boy natives of Aghpeeg in Sassoun, were brought here from Moosh and put in prison. Sunday morning they were sent on south under escort. While they were here the people got up quite a collection for them in the markets-some six hundred piasters -for their road expenses, etc.. Their story is that they went to Moosh to present a petition to the Commission. That the three men were arrested and put in prison; that the boy whose dress made him appear more like a Mooshlee, was not molested, and happening to have the peti-

While at Moosh and vicinity [Feb'y 15-27, '95] I saw a large number of persons who had escaped the sad fate which befel many of their kindred. Having fled from the scenes of horror they had found a temporary refuge in the city and surrounding villages. I saw a man by the name of Tavon, a most intelligent person, "rais" of the village of Semal. He gave a deeply pathetic account of his experiences He is one of five brothers, one of whom died in Moosh prison, three brothers and a large number from their households were killed at the time of the massacre. Tavon said that the Koobds attacked them first, but were unable to do much damage, as the Armenians had great advantage in position. Also that when the soldiers -who "were as the soil for numbers"-came, some Armenians fled to Koordish villages, where they were received and protected; but the government, calling the chief men, told them they defended the refugees at their peril. The friendly Koords told this to the poor people, bidding them flee for their lives. I should say that this Tavon was successful in gaining admittance to the Commission and giving his testimony before it. Tavon said a certain Turk, Sali Agha, came to him, and among other inducements offered him two hundred and fifty pounds, if he would testify falsely. To this he said, "Will you give me back my brothers?" Mr. Cole exhorted him to tell the truth, and nothing but the truth, to which he said, "I would rather be cut in pieces and go to them, than tell lies; there is death and judgement". One morning-when I was at Moosh-the door of the little room which Sosay-teacher of the girls' school and I occupied, was oppened and in came two persons, women we supposed from their dress. I was surprised at the early call, when one of them said: "The teacher at Derkevank sent us". I concluded some important errand had brought them to us. And so it was. One of the persons was a wounded man from the Sassoun district, in disguise. He sought an opportunity to appear before the Commission. That he would not be xxxx allowed this unless careful measures were taken, we had seen abundant proof. The man's name is Avak-he was from Samal village. He said there were ten persons in his father's family. His father, a brother and a cousin were killed -by bayonet wounds before his eyes. One brother and he escaped, both badly wounded. He said the treacherous enemy gave word to the villagers that "there is mercy for you", giving them to understand they were safe; whereupon about three hundred, led by their priest, Der Hohanes, presented themselves before the officers, avowing that they were the obedient, loyal subjects of the Sultan. The order was given to take out the eyes of the priest, which the heartless soldiers did; they then tore away his beard and skinned his face. They pierced his throat, a nd forced him to drink a cup of water, which ran from the wound in his throat, right and left. Death at last ended his terrible physical sufferings. Immediately after this the soldiers were given order to charge, and a dreadful slaughter by bayonet followed. Early in this massacre Avak was severely wounded and fell, others soon fell upon him, and he remained for a time unconscious, beneath the bodies of the slain. Rousing from his

well nigh death stupor in the night he extricated himself with much difficulty by pushing away the corpses above and around him. Slowly and patnfully he made his way to some low bushes, among which he hid for three days, eating leaves, roots and gum from the shrubs. A cousin, Hatcheeg by name, and also from Semal village, in passing saw Avak and helped him to get to the shelter of some great rock not far away. Here in pain and weakness he staid three days, his cousin bringing him a little food by xxxx stealth. Finding he could walk, he set out alone, and by slow stages was able to reach the village of Shushanamerg, where he had an uncle living. Here his friends wrapped him in the skin of a freshly slaughtered sheep. When able to be removed he was taken to a shelter, where xxx hay and straw were kept in the outskirts of the village. After about a month's stay there he returned to Semal where surviving members of his father's family were, and had begun to renew some of the houses which the soldiers had torn down and burned a short time before. The attempt to rebuild was in obedience to the orders of the governor or his subordinates. Avak was living there with a few others who had escaped the massacre, when word reached them that foreign consuls had arrived at Moosh, and wished to see persons who could testify concerning the events at Sassoun. He came to Pertag village and was kept for about ten days in hiding there. The Turks having heard that a man from Semal was there tried to find him. The villagers believed,-and we felt with good reason-that they sought him with the intent to hinder him from appearing before the Commission. He came to us, as I have said, disguised in woman's dress, and as the Sunday congregation were about to assemble for service, we put him in an inner room. He remained there till dusk, when we sent him away, and he was taken in charge by the Gregorians. Mr. Cole duly informed the English consul, who approved of our course, and at length the poor man was able to appear before the Commission. We saw the scars of the bayonet wounds, twenty-two on his back, and nearly as many on his head! I shall never forget that sight! These facts concerning Avak-as well as narratives by others-I wrote down just as given me at the time, and could but note the simplicity and agreement of the accounts, as given to other persons, and as conformable to each other. I saw also another refugee who said he was from Semal, that his name was Astadoor, and that four from his family had been killed. He alluded to the terrible tortures inflicted on Der Hohanes-to his having had his eyes taken out while he was alive, etc. At Dĕrkavank I saw three women, refugees from Semal. One of them with quivering lips and quietly weeping said-"I had two brothers, a son-in-law and other relatives killed". All three women said with emphases that the "black soldiers", alluding to dark uniforms, attacked and slew by bayonet large numbers of people. They added that protection was offered the women and children on condition that they should accept the Moslem faith; but they said rather than do this we risked our lives and fled. After hiding in the shelter of rocks for several days, they were able to make their escape. At HAvoderik a man by the name of Toros, also from Semal, told me that his son, a brother, brother's daughter and a

sister were killed in the massacre. He stated that after five days of the dire conflict he fled and hid for ten days among trees, subsisting meanwhile on the fruit of a kind of thistle. He stated that he helped open a pit or trench, and removed and buried five bodies, one of whom was the priest Ohanes, who he said met his death after severe and prolonged tortures at the hands of the soldiers. He said that we wished to remove many more bodies and bury them, but the stench of the decaying bodies was so great we could not do it. He added, "At the time I buried my sister I cut off her hair, and it is now in my mother's possession." Also that when his brother was siezed and hurried off by the soldiers, he took off his cap and threw it back to his mother, with the words, "They are going to kill me, keep this as a last remembrance". The man was cruelly murdered. A woman by the name of Rahan, formerly of Dalvoreeg, now staying at Havoderik, said: "Our family numbered twelve, of whom five were killed. My husband's brother, and his son were hacked in pieces, my husband received a terrible wound and is now at St. Aghperig monastery. I saw them kill my brother's wife. A soldier took up a large stone and struck her head so violently that her brains were scattered and she fell down dead. When I saw this and the others killed by bayonet, I wept sorely and beat my head so that now I am blind". The story of the Sassoun massacre can never be written; the fragments that we have heard, a small part of which are give in this imperfect narrative, are a true sample of what has taken place. Some of the most harrowing statements have come to us as having been told by the soldiers themselves, the narrators claiming to have been unwilling actors in the awful massacre, and who ~~kk~~ aver they now suffer intense mental torture at the memory of their deeds. It has been hard to keep quietly on with ordinary duties, for thinking of the sufferings of so many near us; intense anxiety and sickness of heart have almost paralyzed us at times. All classes of people feel that the present state of ~~xxxx~~ things is far from safe, and the query is continually raised, "What is to come?"; Alas for the world to-day, if the tongue of its statesmen be mute in an hour like this! We cannot believe England will hold her piece.

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Please send them
for inclosure.
3 Pont St. London
after you are through
with them.

tions by him, went to where the commission sits, and after considerable difficulty succeeded in getting a hearing and giving his papers in. After he went out he was also arrested and imprisoned by his three companions. Here they were kept sixteen days before being sent on here. What may possibly turn out as an interesting evidence has turned up. It seems that some three months ago five men from Bostankand, in lower Boolaneek, were brought to Moosh and convicted of having taken portions of the remains of a thousand women to Russia. The case came on appeal or for endossement to the higher court here, and yesterday it was dismissed or quashed, in order that the records of the case may be wiped out. We have heard on pretty good authority also that some of the Kdsh chiefs and officers were willing to produce govt order for what took place last summer, provided that the consuls would guarantee them safety. I have not been able to find out how the matter turned out. It seems that help is coming in slowly for the poor refugees. One man of Galeogozan is said to have starved to death, but this is not likely to happen again. And yet in such a case it seems as if help might come in and be applied openly to the homeless sufferers. There are between five hundred and a thousand in the Moosh plain, and probably a good many more than that south, in the Dierbekir vilayet. You know when it is wise to make an appeal for these unfortunates. No doubt many outside would be glad to contribute towards their relief. Taxes are already being collected around here in advance in three instalments for the year. Usually they are not collected in advance, and then in from six to fifteen instalments for the year. There is some talk among the Turks that after Biram the reserve troops will be collected-for what purpose remains to be learned. Probably it is only talk. (The fates seem to be against them. The unprecedented event of having Ramazan and lent begin on the same day, and of having two new moons during lent; the total eclipse of the moon on the 10th inst.; and the partial eclipse of the sun on the 26th-the last day of Ramazan-these are all considered ill omens. Rumor has it that there has been some serious disturbance in Beyroot, but of course it will take some time for it to be confirmed or the opposite.) On Sunday a delegation of Armns waited on Omer Bey to ask about the imprisoned notables. They reminded him that some five Armns at considerable risk had gone to Moosh in their behalf; that he had not allowed them to remain there, but had brought them back with him, promising that the matter of the prisoners would soon be attended to; that during all this time nothing had been done-the guiltless notables staying in prison, while the guilty henchmen of Tahsin still held office as before, and so on. In reply he said that the Armns had been to blame in sending unreasonable and severe complaints to Consple; that the officials in question were the children whom the govt had brought up, and it was out of the question for it to go back on them; that Tahsin was not inactive in Consple now, and that he did not really dare to press matters further. So the probability is that nothing will be done. Only one hearing has been given them in court Since a Turkish member has been ill, and tho now better, probably will not attend till after Biram. Then some other excuse will probably be found to delay proceedings, and keep the notables in prison.. Omer said the case was now in the court, and if by any possibility the case should go against them, he would assure them that he would procure an imperial pardon."

nicely

Dassoun Matter

5-16-95

Please find the enclosed copy to Mr. Dassoun's attorney with the Thank you letter from Mr. Dassoun's attorney.

Regards & Best Wishes,

Sandra

List of Massacred Villages in Bitlis Vilayet.

Name	No. of Houses. Arm'n-	Kdsh.	Derivation-Meaning-of Name.	
1 Tashdoke	40		Tksh ?	
2 Semal	35		Kdsh	Three houses
3 Sneneeg	90		Armn	Little building
4 Aliantsig	30		A	
5 Guerahassar	5		K	
6 Galeegozan	60		K	Valley of walnuts
7 Marguer	6		?	
8 Hoosentseek	35		A	
9 Galeomusur [9]	10	15	K	
10 Galeoganmah	8		K	Valley of wheat
Yakhetar [11]	7		A	Proper name-Comforter
12 Gharibjan	8		A	" "
13 Kharizenkomar	5		A	
14 Agnpeeg-Upper	25		A	
15 " Lower	15			
16 Galarash	5		K	Black valley
17 Tokheeg	5		A	
18 Sokuvaeek	3		A	Little Partridge ?
19 Kaudan	10		?	
20 Aetink	25		A	
21 Aetagh	30		A	
22 Nernan	5		?	
23 Yeghgart	12		A	
24 Isorer	5		A	Valleys
25 Seunnank	30		A	
26 Sartk	12		A	Straws
27 Aosnoob	2		A?	
28 Khulhoveed	10		A	
29 Forka	15		?	
30 Tuvalink	13		A	
31 Korakho	15		K?	
32 Artukho	20		K?	
33 Hakmank	14		A	
34 Eykoodson	5		A	Vinyard house
35 Dalvoreeg	25		A	
36 Halogeink	20		A	
37 Isakuntsor	30		A	Valley of Rulers or Princes
38 Artsonk	40		A	
39 Undoosnoob	45	800	A	Source of walnuts, or small walnuts
40 Seveed	10		A	
41 Aegain	25		A?	
		80		

Galin

Arms fleeth massacred district early in the spring

Evidence not as good that these were massacred.

Worthy

800 × 12 = 9600 = Estimate of Population
80 × 12 = 960
9560

List of Plundered Villages.

Recd. 5-16-95
Ansd

Name	No. of Houses-Arm'n-	Kdsh.	Derivation-	Meaning-of Name
Guermav	25		K	Hot water
2 Kope	40		K	
3 Bretsank	4		A	
4 Darvk	10	20	K	
5 Shushanamerg	20		A	Pure lilly
6 Kegheshen	30		A	Village house
7 Khodzuzvank	10	12	A	
8 Arkeeg	20		A	
9 Komk	20		A	Folds[sheep]
10 Havsoonk	15		A	
11 Gargork	10	15	A?	
12 Khundsoreeg	20		A	Little apple
13 Kurdamank	15		A	
14 Hosner	20		A?	
15 Jortenseg	20		A	
16 Verustan	5		?	
17 Mashkeeg	30		A	
18 Muktsenk	20		A	
19 Keestakh	10		A	
20 Katcherink	40		A?	
21 Tajbadrink	40		A?	
22 Pouvee	30	3	?	
23 Muzrey	20	20	K?	
24 Berm			?	
25 Pargus				
26 Sagndon				
27 Ahavonk				
28 Kegherveh				
29 Gognatsor			A	Valley of buds
30 Khoo				
31 Iatskar				
32 Passor				
33 Sheogneh				
34 Paloo	In the western part of Khoolo, but unable to place location			
35 Hatsgent				

Unable to get figures for these last twelve villages. In this and the preceding list have tried to put figures as low as possible. There is evidence that some from these plundered villages lost their lives. Muktsenk paid Kds 1000 pounds to save itself from fire and sword threatened because one, Kavork, of that village was a prominent companion of Dr. Hampartsoon. Troops did not visit southeastern part of Sassoun.

Exhibit of Houses Burned and Persons Killed.

J. L. B.
Rec'd 1-21-96
Ans'd

Name.	No. of Houses.	Burned	Killed.
1. Adish	310	310	13 women 244 men
2. Aivose			70
3. Aghansi	47	1	12
4. Arabkir	4000 fn 5000 J.	3700	4000
5. Bizmishen	530 shops 270	500 190	23
6. Chemishgezek	partly sparded	40	
7. Mamse			16
8. Kutturbul	100	50	many.
9. Karabash	200		
10. Choonkoosh	430 J. 1000 fn.	108	630
11. Chermook	700 J. 400 fn	300	nearly all.
12. Diarbekir		shops	2000
13. Egin.	1000 J. 1000 fn	purchased exemption.	
14. Gamargeb	90	32	7
15. Garmuri	45	plundered.	
16. Hokh	150 J. 125 fn	30	62
17. Hooeloo.	13 J. 300 fn	263	30
18. Haboosi	180	90	75
19. Hulakegh	150	11	16
20. Havav	280	260	110
21. Husenik	120 J. 650 fn	9	260
22. Ichmeh	60 J. 200 fn	12 shops 10 houses	60
23. Komk	300	Very bad. No details.	
24. Malatia	1500	1000	5000–500 J.
25. Oozoonoba	100		65
26–89 Peri and 63 villages	90 J. 400 fn		8
	all plundered		
90. Palu	400		1580
	20192 —	6911 —	14,331

Brot for'd.	Houses	Burned.	Killed.
	20,192	6911	
91. Kapoo Achmaz	90	75	14,331
92. Khoshmat	160	80	
93. Nurkhi	100	90	
94. Shinaz	80	45	
134. 40 villages plundered. No details.			
135. Severek.	350 fn		750
136. Szrukamish.	80	0	6
137. Sheikhaji	purchased exemption.		
138. Tadem.	300 fn 47 J.	250	270
139. Upper Mezereh	20	11	
140. Ambergz	40		50
141. Shepig	85	65	37
142. Aghun	40		12
143. Vakhshen	60	10	32
144. Enetsik	35	No details.	
145. Kushne	40	" "	
146. Mashgir	90	25	3
147. Savmugz	32		66
148. Anchurtee	90	No details.	
153. Five villages plundered. No details.			
154–170 – 16 villages Near Chemishgezek. 3 wholly destroyed.			100 ?
Gemijee	50	50 15 Kurds killed.	
Moornaee	40	40	
Bedretil	30	27	
171. Apaood	70	30	6
172. Baghun	130	110	80 all males above 5 yrs.
173. Eski Malatia	20		
174. Hoghi	250		40
175. Korpeh	250	230	32
176. Perchenj	250	5	30
	22,978 —	8,054 —	15,845
Less Turkish —	7619		
	15,359		

[illegible] persons killed
& houses burned
Harpoot, 1896.

REPORT
of
The Van Armenian Industrial Relief Bureau.
July 1st. to October 15th, 1895.

The fact that this relief work was demanded and begun in mid-summer - a time, when, if ever, a people whose fortunes are bound up in the soil should be able to keep the wolf for the door - is an eloquent proof of the sad state of affairs among the Christian inhabitants of Armenia. In mid-summer of a year of exceptional agricultural prosperity, so great was the number of those utterly destitute of daily bread that we were forced to begin relief work.

The plan of this work, as most of its benefactors know, is to aid without pauperizing, and to utilize a part of the great number of workers who are idle and starving because there is no work to be had, and whose discouragement and demoralization are almost more regrettable, than their physical misery.

Under the primitive conditions which Moslem rule has preserved in spite of the world advance of this country, a large proportion of the people of both city and villages are conversant with the various processes in the manufacture of coarse cotton and woolen fabrics. This Province would be , if common safety prevailed, a great wool producing country; while abundant cotton is brought from our near neighbor Persia. This suggested a simple solution of the work problem. In response to appeals made in anticipation of certain future demands, some small sums of money had, as early as June, come to us for our distressed people. And on the strength

of this moneyand the increasingly urgent demands for help, a tentative and very simple beginning was made. A bag of wool was bought, weighed out into pound portions, and whenever a woman came begging for help or work, her case was investigated, her name registered and she was given wool to card and spin. On the return of the thread it was weighed and examined as to quality; the woman was paid at the rate that it was estimated would supply her with bread, and she was given another lot of wool. The giving of two or three lots in this way was enough to bring down upon us a crowd, and speedily we found a large business flooding in upon us - one demanding good organization and a corps of distributors. Cotton was added to our supplies, and all the processes and tricks of the two trades were quickly investigated, and every attempt was made to put the enterprise on a sound business basis. Infinite watchfulness was necessary in guarding against impostors, and in preventing petty thieving and unfaithfulness on the part of those who took work. The medical work had given us acquaintance with the people, and from our ex-patients we were able to select at once those whom our hearts had ached to help to gain a living - those whom sickness had forced to sell everything - and a good corps of helpers was soon organized. Men to keep the door, and it often took three men to do this against our clamoring crowd; men to receive and weigh the wool, cotton and thread; men for the various demands of the Central Bureau. For the first two months the work was accommodated in our house, in the rooms used as a dispensary, and we were in a state of siege from morning to night. The long lower hall was de-

voted to a row of cotton-carders, the twang of whose primitive cards and the dust of whose work filled the house from early morning till dark, while a crowd of wretched men and women was never absent.

The accumulation of thread brought the necessity for weavers and all the processes of weaving had to be studied with their peculiar tricks and merits. The demand was met at once by weavers who were out of work and in dire poverty. The thread was given them by weight, and the woven goods received by weight; and they, in turn, were paid with due regard to the needs of their families. Then to the children and some who were too weak and sick to do the heavier work, yarn was given to be knitted into socks.

Shortly we found ourselves in possession of a good stock of cotton cloth, woolen goods for the loose trousers worn here, and huge piles of coarse socks. And the question what to do with them came to the front. The suggestion was made that this work might help and be helped by the Sassoun relief work by our supplying materials for distribution there. The proposition was submitted to Messrs. Raynolds and Cole, and gladly accepted by them, and this arrangement has been the means whereby our Bureau could double its efficiency, thanks to having an assured market for all its produce, without affecting the same industries here which on the contrary it should help.

Our goods are done up into bales here, loaded on donkeys or ox-carts and carried down to the lake harbour. There they are received by the miserable little sail boats that ply the lake, and

taken - with prayers for insurance - to the opposite side of Lake Van, a distance of some sixty miles. Thence they are transported by horses or carts to Moosh the head quarters of the Sassoun Commission. The journey takes from ten days to two or three weeks, according to the weather and other exigencies of travel in this land. The entire distance is only about one hundred and twenty miles!

In this way we have already sent some 2000 pairs of socks, and 1400 webs of cloth to the value of £.T. 216 ($950). A good market can be had here in Van for all our product and indeed we have sold enough here to bring our total sales up to £.T. 258 ($1136). But selling here has the disadvantage of bringing down the price of goods and injuring the poor producers, while on the contrary our trade with Sassoun has had the incidental advantage of advancing the price and thus helping the community by so much.

We have to acknowledge with most heart-felt gratitude, both on the part of our poor neighbors and on our own behalf, the recepit of £.T. 473.82 ($2083.80) in gifts from those whose love of humanity and humanity's God has prompted them to give to this distant but Christian people. Of this sum £.T. 11 ($48.40) has been given by English friends here; £.T. 36.31 ($160) by friends in America; and £.T. 426.46 ($1876.40) almost exclusively through the energetic efforts of the Woman's Armenian Relief Fund Committee in England. We cannot close our list of benefactors without making most cordial mention of the generous and most efficient help of The London Daily News, whose columns gave birth to this enterprise and he e fait ...

prise and have faithfully nourished it.

The total expenditure to date amount to £.T. 697.04 ($3066) leaving a balance of £.T. 35.13 ($153.56). But of this sum £.T. 335.40 ($1475.86) has been invested in raw material; in wages £.T. 326.70 ($1437.48) as against £.T. 14.30 ($62.92) the total of gratuitous help during the three and one half months which shows how willing the people are to work. Of the remainder £.T. 1.29($5.68) alone goes as expense of administration, and indeed this small sum itself has been paid to those who depend on it for daily bread. One of our "land-ladies" came to me the other day and begged me to pay her rent in advance as her family had been hungry for two days! £.T. 10.26 ($45.14) has been invested in wheat with which we intend to help out the insufficient wages of some of the more desperately needy. The remainder is accounted for under sundries, freight, baling and other incident expenses.

The total number of worker is as follows:

Spinners of Cotton and Wool	375
Weavers of Cotton Goods	49
Weavers of Woolen Goods	22
Weavers of Carpets	5
Carders	9
Spindle fillers	9
Sizers	4
Weighers, Door-tenders, etc.	5
	476

During the past week we paid off in average of 100 daily. The average of wages per capita for the week was piastres, 7 or about 30 cents. This is far too small a sum to meet, in most cases, even the cost of bread. But considering our small balance and the fact that we

need for wages alone some £.T. 40 ($176) a week, we dare not increase wages, or give anything gratuitously. The intense poverty of the people is shown by the fact that these wages, small as they are, exceed from one third to one half the regular rates for the same work.

On the other hand the demands grow more and more urgent - desperate I might say. So importunate are the crowds that I often have to call a man to pass me out of the office after my work is done. They beg and weep and catch my clothes and will not let me go. And it is maddening to see such misery and yet to be obliged to turn a deaf ear to so much of it! We help, through our 476 workers, some 2000 souls, and this is not, in itself a small thing. But when it is compared with the vast number of helpless poor about us, it accentuates our appeal to our more fortunate fellow Christians for larger help. The gratitude of these people is touching in the extreme. Would that I could send to each one who has given to this work the blessings and the prayers and the gratitude that are bestowed on them daily.

And yet the cry goes up for more help. Winter cold and rains are upon us. Thousands have but the thinnest and most ragged clothing, no shoes or stockings, many no beds, and most no fuel or other winter provision. Thousands never taste anything but coarse dry bread for weeks and months at a time, and little enough of that. While, especially in the villages, hundreds have not even that and are on the verge of starvation. I doubt not that many will have actually starved before these words are read

in England and America.

It is a national tragedy we are witnessing and we know not what the end will be. It is also and especially an historical struggle between Islam and Christianity. Christianity is for the present sadly worsted and it remains for Christian Europe, England and America to decide which shall be ultimately victorious. All that Armenians can do is to die, martyrs to the Faith, and that they have done are are doing and will continue to do until help comes - help which reaches not merely Embassies and the Capital, but which penetrates to the remote villages and mountain fastnesses where the worshippers of the Cross are to-day at the pitiless mercy of fanatical Kourd and Turk.

In closing this complete report of our mutual work, let me again assure all our helpers and co-operators of the deep appreciation of their aid and sympathy that is felt, not only by those who receive their gifts but by the entire Armenian people. And let me almost remind whomsoever may feel impelled to send us aid, that he is not only aiding a starving people, but is also helping to maintain Christianity against its most virulent foes.

Respectfully submitted,

(Signed) G. N. Kimball,
Secretary.

Report of Relief Work in Armenia, July - Oct. 1895.

Rev. J. Duncan

What has Happened!

The outbreak in Diarbekir began Fri. Nov. 1, after mid-day prayers in the mosques, & rioting continued three days. Kurds from outside aided in plundering & firing the shops, & also houses near the market. Driven out of Diarbekir, they turned to the East & laid waste the Christian villages, perhaps 200 in number, through a district about 90 miles long & 50 broad. In three of these villages we had work, – in two of them churches & in all three schools. Kutturbul, just opposite Diarbekir on the E. bank of the Tigris, 70 houses 30 of them Protestant was attacked Fri. Nov., taken Sunday, plundered & burned. Many of the inhabitants took refuge in the Syrian Church. Bedding was soaked in kerosene, set on fire, & thrown down through a hole made in the roof upon their heads, while doors & windows were made fast from outside that none might escape the holocaust. Nearly all the males perished, with them the pastor of the Prot. church who refused to save his life by embracing Islam. Karabash, one hour E. of Kutturbul, 150 houses 1/3 of them Prot., was attacked Sat. p.m. but held out till next day, – some 70 were killed – Ka'abe, one & a half hours S. of Kutturbul, was attacked Sunday & after six hours resistance overcome. In these three villages 3 pastors, 1 preacher, & 3 teachers were among the slain. Many women & children were taken captive, but the Wali of Diarbekir is very active in securing their return.

Tues. Nov. 5, Kulleth, 9 hours N. E. of Mardin, 150 houses 90 of them Syrian & 60 Prot., was attacked, but with aid from a neighboring Moslem village & gov't troops

held out for 4 days, when the attack was given up. Nov. 6, Del Ermin a papal Armenian village on the plain 5 hours S. W. of Mardin, about 200 houses, 60 sheep, & immense granaries, was attacked & next day taken, plundered, & burned, also Ebrahimeyat, near by, 25 houses. Nov. 7, Goeli, 1½ hrs. S. of Mardin, about 300 houses, Syrian except 25 Papal Syrian & 10 Prot. was attacked & next morn. plundered & burned, – some 50 killed. Nov. Kalaat el Marat 1 hr. E. of Mardin & the strong stone monastery of Deir Zafran the official seat of the Syrian patriarch, 20 min. E. of the village, were surrounded. The village was taken & plundered. Stout resistance was made at the Deir till Mon. 11, troops from Mardin relieved it. Same Nov. Benabel 2½ hrs. E. of Mardin, was sacked & burned. Some 2000 refugees from these villages are now gathered in Mardin.

For 3 days, Nov. 8–10, Mardin itself was in great danger, no less than three separate attempts being made to enter it. The local gov't had made active preparations for defence, in which leading men both Moslem & Christian heartily cooperated. The besiegers were disappointed in not receiving the aid they had counted on from the Kurds living in the city, who stood for their own honor & the defence of the city, fiercely attacking the marauders while their women cheered them on, so the attackers were obliged to draw off with severe loss. Some 20 Christian villages on the plains to the E. of Nisibin have been plundered, & Christian Quarter of Nisibin.

Hope to give more particular statement later.

held out for a day, when the attack was given up. Nov. 6, the Enemy a typical Communism village on the Palaing River S. W. of Hwaking, about 200 miles, a strategic, communist organized, was attacked & next day taken, burned, also Shantungport near by, 20 miles. Nov. 7, Sheng, 1½ km. S. of Hwaking, about 200 miles, Szechuan village 25 Pal. Szechuan & 10 Pal. was attacked & next morn. plundered & burned, — some 60 killed. Nov. about 12 noon, 1 km. E. of Hwaking & the strong stone wall entry of 2 are Taipeng the official seat of the Szechuan partisan, so mun. E. of the village, was surrounded. The village was taken & plundered. Start resistance was made at the gate till noon, 11, troops from Hwaking Ar. came at 5 same hour. Executed 2½ km. E. of Hwaking, was burned & burned. Some 200 refugees from these villages are now quartered in Hwaking.

After 2 days, Nov. 8-10, Hwaking itself was in great danger as less than three separate attempts being made to enter it. The local Pent had made extra preparations for defense, in which he asking some both Hwaking & Christian Heartily cooperated. The leaders were discouraged in not receiving the aid they had counted on from the people living in the city, who stood for their own home & the defense of the city, fiercely attacking the marauders while their women cleared them out, so the attackers were obliged to draw off with some loss. Some 20 Christian village on the plains to the E. of Hwaking had been plundered, Christian quarter of Hwaking.

Harpoot, Nov, 13, 1895.

My dear Mamma and Auntie:--

You can understand our circumstances from 2 Cor. 1:8-11.

We are all together and well and under the protection of God and the government.

We returned in safety from our journey. I will write you more next week. I am too tired and sad to write more now. It is lovely weather.

Thanks for your good letters found on my return. I am very glad that Anne is teaching and so happy. You can not do anything for me yet, but I will write you if you can.

With warm love,

Carrie.

Harpoot, Nov. 7, 1895. 92

Mr. S. M. Moore,

Dear Father:---

What shall I write ? Pen cannot portray what is going on in this land . Hell is let loose and the arch-fiend has gathered his forces for a mighty onslaught. Day after day the news comes in of one place after another desolated. Now it is the Turks who are doing the work and they are worse than the Koords.

How can I tell you of the terrible things that lie on our hearts, a heavy, sickening weight . In Malatia since Monday the conflict has been going on, the Armenians defending themselves in their houses, while the enemies set fire to the houses and drove them out or burned them to death. Chermoog has been burned, Choonkoosh is being plundered. In Arabkir nothing can be heard but the sound of burning houses and the discharge of weapons. Village after village is being plundered. In many quarters the Turks say, "Not an Armenian must be left alive." In one village they said to the Christians, "You must accept our faith and be circumcised, or we will cut your throats." And the whole village submitted.

No one can tell the end. It does not seem possible that Europe can hear this and not send soldiers into the country at once, and yet if they do, the Turks are likely to finish their work. God have mercy on this land.

Here in the city so far, the forces of evil have been held in check. We thank God for three men: the Acting-Governor-General, Dr. Barnum and a moslem called Bey Oglon. These three men, more than any others, have kept the city, but above all and over-all is God. He alone could have preserved us. Moslems say if, the first day, when the shops were closed, the state of things had continued two hours longer, there would have been an outbreak. Dr. Barnum's going to the Governor arrested that . x x x x x x x x x x

I have been out to quiet the girls in the school and scold a silly watchman.

Miss Bush and Miss Seymour arrived today. The day after they left Arabkir, the storm broke upon that city. Three times Koords came against them on the way, but their escort protected them, a soldier from the Government.

Days seem weeks and weeks years. We simply keep trusting in God and busying ourselves with trifles, while blow after blow falls all around us.

There is no power but that of God can save this land. In most places the government itself is paralyzed. It is only where there is an unusually efficient man at the head that it can make headway. Sassun is nowhere in comparison with this new horror. It is Sassun repeated a hundred times over.

It is the essence of Islam that is revealed, thirsting for the blood of Giaours, and rejoicing in "our work" as they call it.

Soldiers and policemen are as much interested as the Koords and rejoice over the work of destruction even while they obey orders to suppress it.

I do not want you to think that I have lost heart or courage. I write to find vent and free my mind. Every day I try to quiet the students and the people, and hide from them the indignation that is burning in my own heart. The only way of safety is to keep quiet but it is the hardest thing in the world to do.

Friday Nov. 8.

Today in the mosques and churches the people are being exhorted to open their shops and keep the peace. We are all well.

Frank.

Harpoot, Nov. 13, 1895.

Dear Friends:---

By the grace of God we are alive. The city was attacked Monday the 11th. The authorities made no effort to protect the Christians, and city Turks joined in the attack. Our houses were fired and plundered. With the fire engine we saved our house, Dr. Barnum's, the Varjaran and College. Eight buildings were burned. I have fought fire for three days and cannot write well.

We took refuge in the Girls School. When that was attacked we went into the yard. From there we went to the Boys College. As we were leaving the yard a Turk fired upon us from across the yard. First he fired at Mr. Allen, then I said to him, "God chastise you." Then he fired at me. He was a bad shot. God made him so. There was no panic in our crowd. Nellie and the children and I were the last to leave the yard.

The chief of the city came to us from the authorities to beg us to leave the building and they would take care of us. We told them we had lost all confidence in them. If they wished to protect us, they could protect us here, if not, we would die here.

We are still in the College building with 400 souls. Tuesday, the Alai Bey told us he could not protest us here. We told them we would not go. We were ready to die there. They would have burned our buildings and killed the Christians or forced them to become Moslems. The Turks of the city are very much disappointed that so many Christians are left alive.

Nellie has borne herself with marvellous quietness and coolness all the way through.

We have nothing left. Our houses were plundered before our eyes. What they could not take away, they broke. We must have clothes. Nothing you can send us will amiss of the necessities of life. Soldiers joined in the plundering.

Newton has my measures. Have him send me a suit of clothes and overcoat. Send warm underclothing for Nellie and the children. Let the Gates family look after my clothing and the Moore family after Nellie's. We shall need bedding, mattresses. Our pictures are broken and everything they could not carry away they destroyed.

This whole region is desolate. The whole business was hellish. Many have been killed: many forced to call themselves Moslems. There will be the greatest destitution all through the Winter. But it is sweet to trust God in danger. Oh , what a refuge he is.

For three days we have looked death in the face hourly. We have passed by the mouth of the bottomless pit and the flames came out against us, but not one in our company flinched or faltered. We simply trusted in God and went on.

While we were expecting death in the school yard, poor little Herbert said : "Papa, it is not that I am afraid to die, but I am afraid I will be badly wounded."

As soon as the Moore family have read this send at once to Mother.

We are alive now and I think we shall be kept so, but we can trust no one. We send our love to every one of you. Send a few comforts for Nellie in the eating line.

Frank.

Rec'd Jan. 13, 1895
Bridgman Fund

Harpoot, Nov. 13, 1894.

Dear Friends:---

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We are still in the College building with 400 souls. Tuesday the Aleppo Bey told us he could not protect us here. We told them we would not go. We were ready to die there. They would have burned our buildings and killed the Christians or forced them to become Moslems. The Turks of the city are very much disappointed that so many Christians are left alive.

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Frank.

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Erzroom. Nov 8. 1895.

There are a few things to be particularly noted in reference to the horrible massacre at Erzroom on Wednesday the 30th Oct.

1st It was done by the regular soldiers assisted only to some extent by the populace.

2nd It was accompanied by a systematic plundering of both houses an shops done for the most part by the soldiers.

3rd The attack on individuals was with intent to kill which is shown by the large ~~proportion~~ number of killed as compared with the wounded. Up to the present have been buried. In the hospitals arranged for the purpose there are wounded under treatment. There are a few wounded treated by their friends who escaped being plundered. The number of these may be.

4th The attack began at about the same moment all over the city a few minutes after noon. It ceased at the same time about half an hour before sun set. That is it began about 12.30 P.M. & stopped at about 4.30 P.M. or a period of about four hours.

5th After the order was given to cease there was no murdering or plundering except in a very few instances & in very exposed places.

6th The Armenians were all in their places of business without any preparation whatever for attack or defence. They made no attack & were shot or cut down like animals in a trap without any opportunity for resistance.

The claim is —

The claim is made that the soldiers broke ranks & rioted. In such a case it was a most marvelously systematic and well conducted military riot.

The following is the story of a soldier who took part in it. "At 4 o'cl. a la Turka - which would be about 9 o'cl. AM. - the bugle sounded & we fell in. This was unusual & we wondered. We were told to sharpen our swords & get our arms in order for use. We wondered all the more at this, but being soldiers we obeyed orders. About 7 o'cl. the bugle sounded again & we fell in. Then we were told, that we were going to war with the Armenians; that they had risen in rebellion & had attacked the Gov. house. We were marched out & ordered to attack the houses. We attacked but saw no enemy. Wherever a poor Armenian was seen running away the men ordered to fire & we simply shot down or sabred those who were fleeing for safety. We broke into the houses & plundered them. What have the wretched Armenians done, & what can they do? The central Gov. gave the order & it has brought incalculable injury on itself."

~~A plundering soldier~~ Strong guards have been patrolling the streets for several weeks. This had given a sense of security to the people. A party of soldiers smashed in the door of a house, & after battering & terrifying a poor woman & her children almost to death - the husband was in the market - they carried off all the goods as plunder. One soldier returned to take away two or three small articles that had been left & he took occasion to say to the woman; "Why do you cry. Do you suppose we were patrolling the streets for the past month for nothing? We guarded you for this day?"

The massacre began the moment the noon hour of prayer was finished & simultaneously all over the city. It began with the bugle call to fire. It ended about 4 hours later with the bugle call to cease firing. The soldiery in all parts of the city had the affair in hand. In fact in some places not many civilians appeared in the looting parties. A credible witness saw the looting of two houses. A crowd of soldiers with full equipment of arms came near the house. They fired in various directions. Then the fired a volley into the house & crowded around the door & began to batter it down. While some were breaking in the door others fired in at the windows. Finally the door gave way & the crowd of soldiers pushed in. They soon reappeared each one carrying as much as he could in his arms. This process was repeated till the house was entirely emptied. The bundles were then tied up & carried off.

The merchants in one shop had only time to escape to the cellar. Soon a crowd entered made up of soldiers & two or three Kooords. The shop was looted & the crowd turned attention to the large safe. After considerable effort this was broken open & the gold liras fell out on the floor. The Kooords immediately tried to get their share. The Capt. in charge of the squad prevented & an altercation began when the Capt. drew his revolver & shot one of the Kooords & then bagged the money. This tragedy saved the men in hiding who being just under the floor of the shop were able to understand what was going on above & even hear much of the conversation.

Many men hid in the cellars of their shops & being discovered in the process of looting were cut to pieces without mercy. A credible witness saw an Armenian running for his life

He was followed knocked down with a saber cut over the head His head hacked to pieces & then three mashini bullets fired through his body. The wounded & both killed & wounded are most ghastly. A few escaped with a single bullet wound, but one or two sword cuts, but they are very few.

It is estimated that there are between 2000 & 2500 houses (Armenian) in Erzroom. It is safe to say that half of these have been plundered of all their contents. In one rich manz house a piano was found which could not be removed, so it was hacked to pieces with axes. The number of Armenian shops would almost if not quite equal the number of houses. There are less than one hundred shops remaining intact, so that the number of shops plundered must be somewhere between 1500 & 2000. The business was almost entirely in the hands of the Armenians. It is very doubtful whether there are more than 200 shops large & small in the hands of Turks - & these would include meat & fruit stands. This sums up a frightful account to be balanced. A thousand victims of the massacre, a thousand houses plundered & the inmates left without food, fuel, bedding or winter clothing. Two thousand shops plundered & closed & so the business of the city brought to a standstill & no way of starting it up again. The half of the population will probably have reserve enough to live on. The remainder will be reduced to the greatest straits. Hundreds, one might say thousands, are dependant to day on the bread distributed by the government which is began to do the third day after the massacre. From this the great need of immediate assistance will be manifest. It must be remembered that this does not include the numberless villages that have

been plundered. The remnants of these villages will be as badly off or worse than the people of the city. Fortunately the price of flour is low so that bread may be provided for about 20 paras the oke. In this way a penny a day will allow enough bread to keep a man from starving. Whether anything can be done in the matter of fuel bedding & clothing depends on the liberality of the West.)

The Government has taken measures to collect some of the goods plundered & it proposes to return them to the owners. Leading Armenians have been called to assist in the distribution of what has been collected. In this way some of the distress may be relieved. The plunder carried to the barracks may be for the most part recovered. As an offset to this attempts are being made to terrify the Armenians into signing papers declaring that they were responsible for the affair on Wednesday. As an instance of the way this is being done the following may be cited. A Turkish official named Hafiz protected the Armenian houses in the quarter where he resided. After the massacre he sent word to the Armenian residents of the quarter that he had done so & had cost him 30 £ which it would be well for them to make good to him. This they accordingly did. Then he took another step. He sent word around again saying that in order to establish safety it would be necessary for the residents to prepare a paper setting forth that they were responsible for the revolutionary movement, they surrendered themselves & begged for clemency. He added the threat that the guns of the city were ready. He himself would simply fire a couple of revolver shots in the district & in a very short time the whole quarter would be laid in ruins & the inhabitants slaughtered. It can be imagined what effect this threat had on an already

terror stricken people. Some in their terror stricken helpless state prepared to comply, others objected. In all probability all will be forced to comply. Possibly this may have a very quieting effect on an overconfiding Europe. However the truth is well known to the foreign officials. The massacre was in the hands of the two notorious Sassoon "butchers" Cols. Ismail Bey & Tewfik Bey. What ~~that~~ relation Shakir Pasha had ~~in precipitating~~ to the ~~event~~ is not clear. It is said he was greatly agitated over the event. To say the least he is not a brave man ~~quite possibly he was made~~ believe ~~that the Armenians were in actual revolt. He~~ had to take the word of his under officers & his fears were great. Besides he took it as a great personal affront that none of the Armenians met him ~~or called~~ on his arrival in town, or called on him afterwards. On the other hand they all refused to serve on the commission that Shakir Pasha tried to establish for the purpose of reform. There may have been a good deal ~~of spite against the Armenians on his part~~ & if he did not give the direct order, he did nothing of account to prevent it. The new Vali Rouf Pasha, who is spoken well of, cannot be held responsible. He had been here but a short time & of course was under the orders of Shakir Pasha. ~~Shakir Pasha proceeded~~ to Kharpoot ostensibly to quiet a rising of the Koords there. It is reported that that district is overrun with Koords & that the Christians have suffered terribly. How long Shakir Pasha will be absent is not known. He may satisfy the plundering desires of his children the Hamedieh Koords in a very short time. This is a fact that if Kharpoot is not already ruined, it is ~~in very great danger of destruction~~. Many Turks express great regret at the state of the city & country. It is only

just to say that many Turks protected their Christian neighbors. One wonders at this because of the universally threatening attitude of ~~the~~ Turks previous to the massacre. Some did this out of friendship for the individuals thus protected. For instance one family of Turks living in an Armenian quarter protected the houses of three Christian neighbors & enthusiastically joined the soldiers in plundering of all the rest of the street. The destruction of that street was almost complete & many persons were killed. ~~The same men undertook to try the door of the American Mission school for boys. Three well directed shots sent them about other business however.~~

The burning questions of the hour are the safety of the country from further massacre & assistance to the plundered people who are now in danger of death from starvation & exposure. Let the Christian world stretch forth its hand in help to these suffering human beings.

Erzroum, Nov. 8, 1895.
Rec'd Dec. 9.

A Turkish Soldier, Hafez Mehemet

Nov. & Dec. 1895

95

Translation of Extracts from Turkish letters written by a Turkish Soldier in Erzroom to his family in Harpoot.

The date of the first is torn off, but it was written in November last.

"My Brother,

"If you wish to gather intelligence from us about the massacre, I inform you that we killed twelve hundred Armenians like dogs. The shops have been shut for a month. + + + +

"My Brother, I am in good health. Twenty days ago, we fought with the Armenian Giaours, but by the grace of God, I am safe. Dont

trouble yourself about me. I fired my gun forty seven times. I have heard that our soldiers will be sent in your direction. If we come I think we shall kill the Armenians all off. + + + +

"My Brother, we fought the Armenians four days and killed twelve hundred of them. Besides that 511 of them are wounded, and one or two die every day. If you wish to know about the soldiers and reserves, they are safe. Not one of them had even a nose bleed, except that a corporal has died. Praise God! except that nothing has happened.

"I learned the drill in four days, but seven days ago they began to teach me the Roman (?) drill.

"They had bestow the good!"

The following is dated December 11, O.S.

"If you wish to gather intelligence about the soldiers, we have at present forty six battalions. You must know that each battalion has 126 persons. They have also gathered in reserves.

"I am very sorry I could not be in Harpoot at that time, as there are several Armenians whom I would have killed like dogs.

"If you wish to know the report of this place, we killed twenty-five hundred Armenians, and

defined items of their property, all of which we passed over to the government. I assure you this region is in an unsettled state. For the past four months we have not slept night or day. We have ammunition on our backs, sabres at our sides, and guns between our feet. We are on guard seven hours at night, and we walk four hours by day. There is not such a bad city in the world as Erzroum. Snow is two feet deep.

Your brother

Hafez Mehemet.

25th Regiment, 2nd Battalion."

A true copy,

H. R. Barnum.

J. L. B.
Rec'd 2-25-96
Ans'd 28

This is the letter I showed Dear Jackie last week for Bristol. Wife.

96

Bitlis, Dec. 25, 1895.

Dear Mr. Chambers,-

First of I we wish you and yours a Merry Christmas!-as merry as you can make it under the present circumstances. It is just two months by the calendar since our massacre, during which time I have not ventured outside the house.

Yours of the 6th and 13th came by last post. Your intimation that things may settle down to the reform scheme is discouraging indeed. If after all that has happened the Armns are still to be left in the power of their murderers, their lot is hard. If Europe has a spark of humanity left, let them at least give the Armns a chance to leave the country in safety. You and I know, if statesmen do not, that Christians cannot live in this country hereafter unless it is permeated with foreign power. I wonder if you recall my saying in a letter written shortly before these troubles that it was a dangerous experiment trying to introduce reforms without power. But let me go on to speak of how things are going on here.

I am glad to hear of the money you have received for relief work. Hope we shall receive a similar sum, but I confess I have not much enthusiasm for keeping Armns alive that the moslems may butcher them later. The Aratchnort has made a careful canvass of this town and finds that there are 521 houses containing 2362 needy persons. The govt admits but 102 of these persons as entitled to help, and promises a kiln of bread per day, but action thus far stops with a promise. It is going to be very difficult to get detailed information as to the need in the villages, but it is estimated that eighty per cent of the Armn population is destitute. 15,000 would seem to be a low estimate of the number of persons in this province that will need to be helped to live through the winter. Three weeks ago four "Rakntars" or tobacco inspectors, had a brush with a Turk in which the latter was shot and died within twenty-four hours. Fortunately in this interval he was able to say that he knew who had shot him, so that the Armns have not been charged with this. Four inspectors have been imprisoned, and the others are in such fear that the regie work is practically at a standstill, and tobacco has greatly fallen in price. On the 10th inst. a moslem youth fired off a pistol at the door of the Olee Jamee mosque. Fortunately he was caught before any uproar arose, and this too could not be put on the Armns. Perhaps the incident affords a key to the manner the massacre started here. The verdict for this fellow was reached in a wonderfully short time-nine days imprisonment in chains. On the 13th inst. the Kds attacked Gorvoo [Karaboyee] three hours distant and killed two men. This makes fourteen that have been killed at that village. Last week the Chuknoor Kds attacked Knoknrev, two hours away, and killed five men and plundered four houses. This was done mostly for revenge, because a week or two before a zabtea or soldier had fired at an attacking and killed a Kd. So when the govt attempts to defend the Armns and happens to kill a moslem, the Armns are sufferers in the end. Thus it will ever be while the moslem has any power-oh, the willful blindness of European statesmen! The "baladia" doctor, a Greek who has been a convenient tool in making desired reports, and in disposing of inconvenient prisoners, died two or three weeks ago. Tahsin Bag, the kaimakam of Hamedia was here on his way from Dierbekir to Malasgerd, in Boolaneek, lately. There was

some wild talk among the moslems to the effect that he was going to collect the Hamedia and when there was snow enough to prevent escape, was going to make an attack on Van, Moosh, and Sassoun. Wild talk, you repeat, but the threats about a massacre we considered wild once. The truth is that affairs in Van region are in a very congested state, and unless something is done soon, it will be starange if there is not an outbreak, which will be worse than any of the others, for the Armns there are of a class to sell their lives as dear as possible. I believe the reason that Van has escaped thus far is due to the fact that the Armns there outnumber the moslems and are known to be more or less prepared. Arrests of Armns still continue. Several poor fellows have lately been imprisoned because they wore clothing resembling that of Kds. Not even the protection that clothing affords it seems is to be allowed the poor Armns! The other prisoners are in the same condition. Mr. Cole called on the gov yesterday and some words were said about the prisoners. He admitted that they were not all guilty, but had to be confined for the present to keep the peace. Avedis Gagsean he knew was not at fault. But Haji Nagmadin who was present declared that Satrack Gagnsean who was killed ~~xxxxxxxx~~ was crying on that fateful Friday that he was the chief enemy of the king, and anybody would kill him under such circumstances. You see on what lies the whole charge against the Armns rests. The three commissioners, or whatever they are, came on Monday. Mr. Cole called yesterday, but met them on their way to pay their respects to Sheikh Ammin the moving spirit in the massacre here. These are the persons from whom reforms are expected! It is starnge that you have not referred to them in any of your letters.

Yours very truly,

Geo P. Knapp

P.S. The hundred liras you sent came by last post. Hope more will come this week. Mr. Peet I trust will send before long so we shall avoid the premium.

Rec'd Mr. Chambers Dec. 25, '96.

Translation of an Armenian Letter from Shepik
a village in the vicinity of Harpoot, Turkey.

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December 31, 1895

The calamity which has befallen Shepik, the village in which we live, occurred on Saturday, November 2nd.

The plundering company that attacked us was led by Saru Chicheglee Koord Ogulo who with 400 armed followers, came upon the village and fired upon it until noon. Afterward some of the leading men of the village went to understand what was their purpose in plundering us. After consultation a hundred Turkish Pounds* were paid as a ransom, but they would not go. They said, "You must give us your watches as well". We gave them up, but still they would not go. "You must give us your weapons also". We gave these, but still they would not go. "We are going to take the grain, the oxen, and the cattle". They took them and were still unsatisfied. "We are going to hunt through your houses and take whatever pleases us" This they did, and went off with all the valuable things.

*$440

When day became night, we thought the danger had passed, and that we were safe, but in vain. The next morning, the Turks from the surrounding villages attacked us and threatened to kill us if we did not leave our houses. So we went outside, and they entered and plundered. For eight days they burned the houses as they emptied them. Only ten or twelve of the poorer houses were not burned, but the doors and windows were carried off, and even the rafters of some were taken out and carried off. After this they rushed upon the women and children, and took off their shoes and clothing. On the eighth day, as they had finished their work, they came to us who were on the banks of the stream. They killed Brother Baghdo's son and Pastor Melcon on the other side of the stream, because they would not change their religion. It became night, darkness was upon us, but they came with lanterns, and selected forty-five of the young men saying that the government wished them. Knowing what would befall them, they asked for an hour's grace. They prayed and sang, they asked forgiveness of each other, they kissed the hands of their parents, and parted with tears, with the expectation of never again seeing each other. Taking them to a desolate place half an hour distant, they were taken apart two by two, and threatened with death if they would not change their religion. They all with one voice agreed in saying boldly, "We will not deny our religion. We are ready to die for our Savior's love". Only five succeeded in making their escape, but the remaining forty became martyrs for the love of Jesus. My son Samuel was among the forty-five, but he escaped with four others, and hid in a cave for ten or twelve days. My youngest son, twenty-two years old, was killed

How heartrending was the sight! A week before we were in our homes, comfortable, having made every preparation for the winter, having our friends about us; but like Job we were deprived of everything, dwelling-house, furniture, beds, food, clothing. With heads uncovered, feet bare, little clothing upon us, we passed from rock to rock, from mountain to mountain with great wailing and lamentation, to find our children. "Rachel weeping for her children, and would not be comforted because they were not".

After wandering about for several days and remaining hungry, we put aside every fear and went to the city (Arabkir) for help, but in vain. I forgot to say that when the first attack was made, seven young men went to the city to inform the government. They were imprisoned and unable to return to us. A few days later one of them tried to get away but he was killed by the government.

Twice the government sent us grain for bread, but it was only enough to make two and a half loaves for each person (about the amount given to a soldier for a days ration) and this was to last us ten or twelve days. The wheat was burned and mice had been in it, so that it was too bitter to eat.

Many were at last obliged to go to Egin to try to find food, and I am thankful to say that they received us; but with all the villages about them plundered, to which shall they render help?

All that we have is common property. We have returned to our village and are crowded into the ten remaining houses. There are no doors, there are no windows, there is no bread, there is not even an earthen dish in which we could cook anything if we had it. We have no money, no beds. We sleep on the dry boughs of trees. Many of our number became sick, and as many as ten have died from cold, exposure and hunger.

In this state we need your pity. Please find some way of providing us with at least bread until winter passes. May God pity all the poor sufferers in this desolated region!

I remain your praying brother,

K---------- A---------

of Shepik.

Think of hundreds of villages treated like Shepik, while many other villages — inhabitants, houses and all — have been utterly blotted out! What a commentary on the religion of the perpetrators of such diabolical deeds!

OFFICIAL CONTROL OF THE DESTRUCTION OF MISSION BUILDINGS AT HARPOOT

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During the week ending Nov. 9 the officials at Harpoot had promised the Missionaries at Harpoot every protection. The solemnity and comprehensiveness of these promises had been such that the Missionaries had used every means to induce the people to have confidence in the Government, and to surrender any arms which they might have in their houses into the keeping of the officials as a guarantee of good faith on their part. .

On Nov. 10, it having been intimated to the Missionaries that the Muslims could not feel secure, because they believed theat the Missionaries had large stores of arms which they were issuing to the Armenians , the Missionaries took the five revolvers which they possessed, and gave them over to the Colonel commanding the garrison. At the same time they remarked to him, that they placed themselves entirely under his protection. The Colonel replied that he would be cut in pieces before any harm should come to them.

On that day the parties who had gathered for an attack on the city came up as if to attack, but were afraid to do so lest the Armenians having arms in their houses should hurt some of their assailants. Accordingly the Government officials duriig the day advised the Armenians who had arms to bring them to the Commander of the m garrison, which they did, .

Monday °ov. 11, all being ready, the horde from outside advanced to the attack. They had p been ordered to attack the College by Mustafa Pasha, the Commander in chief of the Military Division, who had his head quarters at Mezere. But the men of the attacking party still hesitated. They feared to attack so large buildings. The commander of the troops was only able to induce them to move by promising to open fire on the Mission premises at the time of the attack. Accordingly the raiders made their assault by a valley between the troops on the hill and the Mission premises, and the troops covered the assault by a fire of both musketry and artillery directed (over the heads of the raiders) upon the Mission premises.

Of course there was no resistance. The buildings were soon pillaged and set on fire, the soldiers taking part in the pillaging. The plunder was carried off leisurely on the backs of porters to Muslim houses in the city, and later was divided in due form, under care of the officials, the General of Division and other high officers receiwing their share.

Four of the buildings on the Mission premises were saved from destruction p by the use of the Mission fire engine. The General of Division then sent up orders to have them also burnt. The colonel came and requested the Missionaries to leave the

College building where they had taken refuge, declaring that it would be burnt, an that they would be more safe under his protection. To this the Missionaries replied that they had no longer any confidence in any of the officials, since the most solemn promises had been violated aod the destruction had been conducted by officials. Henece , if they were to die, they would remain in the building and die there. A principal reason for this decision was that they had women in their party, and could not think of trusting them to the mercies of Government officers openly seeking their destruction.

Upon receiving this answer the Colonel did not wish to take the responsibility of firing the buildings while the Missionaries were in them. After three times urging the Missionaries to leave the buildings, he finally sent word to the General of Division, that since the Americans would not leave the buildings he could not burn those which remained.

All of the above statements can be proved by Mohammedan testimony ii case of a competent and impartial investigatiin, in which the witnesses shall have guarantee of immunity from punishment.

Rec'd Jan 11, 1896.

Mardin, January 1896.

The storm of destruction which broke upon Diarbekir November 1st, 1895, was not confined to that city, but spread over most of the province. The Kourds rose up for slaughter and plunder of the Christians, saying that the Sultan had issued an imperial order to that effect. In the city of Diarbekir, over 1500 shops were sacked and burned, many houses plundered and hundreds of Christians slain, while in the province more than 200 towns and villages were plundered, some of them burned, and many of the inhabitants killed. Six villages in which we had work have been destroyed, two churches and five schools broken up, four ministers and two teachers slain, the people stripped of everything and scattered abroad, while the destruction of property is beyond computation. Saturday evening, November 2nd, the inhabitants of Kutterbul, just across the Tigris, east of Diarbekir, took refuge from the Kourds in the large stone church of the Jacobite Syrians, to which they had already moved their house-hold goods. Fugitives from three other villages, which had been attacked the day before, had also taken refuge here, so the church was packed with goods and people. That night the Kourds with some men from Diarbekir surrounded the church and began to shoot into the high narrow windows by which it is lighted. Aboosh Yacobe, pastor of the Protestant Church of the village, was the first one struck, but his wound was not serious, and he kept on his feet, giving such comfort as he could to his distressed companions. Seeing little effect from their efforts to dislodge the people and get at the booty, about midnight the Kourds took up part of the vaulted stone roof and first throwing in fire-brands through the opening there, poured down kerosene on the blaze, at the same time firing into the defenceless crowd of men, women and children. A frantic rush was made for the door, but it was locked, and could be opened with the key only from the outside, as is the case with most of the old churches, in order to

event their desecration by being used as stables for horses, the door was very all, only some 4½ feet high by 2½ feet wide. After much effort it was broken wn and the stifled, scorched, sorrow-stricken crowd poured out from the narrow ress only to meet a deadly shower of bullets from the surrounding Kourds.

ong the crowd was Jourjis Khathershaw, a graduate from our Theological Seminary 1868, for some years pastor of the church in Mosul, lately engaged in evangel- al work in Egypt, from whence he had recently come to visit relatives. As he e out he was at once recognized by his beard and intelligent face as one of the ergy, and was seized, thrown down and clubbed. One of the books which had been attered about by the marauders, was thrust into his mouth and he was mockingly lled upon to read the church service. Fire-brands were then thrown upon him restored to partial consciousness by the pain, he began to crawl away; he was ain clubbed, drawn back, and burned to ashes. The next to suffer was pastor noosh Yelkie of Karabash, three miles east of Khtterbul, a class-mate of pastor urgis, an earnest worker, and especially efficient as an evangelist. He was dained and installed pastor of the Karabash church at the time of its organiza- ion, but had resigned, and was expecting a call from the church in Sert, which was en on the way to him. Kourds attacked the village Saturday, P. M., November 2nd, t were repulsed, and that night most of the unarmed villagers took refuge in the rge dove-cotes around the outskirts of the village. Having received large rein- rcements during the night, the Kourds renewed the attack at day-break Sunday, spite of a cold driving rain which had set in, and getting possession of the llage towards noon, began their horrible work of pillage, burning and slaughter. soon as pastor H- in the dove-cotes, where with his family and many others he taken refuge, knew that the village was taken, he tried to open a small door posite the one at which the Kourds were already forcing an entrance. Before he uld get it open they broke in and he was the first to meet them. Judging from

s beard that he was the priest of the village, they supposed he of course would ve a large sum of money with him. He had only some bread, and taking a loaf ot his bosom he gave it to one of them. This enraged them, yet they would have ared him had he lifted but one finger in token of acceptance of Islam. Refusing do this he was struck down with a sword and killed before the eyes of his wife d children. His body was stripped and his family plundered. The third to fall s Hanna Sehda, son of one of the first pastors, a member of our last theological ass and a preacher of much promise. After graduating in 1890 he ministered for time to the Sert church, of which his father had formerly been for a long time astor. He refused its urgent and oft repeated calls to become its pastor, and d been for only a few months with the Karabash church, which liked him much, and d just built a parsonage for him. That Sabbath morning he led his wife, a grad- ate of our Girls' High School, and their three little children, out of the dove- ote, and fled to a village half an hour away, which had already been plundered, d where they thought they might be safe for a time. Benumbed with the cold and alm, they were glad to find in one of the vacant houses a supply of fuel, cow-dung xed with straw, made up into large cakes. Here they were joined by pastor anoosh's widow and children and others. Towards sunset a roving band of Kourds ame upon them as they were grouped around the fire and stripped them of most of hat was still left them. Later another band came and enraged at finding nothing eft for them to plunder turned upon the men. They, seeing that the Kourds meant kill them, rushed out and made their escape, in the growing darkness, though ired upon. Hanna had taken his two little boys with him, but finding that he ould not get away with them, he let go their hands and made off. Already faint ith hunger and having stripped of nearly all his clothing, he soon became stiff ith cold and could make but slow progress. So he was soon overtaken by Kourds

to whom he refused to yield by accepting Islam to save his life. The last seen of him by one of his church members as he looked back in his flight, he was extending his arms to ward off the sword blows which hewed him down after which a gun was discharged into his body. A few days after, one of his congregation, compelled by Moslems to go to the village where he was killed, saw that his body had been burned. His baby girl and youngest boy died that night from exposure, while the elder boy, and his fair looking mother were led away into captivity, from which, however, they were recovered later and are now at her fathers house.

The fourth victim was pastor Aboosh of Kutterbul, already mentioned as the first one wounded in the church Saturday night before the roof was broken in. He escaped through the broken door and though thrust with a dagger as he passed out, made off in the darkness and climbed a tree, in which he stayed till near morning. Then he got down stealthily and made his way to a house in which cut straw was stored where he stayed hidden until Monday noon when he felt sufficiently revived to go out in search of his scattered family. He found them in a deserted bath not far from their own house, his wife uninjured; one child killed, a married daughter lying in a corner fatally wounded in attempting to protect her husband who was killed. The oldest son severely wounded, while a younger daughter had been carried away captive. They passed Monday night caring for the wounded daughter, mourning over the captivity of the younger one and praying for deliverance from further woes. Tuesday a roving band of Kourds went through the village to see if anything was still left to plunder, and finally coming to the yard of the bath-house, began to abuse some of the pastor's congregation who had gathered there as it was in a more protected place than most. The pastor over hearing them went out to try to pursuade them to cease from further barbarities towards those who had already sufferred so much. Perceiving that he was a "spiritual head" as the clergy are called, the Kourds at once called on him to renounce his faith for Islam. He fixed a steady gaze upon

them but said nothing. "Ha! " said one,"see how the Kafir (infidel) still holds stoutly to his faith." Another said to him, "Just raise one finger (this is accepted by them as a confession of one God and Mohammed his prophet) and you will not be harmed". Instantly he calmly replied,"I shall never raise my finger." Immediately a Kourd near him made a thrust at him with a straight dagger while another a little farther away shot him, right in the presence of his flock. His clear faith and bold confession of it in the presence of death was the weightiest sermon they had ever heard from his lips. He was the most scholarly and refined among all our native helpers. He came of an educated priestly family and his grandfather was the author of a grammatical work in ancient Syriac. Mr. Andrus' first sermon in Kutterbul, years ago, from the text, "Son, go, work in my vineyard", was the means of his conversion and of bringing him later into the ministry. Soon after graduating from the Theological Seminary he became pastor of a church in his native village Kutterbul, and during his pastorate had erected a beautiful little chapel, the finest in our field, not least cost as a school hold while the adjoining school-building has been occupied. Out of his congregation of 181 souls, 99 have gone with him into eternity, and of the 83 remaining, 19 of them wounded, most are scattered, some we know not where.

Half of our pastors have fallen,"not accepting deliverance"; half our churches are scattered; one third of our out-stations have lapsed. But God still reigns, Psalm 93. He is faithful and true and His promises sure. Pray with us that the desolate places may speedily be rebuilt; that His church, purified and quickened by this tempest of persecution, may apply itself with fresh faith and zeal to His work, and that He will shortly accomplish His purposes of grace for this land.

many copies

J. L. B.
Rec'd 1-21-96
Ans'd

Memoranda.

Adish is a mountain village and many had gone away to earn their living, hence the slaughter was not so great as it otherwise would have been. 244 men and 13 women were killed. Many women and girls were carried captive.

Awose was "wiped out". Women and girls carried off. The priest was forced to sound the call to prayer, and then shot. He blessed the man who shot him and said: "Shoot me again".

Arabkir was raided from Nov. 6-10th. After that the Protestant pastor and many leading christians were imprisoned. After three days imprisonment the pastor and two prominent men were shot by soldiers in the court of the prison. One month after the massacre the government issued rations of very dirty wheat which when cleaned amounted to two okes, 7½ lbs. for each soul. They were told this was to last them 10 days. If they do there as in other places no more will be given at the expiration of the ten days. The plunder was complete. Even the richest men are now destitute.

Bizmishen is 8 miles from Harpoot. Those who were able fled from the village. The aged and feeble who remained were killed by the Koords. The fugitives fled to Mezreh the seat of government. There the soldiers plundered them on pretence of searching for weapons.

Chemishgezek was to have been plundered Nov. 13th. but three aghas of the Dersim Koords, Mustafha, Seyab and Saki, came to the town and said to the Turks: "The villages have been plundered by the Turks but we Koords have the reputation of having done it. This town is necessary for our trade, if you plunder it we will plunder you". On the 15th. the neighboring Turks came against the town but the Koords again preserved it.

2000 refugees are now gathered in the town

The government issues rations for 200, and these ration are collected from the people of the town. An isolat quarter of the town called Gharib Mehallese was plun sed and destroyed by soldiers.

Choonkosh. Nov. 11th. the Koords plundered the mark and withdrew. At night they returned and burned 32 houses. The Christians were taken to the mosque and forced to become Moslems, they also gave up their weapons. Nov. 8th. the Kaimakam came, i.e. the subgovernor, Nov. 11th. soldiers arrived. Nov. 14th. the Koords returned. The soldiers fired on the Christians and the Koords then raided the town again. They were arm ed with Martini rifles. The Protestant church, scho and parsonage were burned. The pastor purposed to die in the parsonage, but his family gathered a the windows and the Koords set up timbers and took them out. The pastor came out also although he was badly burned. They told him he must become a Moslem. He refused. They kept him alive for a few days and then killed him. Several Christians then married girls to save the from being carried off by Koords. They were married by the Moslem Moolah.

From Chermook few Christians escaped. The pasto and two sons were killed.

The attack in Diarbekir was begun by Moslems who rushed from the mosque to the market pro claiming that they had orders to kill the Christian The Christians defended themselves in their hous and churches. Two thousand Christians were killed and some Moslems, I do not know how many.

The city of Egin purchased immunity by paying 1500 £T to Mahmoud agha, a Turkish chief-

At Garmuri the aghas took the christians to their houses "for protection" while the Koords plundered the village, then the aghas told the christians they could not protect them unless they became Moslems. at the edge of the sword they accepted Islam and were circumcised. The priest between 70 and 80 years of age was tied to a post and circumcised by force. The leader in these raids is supposed to be Kel Selo Effendi brother of Tahsin Bey, acting subgovernor of Garmuri. The Protestant chapel and parsonage were burned, the armenian church has been converted into a mosque.

At Hökh the armenian church, Protestant chapel and parsonage were burned. Those killed had kneeled to receive the rite of circumcision. 55 women and children were taken to Turkish harems and Koordish villages. Many women and girls were outraged.

At Hooloo all but 37 poor houses were burned. The fine new Protestant church was burned. The last houses burned were kindled with kerosine sent by the government. Soldiers set fire to them, and their officer himself squirted kerosine into the eaves with a syringe. Those who remained in the village have been forced to accept Islam.

At Haboosi the dead remained unburied and were eaten by dogs. The Protestant chapel and parsonage and the Gregorian church were burned. The village remained in the hands of the Koords 12 days. They carried off the doors and windows and broke the earthen jars leaving nothing of value.

Hulakegh was plundered by Turks. The preacher was in the city. He was tortured and killed. His wife also was killed.

Haraw being considered a center of "nationalism", the Turks said they would make a field of it. It is near the city of Pakir.

attacked by Koords Oct. 29th. The villagers kept them at bay for 2 days and sent word to the Pahs government asking help. The government said they could not help them. Then the villagers fled. The Koords plundered the village and killed 10 or 15. Thursday, Oct. 31st. soldiers came. The villagers who had fled, hearing the bugle began to return expecting protection. The soldiers fired upon them killing 50. The rest fled to Socrat and took refuge with Ibrahim Bey. after two or three days he sent them to the Pahs barracks. There the women were separated and sent to the city, the men were sent back to Socrat. But Ibrahim Bey sent Koords to meet them who killed 50 more. The survivors have since been living as best they could, pulling up the sprouting grain to get at the seed, eating grass and whatever they could find to prolong life. The government gave them a little grain but the Koords took it from them.

In Huseinik, a village close by Harpoot, many of the dead were shot by the soldiers. a Gregorian priest was killed with great indignity.

In Ichmeh the survivors are counted Moslem. The Armenian church has become a mosque.

In Malatia the attack began by a sudden raid of Turks and Koords on the market. The Koords were armed with Martini rifles. 400 were killed in the market, 30 or 40 in the government konak. The Armenians defended themselves in their houses. 5000 Armenians and 500 Turks were slain. It is said that the number of girls and women carried off equals the number of the slain. Small rations were issued to survivors for a few days and then they ceased.

At Ozoonobah the agha took people to his house "for protection" while the Koords plundered the village then he sent them back to their houses, gathered

leading men to take them to Palu for circumcision. Outside the village 10 were shot. Under the lead of a Christian woman 55 men, women and children then threw themselves into the river to escape a worse fate. The same was done in Palu.

There are 40 villages in the Peri region containing 20,000 Christians. All but 7 of these villages were thoroughly plundered, and their inhabitants are left destitute to face the Winter. In Peri itself the plundering was largely done by the Turks of the place. Koords attacked the town Nov 6th. Soldiers guided them to the Christian houses. The Koords were dissatisfied with the amount of plunder they obtained and returned Nov. 9th. to plunder the Turks but two Koords were killed and they withdrew. The agha had 20 or 30 Koords in his house before the attack and he secured much of the plunder.

450 Christians were forced to accept Islam. A few days later a colonel arrived with soldiers. He reproached the Turks for the small number slain and said: "You should have killed at least 100". The new Protestant church was destroyed by soldiers.

Palu. The market and 50-60 houses were plundered by soldiers and Koords, Nov. 5th. Afterwards a government Tekal ordered the people to open their shops on penalty of 3 mejidiehs fine (about $3). They said the danger was past. Koords came again but the soldiers drove them off saying "Go to the villages". They went and plundered the villages. In Palu a Sheikh and his son preached a crusade against the Christians. An attempt was made to involve the Armenians. Guns were fired in the Moslem quarter at night, but the Armenians remained perfectly quiet and the attempt failed. Then the Sheikh's son said: "We are foolish to wait for the Armenians to do anything. I thirst for the blood

of Armenians. He is credited with having killed 43 with his own hand. Nov. 11th. the Koords suddenly appeared and began at once to kill the Christians. Only two Armenians resisted. The dead are estimated from 1200 to 2000. The chapel was destroyed. The pasonage and school turned into barracks. The survivors are dying of hunger. Once a day the government issued rations of bread which were thrown out into the street to be seized by the crowd. 300 piastres a day was voted for the relief of the poor but most of this sum is taken by officials. A number of Palu families came to Harpoot seeking relief from such an intolerable condition but the government has seized them and is preparing to send them back.

44 villages around Palu were plundered.

From Khoshmat 20 or 30 women came to the Palu barracks absolutely naked. Many women were outraged.

At Surrek the attack began by a rush of Turks and Koords upon the market. It lasted three days. Of 80 Choonkoosh families living in the city only 7 heads of families remain.

Sheikhaji was saved on payment of 20 £T to the agha. The Christians all became Moslems.

At Tadem two priests were killed, one with great indignity. Many women outraged. It is said that every Christian woman in the place has been outraged.

The villages near Arabkir were plundered 6 times, once by Dersim Koords who seldom kill and do not molest women. The

slaughter was by the Turks and Koords of the vicinity who are cruel in the extreme. In three villages not one male above 5 years of age remains. In Emetzik a Protestant colporteur who refused to accept Islam was told he would be killed. He raised his hands to pray. They cut off his hands and then killed him. The people are forced to accept Islam. Even the women and children are taught the rites of Islam. The people are told they must pay the salary of the Imam and that they will be killed if they say they have accepted Islam by constraint.

America.

At Arpaood 6 were killed in the attack and 17 have since died of hunger and exposure.

The accompanying table shows 176 places plundered. Out of 15,359 Christian houses 8051 were burned, 15,845 persons were killed. This is an underestimate for I have not counted the dead in places from which I could get no reliable report even though I knew many were slain. Where varying estimates were given I have taken the smallest.

Harpoot, February 1, 1896.

To the Members of the Armenian

Relief Commission, Constantinople.

Gentlemen;-

We are spending a good deal of money here for relief work, as you already know. Mr. Gates the treasurer sends an occasional financial statement, but you have a right to demand from us something more general, which shall set forth the needs of this district in justification of these large expenditures. I intended to send such a statement last week, but this work so crowds us and overwhelmes us that it is difficult to find time for any adequate presentation.

To say nothing of Diarbekir and its villages, a part of which constitutes a portion of our Mission field, there are in the seven other districts about two hundred villages inhabited by Christians, some of them large, which have been ravaged, and which look to us for relief. We roughly estimate that there are a hundred thousand persons in the towns and villages for which we have special care, and which are cared for from no other point, who are actually needy and suffering. Official relief is without system and a farce as is also the restoration of stolen property. Nobody who is not actually in the midst of it can have any comprehension of the extent of the desolation about us, and of the degree of suffering endured. Even we ourselves are bewildered by it. We cannot take it in. We, however, do not attempt to care for this great multitude. Every place is required to prepare a careful list of the most needy, giving the number of adults, and of children under ten years of age in each family. This list is submitted to a central committee of nine or ten of our most reliable and sharpest business men, Protestant and Gregorian, under the presidency of the Armenian Bishop, for their

careful scrutiny. Any person whom they find upon this list, who is able to squeeze through the winter without starving is stricken from the list. To the remainder we give on the average, at present, ten piasters to adults and five to children. To as many as possible of the needy, work is furnished both to men and women in the city, in order that they may provide themselves with bread. Daily rations of bread, amounting to twenty paras for adults and ten paras for children are given to more than sixteen hundred in the city, mostly refugees.

Misses Seymour and Bush give their whole time to a labor department for women. Some three hundred and thirty in the city are sewing and ten more are knitting. Other hundreds would be glad to secure work for the two piasters a day which is what is paid, but here, as in every other department, only those who are in absolute need are employed. Over 4,000 suits, consisting of shirt and drawers, and 163 pairs of stockings have been made and distributed, while there are other thousands who have not had a change of underclothing since the time of the massacre. 281 mattresses and 395 yoghrans, some of them newly made and some bought second hand, have been given out. The need for bedding is very great, but cannot be met. Many would be glad of a piece of matting or carpet to lie upon, or a piece of bagging to put over them.

In the villages the cotton industry has been a very important one in the winter. The massacre took place just at the time of the cotton harvest. Where it had been gathered, it was carried away with the rest of the plunder. In many cases it was taken from the field even. Spinning wheels and looms were carried off or broken up. Still there are some of these domestic utensils, and our ladies have sent out about 2,000 pounds of cotton, to be worked up into thread and cloth for which the women are paid. Wool is also sent out and made into stockings, for which they receive pay, and the stockings are given to the needy poor. The whole expense of this industrial branch is one thous-

and and thirty Turkish pounds (£.T. 1,030.). It would be greatly enlarged if there were more money.

It will be seen from what has already been said, that as compared with the demand, the supply is very meager. And yet there has been great difficulty in securing the money which we have already distributed, as it comes mostly by post, and we also encounter great difficulty in distributing in some of the most needy districts, those most remote from us. We have had no assistance from the government, and fortunately, no active opposition. The government has urged that the work should be done through a mixed commission- two Moslems and two Christians- but this, besides being very unsafe and wasteful, would tie our hands and delay the work in every direction. We have appointed good committees in every place- Protestants and Gregorians- but in some places, like Kalu, Choonkoosh and Malatia, they have been afraid to touch the money. The Committee in Malatia are beginning to work in a quiet way, for we sent them money despite their protest. Nearly a hundred liras has been distributed in the city of Malatia, but nothing has gone to its villages, twenty perhaps in number. Chemisgazek was not plundered, but the most of its seventeen villages have suffered badly. The Gregorian Council reported the other day that there are 2,500 refugees and destitute in that district. We have sent recently to our Committee there fifty liras, and have asked them for more difinite particulars. More money is imperatively demanded there.

Choonkoosh is a town of a thousand Christian houses of which more than a hundred were burned, and the neighboring village of Adish with 310 houses, has scarcely anything left. These are just beyond the Taurus. Their needs are desperate and for nearly two months we have been trying to get money into the place.

A couple of weeks ago we sent fifty liras, but whether it reached the place and has been distributed, we have not yet learned.

The Charsanjak region, north of us, with sixty-three plundered villages and Peri as its center, has always been an oppressed region, under the dominion of several feudal chiefs, and surrounded by wild Koords. We have sent to Peri nearly 150 liras for the town itself and its neighboring villages, but we have scarcely touched the fringe of their necessities, while there are many villages which it is impossible to reach from Peri, and where, on account of strictness at the Euphrates ferry- for the district lies just north of the Euphrates- it has been impossible to send relief from here, so the people come here in person for the little which we can give them.

A strong appeal came to us from Egin for four villages which had been badly sacked and plundered in its vicinity- villages which have relations with Constantinople and which had the finest village houses to be found in this part of the country. A letter from the village of Didjk received this week, says that forty of their ninety houses have been burned, and the rest sacked, and the population, 500 in number, were living in the remaining houses; that until the snows came, they were able to procure a part of their subsistance from the green herbage of the fields, but now that is cut off, so they appeal piteously to us for help. The large fine village of Pingan has suffered, I believe, even worse. So this week we have sent a hundred liras to a good Committee in Egin, under the presidency of the Armenian Bishop, to distribute to these four villages and send us a report. Egin itself, although not plundered, paid a heavy sum as a ransom.

Arabkir, like Malatia, suffered much worse than Harpoot. We could not send anything there by post or otherwise for several weeks, and no Committee was willing to handle the money through fear. We have, however, succeeded in getting about a hundred and twenty liras distributed in the city and have sent them word to draw on us for a hundred more. But not a piaster of this has gone to the fifteen

sorely stricken villages in that district, many of which were plundered three or four times, and some as many as six times.

One of the most difficult problems which we have had to consider has been Palu, with its forty-three villages, many of them large. They have had the most awful treatment from Turks and Koords, and our Committee, even now, are not willing to receive and distribute funds, because they felt that it would imperil their lives. As in many other places, to save their lives, and to save their families from a fate worse than death, the most of the surviving Christians have made a formal profession of Mohammedanism, so they are closely watched by the Turks; and the Turks, hearing that money was to come for relief, said "So it seems that the Armenians still have political relations with England". All who can, are leaving the place and coming with their families; and every day, a large number of villagers appear here with their village lists of the needy, after a two days walk; and after these lists are verified, and the money is paid them, they go back to their homes with a sum of money scarcely larger than in prosperous times they could have earned in the same number of days. As Palu belongs to the Diarbekir vilayet, though much nearer to Harpoot than to Diarbekir, I have written a letter to Mr. Hallward, the British Consul, to await his arrival in Diarbekir, begging him to give early attention to securing an order for Palu and Choonkoosh to facilitate distribution. This has been an unusually mild and open winter, otherwise many of these people who have come to us from Palu and other distant places, would have perished in their homes or on the way. It is a great grief to us to send them home with such small sums of money, after a winters journey, which including their stay here, takes nearly a week.

This work which has benn providentially thrown upon us, is very laborious and very exhausting. the money which is sent to us, we regard as a sacred trus

and we use great care in its administration. I can say that our treasurer is more careful, I think, in its use, than he is of his own money. What wears upon us most, and is the greatest tax upon our strength, is the sight of the appalling wretchedness and misery which we can do so little to alleviate. The majority of the perhaps 15,000 who were killed, were men, with women and children dependent upon them. Here are penniless, half naked women and children, many of them from houses that have been burned, many of whom have been in comfortable circumstances, and some of the better class, now wandering about in search of food. With them as with many others, it is not simply a question of surviving the winter, but there is a dark and hopeless future before them.

This report is already too long, although it does not express one thousandth part of the dreadful reality. There is, however, another point which I must mention in closing. The knowledge that we are distributing money, has evidently stimulated the government in the gathering of taxes. In some cases the collectors are on the watch for the villagers when they return with their money. In the village of Shehaji, for example, every piaster taken by fourteen houses, amounting to 420 piasters was taken by the tax collector. I had already written to the Vali upon this matter and he promised to prevent it; so at my suggestion, they gave a petition which was refused, to thechiefs of this department, but they were called, "Pis Gaiours" and were driven away, as had been done in other cases; so you must know that some of the money which you send goes into the government treasury. Is that one of the paupers whose distress you wish to relieve? This district is doubtless by far the most needy of all. Give us all the money you can, and with the money send your prayers. We shall of course make second and third distributions of money, and in larger sums, and also give more bedding and clothing if we can get the money. We have made our appropriations as large and as fast as possible as the people are starving.

Respectfully yours,

Dr Smith

Attention is called to the statement relative to the action of the authorities in forcing the collection of taxes at such a time and under such circumstances as illustrative of its spirit towards its Christian subjects.' This matter has been vigorously represented to the British Ambassador and he is demanding that it cease. In like manner the work of distribution was itself opposed at the outset in this field, and in like manner corrected. It shows the need of constant watchfulness both on the field and here. There must be a powerful backing here in order to make such a work as this successful.

In this regard we have great advantage in the fact that our Committee is international. All the funds coming from Europe and the United States as well as those collected here, togather with large payments made by the Armenian Patriarch, the funds collected in England under the Duke of Westminister's Committee, with many smaller streams of benevolence from European, Asiatic and African states are administered under this Committee and disbursed on the field by the only agency fitted to do this work- viz, the American Missionaries, whose long residence in the interior makes them thoroughly familiar with the people and land, and whose honor and disinterestedness are beyond suspicion.

Cons'ble, Feb. 1, 1896.

Rec'd March 10.

J. L. B.
Rec'd
No. 6.

No. 3.

[illegible]

[illegible]

[illegible]

J. L. B.
Rec'd 4-10-96
Ans'd

No. 3.

To His Excellency
Sir Philip Currie,
H. B. M. Ambassador to the Porte.

Honored Sir,

We have to submit that this week also has been one of great pressure in work for humanity, while moneys have had been led to expect would be coming on from Constantinople: not yet arrived at all. As the account stands, when all our bills are all cleared the £300 Mr. Whittall sent up has gone and £200 besides, including the drafts drawn on Constantinople for purchases of wheat for £177. In view of this state of things, and considering the pressing need growth magnified from intense suffering among refugees, we do hope for heavy remittances as soon as they may come up - their actually being announced as soon as possible by telegraph, as we may know what to calculate upon, or we shall have to turn away refugees. From one province alone we have been sent upon by 160 families, 1900 souls to whom we have given in money 3737 ps. Their region (Mottain) lies in between us and Sassoun proper. As per their statements, verbal and written, a score have died of hunger and exposure, though as we have not been able to send there trusted parties we cant vouch for this though have little doubt of it, since most of the ten villages of the 160 families have been wholly plundered.

Aside from that given to refugees as above 3707 = % 2461
We have given to refugees much from our cash % 233
We have given " " in about 500 pieces goods 12
" " to afflicted women for the week, about, goods, 237½
" " monthly to refugees whole topes week about 148
" " " " Socks - pairs - 54
" " Shirt patterns - - - 99
" " Drawers " 33
" taken in from the masses this week - Topes. 180
" about to give other more villages - goods - 525
Thus may close my tabulation for this week.
We have not dared add to our regular list in the City, as many are the refugees of late while our funds are running so low. The Armenians at the Prelacy have nothing in hand from three delays in the moneys coming up, as they are not helping even a part of these thousands crowding upon us, though they have distributed them on some times to most few needy, mostly to people in the city.
Though it seems hardly approper to thus refer you considering how much annoyance the post master has given us in this as well as other work by delaying letters, money, &c. often necessitating my taking time to go to the office myself. I can but think very much he might be replaced by a more respectable official. Though formerly he would sell us postage stamps he now refuses that also.

Yours most respectfully R. M. Cole

Bitlis, March 6/96

Rev. R. M. Cole to Dr Phillips St

Currie.

Bitlis, Feb. 8, 1896.

Extract fr. letter from Erakkin. Dec. 16/28 1895.

It was a great comfort that some friends escaped the fatal massacre (Nov 6th), such the fine Malbandian brothers were taken by guile to the Gov. house. They were bound together & shot. And many others in the same manner. These have been killed & that is past, but many other remain in prison - hungry, naked, & miserable & they have no means of comfort whatever. Call, oh call for assistance. There women who were accustomed to dress well & adorn their persons with costly ornaments, now naked & miserable hunt through the ruined building to collect the charred wood to all to cover their nakedness. The churches & schools have become the refuge of many refugees who wander about from morning till evening begging & they return in the evening empty handed hungry, weary, cold & almost dead & they sleep on the stones. Dear friend my eyes fill, my hand refuses to move how can I write more. Hundreds of of women & virgins are violated in Turkish houses. Some have become Islam because of their wretchedness & some have given their daughters to Turks. 1800 houses are burned to ashes & 2000 persons have been sacrificed. The remainder are terrified by the awful threats of the Turks saying your turn is coming we will massacre you later.

There is a rumor that some of the prisoners are

to be taken to Harpoot. I fear very much they will be killed by the way. Just as my uncle was reported alive last week is now reported dead. What cruelty! A man who takes refuge is slaughtered like a sheep - just as Arsen Bradji & Kakagee Apha (these were covered with oil & burned). Many were taken as if to do work on the telegraph line & were killed. Hundreds of the wounded have tried to attend to their own wounds by washing with simple water & very many died. Many of the living are tortured on the plea that they have hid their money. Turkish examiners have gone about, but to no end.

Extracts fr. letters from Keshi — Dec. 10/22. 95.

I have begun to distribute the 50£ which you sent. But the number of plunder people is more than 10,000 of whom 5000 are in the extremest destitution. To whom will I divide this 50£.

The Gov. has begun to ~~demand~~ collect taxes by force in the plundered villages. It does not listen to entreaty.

Up to the present the plunder returned is of little value. They are very careless in the matter of collecting the plunder for which there are easy means at hand because the place of the plunder is well known. The people of Asdukh Bert of more than 120 villages have not yet returned to their houses. Also Hopus people are still scattered. There are other villages also who have not returned to their houses because they have neither food or house furniture. The Koords who did the plundering threaten to massacre the Armenians if the plunder is taken back. Denek & Hatsudun villages are not under this Kaimakam, but under Khozi Chan the Kaimakam of which is altogether careless. The danger of death from hunger & exposure is very great for the coming winter.

The Palu prisoners - 15 - are still in extreme misery in this prison. (These were imprisoned before the massacre - for a petition to the Patriarch).

Kishi Dec 17/29. 1895

~~Our~~.

Our condition is very bad & calls for immediate relief. The plunder remains still in the hands of the Kurds. Though the officers have begun the work of collecting the plunder still no results are perceivable. Instead of collecting things for the protection of the life & persons of the plundered, only a few worthless things appear. The Government instead of assisting the plundered villagers to ways & means of living is using severe measures for collection of taxes. When the wretched people in danger of death from hunger & exposure take refuge with their families ~~in the~~ among the Kurds as foul the honor how can they pay tax? If this continues, after loosing possessions & honor they will loose their lives also.

The Govt. officials have forced due a number of times to present papers of thanks to the proper place. We have not yet given answer. But in all probability we will be forced to sign such a paper.

Thousands in heat for assistance.

~~You will see~~ The Govt. returns show 13853 Armenians in the district. This estimated that there are 20,000.

Extracts from Erzingan letters. Dec 16/28. 1895

Mr. C. Dear Sir,

The money sent for the relief of the suffering is being administered by Br. Jakob Shugasian & Ahan Alpha Bolosian. To each person they give ten paras worth of bread each day. The number being so relieved is near 700 & there are still very many who written. I take this opportunity to express my hearty gratitude to those benevolent friends in distant lands who send this assistance. It is impossible to describe the suffering of the poor. Still by giving a loaf of bread to each person you give life to that person. You raise them from a hopeless condition & give them hope. I do not hesitate to say that you are ~~raising~~ bringing the dead back to life. I assure you that these poor wretched destitute people will remember to their last day & bless with their latest breath those benevolent & merciful benefactors. May their portion be in accordance with the word of the Lord "Come ye blessed of my Father"

If I could describe the state of the poor your heart would not be able to endure. Not alone in the city but in the villages the cry for bread smells to the very heavens. The wailing cry "bread, bread" would melt the stoniest heart to tears. &c. &c.

H. Ch.

Erzingan. Dec. 28. '95.

Rev. Mr C.

Dear Sir,

By last post we received your letter & the 50£ which you forwarded. We begin at once the distribution of bread to the hungry. For four days we have been giving bread to 330 persons. As much as possible we examine carefully the applicants & get certificates from the the leading Armenians of the district, the city from where the people come. The numbers are very great. If the we should accept all that applies for relief the money would be quickly exhausted. To each person we give a daily portion of 100 drams of bread. Besides being hungry, many are naked (this means they have only scanty clothing), they have no bedding, they have no fuel & they have nothing. If it is possible & there is hope of more assistance be pleased to give assistance in clothing & bedding & fuel. At present we give only bread. We can find no drafts here & the only way is for you to send money by post. We await encouraging news from you. With special salutations &c

Yours &c

A. B.

Erzingan. Dec 21. '95.

Dear Mr. C.

I received your letter with the 15 L. draft. But it was impossible to cash the draft, so I return it. The only way is to send money by post. As this is the case you better send directly to Kemakh anything you decide to send there.

As to your question: As far as I have been able to find out there are 15000 persons who are in need of bread and who cry out "bread, bread". Some have food for a month, some for two weeks. As time passes the distribute will greatly increase.

At present we are in great fear & terror. Oh, we have become wearied with this uncertain life. Every day the fear of death is upon us. We call out "my God, my God, hast thou forgotten us?" The pain of this terror is very great. To live upon the earth has become a weariness. What will the end be? If you have a word of encouragement write us quickly. &c

J. Sh.

Erzingan. Dec. 28th '95

Mr C. – Dear Sir,

I received your letter of the 11th inclosing the order on the Post Office for 50 L. which I at once secured. According to your order in company with A. Asha we began the work of relief & have continued it each day since the 25th. We distribute the bread each day at about 4 P.M.

We require certificates from the Arachnoh (Bishop's vicar) for those we cannot ourselves examine. We try to be as careful as it is possible to be.

We will pay the Baker each week & will obtain from him a receipt for the money given him & forward to you.

Up to the present writing we are well.

Special salutations &c

Yours &c

J. Gh.

Original etc Received in Boston Feb 12, 1846

Khanood Jan 1. '46

Dear Mr. L.

I received your last letter .... the local Government gives no permission for relief work & does not look on it with favor. On receiving your letter I went to the Kaimakam. He gave a severe answer in the negative. He said that he had received no ~~[illegible]~~ instructions from the Vali Pasha. Indeed this work is dangerous. In official circles a different interpretation is given to it. They say also that the report given by B— is the cause of this enterprise & in the name of benevolence other objects are being served & they use an objection for B— that I consider unwise to write here. In fact without a positive & direct order from the Vali Pasha this work is exceedingly dangerous.

W. H.

Copy.

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Bitlis, March 3, 1896.

Hon. A. W. Terrell,

U.S. Minister Plenipotentiary,

Constantinople.

Dear Sir:-

On Saturday, the 28th ult., I sent you the following telegram,- "There being much snow, I can hardly leave with the families till the last of April. I await your orders". No reply has come yet.

On Thursday, the 27th ult., fifty-seven Armenian prisoners were released, after being confined, most of them, four months for the crime of not being butchered on the day of the massacre. With few exceptions all were leading men. Among them was our oldest and foremost Protestant, Avedis Gasessan. His only brother, and a son who was the head teacher in our boys' high school, were both killed, and all this time he has not been allowed to see his afflicted family. He was the only one who could not be forced to sign the address of thanksgiving to the sovereign, saying that the only thing he could express as thankful for was, that the rest of them had not been killed. When they were released the other day and were called upon to pray for the long life of the sultan with cheers, he kept silence, and explained it by saying that his heart was broken and he could not join in.

With this pardon of the prisoners I suppose the case against me will be dropped. But I strongly entreat you not to let the matter rest there. You will remember that when the British consul, Mr. Hallward,

as here a year ago last fall, he was charged with holding meetings of Armenians for political purposes. When the Ambassador heard of these charges he at once said he would send some one to investigate if they were true before taking other action, whereupon the Porte retracted.

You will admit that my case is far more serious than the above. I have sent you specimens of the kind of depositions that have been made against me. I am charged with having planned and led on an attack upon the mosques, to have used the school bell for giving signals for the attack, etc. In fine, that I am responsible for the slaughter of five hundred or more people and for the plunder of thousand upon thousands of liras' worth of property from the markets. Regular depositions have been filed against me and I have been formally summoned to appear before court. Every effort has been made to injure my influence and to drive me from town. It was only your timely telegram that saved me from being forcibly seized and cast into prison. Now, not merely as a personal matter, but for the sake of all the American missionaries in the land, I think my case ought to be satisfactorily cleared up, and in case of acquital, some damage for libel be secured. The American Board, I feel sure, will favor such a course. I should aim at securing not less than One Thousand Pounds Sterling as indemnity. This sum might be considered as belonging to the Board for its work in this province, or might be entrusted to me to use at my option for similar objects. I know very well who will be sadly discomfited before a fair tribunal. I know the means that have been used in securing many of the depositions against me. I think all the friends

of the Board will agree that it is as important to vindicate my character and strengthen my influence in this place, and indirectly that of all missionaries in the country, as it is to get indemnity for destroyed property. "Who steals my purse, steals trash; but he who robs me of my good name ... makes me poor indeed!" I hope you will urge the government to bring on its witnesses to Constantinople. If the country is to be quiet I can leave my family here when the roads are open and come on,to return as soon as the case is finished. Should the government positively decline to follow up the case, then it should hand over the indemnity.

At the same time it would not be out of place to renew the claim for indemnity for the assault of Mousa Bey on my father and Dr. Raynolds, that was so ignominiously pigeon-holed ten or twelve years ago. The amounts claimed will appear on the records. With this will naturally come the indemnity for the murder of Mr. Lenz. I think the American people are in the mood to settle old scores, and to insist on having justice done to their fellow citizens.

Yours very respectfully.

Rec'd 5-8-96
Ans'd

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Bitlis, March 10. 1896.

H. W. Whittall, Esq.
Chairman Armenian Relief Cmte

My dear Sir:

As you will have learned I have of late been reporting relief work to Sir Philip Currie direct, his telegram to me some time since, if properly understood, owing to demand it most likely such new regulation may be for more security and promptness in passage of the Reports, as well as to show the Powers in Bitlis, should any communication fall into their hands, that we have in this work the Eng. Ambassador for a backer. Being those things as they may, and possibly the Bitlis relief coming under a different category from that Sassoun work proper, I do not forget my vows to the latter - not yet having resigned, though my forced absence from Mosul practically results in such so far as close advice & help are concerned. Before turning to that part, however, I must say what I have written the Ambassador, in case they should not fall into your hands thus on our treasurer Mr. Knipps getting at his Books rather recently, & going over letters he became convinced that not 300 but £. T. 500 has come up from your Cmte for this B. relief and on the 6th inst. passed on the extra 200. This leaves us without a debt including drafts for £ 177 I have drawn on Mr. Peet, but we have

nothing in hand some small sums from America together with wheat and cotton for the next ten days. We beg that those whom it may concern see to it that funds actually in hand there for the work here be announced by telegraph in advt. when we may know how to plan to save a debt, and may, perhaps, sell a draft here now and then to keep our heads above, or go on "tick". Heaven knows the desperate need there is for relief work; but as I have reported it to the Embassy, possibly to be passed on to your hands, I need not repeat here. Glancing back to the Sassoun relief, as I seek to take breath from the formidable work of this time we have now in their hands, I may say that I take it for granted that Consul Hampson assisted by his efficient dragoman and other agents in the region, will have given you all needed information. Only for my forced detention here in Bitlis, as I have explained in the past, I should have been in M. to help in carrying those burdens - seeking to bring the accounts up to date. Though Mr. Peel moves as though he might expect to hear from you by letter, yet nothing has reached us. I am not yet informed whether the partial acct. I left with Mr. Hampson to forward, as I left Monsh, has reached you.

In said acct. I entered among drafts four drawn on Mr. Peel payable to order of Thomas & Co. Mugger Dickinson of Harlin. The first £, for 100 has been after Thomas had sold to other parties, and I sent

Thomas had sold

on a duplicate for Mr. Halland, [illegible] me work to Diarbekir. The first was dated Oct 23/95. 2d (duplicate) on Feb. 10/96. Zomas writes me Feb. 17th that the other four drafts met p inclosing of £50 each (£200) were received his hands. I sent them by a messenger after bringing and taking letters down from Sassoun direct.

Not knowing how the matter rests I committed the investigation of it to Mr. Halland, who informs from Diarbekir under date of Feb. 24th that he has, as I requested, written the Embassy and you direct to some time. Rev. Thomas Muggerditchian is the Prot. pastor of the church in Harput, being a last graduate of the college and Theol. Seminary at Marsoot, and so far as I know perfectly reliable.

But such lives as those the country of natives is not overabundant, and likely indeed not be for English or Americans if we had been there either amid such environments. At all events he very much regret & say that his ch. shows as indeed does Mr. H's letter that to save his life, as he counts it, 5088½ pi. was paid over to get him out of prison, which only £605 25/40 pi. was sent for pt wheat and 35¾ pi expense on some, leaving of the £100 only 94½ pi a loss. He very much regrets such an outcome of his own plan which I talked over with, had the encouragement of Rev. Hampson, for supplying Sassoun with wheat. If only reports had been received this too little to many other things in this land might have been avoided.

Yr very much hasty, &c.

R. M. Cole.

saved

100

A. M. Cole to
J. W. Whittall

Pittsb. Mch. 10. '96.

J. L. B.
Rec'd 6-5-96
Ans'd

Report of G.H. Fitzmaurice to Sir Philip Currie, Constantinople-.
Ourfa, March 16, 1896.

Sir:

In conformity with Your Excellency's telegraphic instructions of March 7th, I arrived here on March 10th.

The gloom of the sad events which had occurred here during the last two months of 1895 still hung over the town, and the Armenian quarter especially, in spite of attempts during the preceding ten weeks to remove the traces of the final disaster, still wore the aspect of a town which had been ruined and laid waste by some scourge more terrible than any war or siege. The shops with their windows and doors broken in, lay empty and deserted, practically no grown males were visable, and only a few ill-clad and ill-fed children and women, with a scared look on their faces were to be seen moving about apparently in search of the bare necessities of existence in the shape of dry bread and scanty bedding.

Rumors of further massacres on the approaching festival of Bairam were rife, and the Mussulman population, emboldened by the impunity with which they had carried out the recent massacres, were openly threatening to "wipe out" the remaining Armenian Christians during the Bairam Holidays.

The population of Ourfa before December 28th 1895, was close on 65,000, of whom about 20,000 were Armenians, 3,000 or 4,000 Jacobites, Chaldeans, Syrian Catholics, Greek Catholics, Maronites, and Jews, and the remaining 40,000 odd, Turkish, Kurdish, and Arab Mussulmans.

There have been, as your Excellency is aware, two massacres in Ourfa, the first on the 28th and 29th October, 1895, and the second or big massacre on the 28th and 29th December of the same year.

The causes leading up to these massacres are both remote and near.

The attitude of the Turkish Government on the Armenian question since the last Russo-Turkish war has been one calculated to end in some such deplorable catastrophe as that which has recently befallen the Armenian people and the Sultan's Government. Some twelve or fifteen years ago, the persistent refusal of the latter to carry out the reform it had by treaty promised to introduce into its Armenia provinces drove a certain number of Armenians in despair to have recourse to revolutionary methods. The Ottoman officials, instead of distinguishing betwee the guilty and innocent, chose, some from ignorance, many from motives of personal pecuniary gain, to regard all Armenians as traitors, scheming to throw off the Ottoman yoke. As usually happens in Oriental countries, when the Central Government had adopted the same view, the real sedition of certain Armenians was confounded and lost in the mass of trumped-up charges, would-be seditious documents and imaginary reports and lists of revolutionary committees, which poured in from all sides as soon as the demand of the Central Government for such a supply was felt. Turkish officials and leading Moslems criminally communicated these notions to the ignorant and indiscriminating masses of the Mussulman population, who

are guided in their general action by the prescriptions of the Sheri Law. That law prescribes that if the "rayah" Christian attempt, by having recourse ("dekhalet") to foreign powers, to overstep the limits of privileges ("berat") their lives and property are to be forfeited, and are at the mercy of the Mussulmans. To the Turkish mind, the Armenians had tried to overstep those limits by appealing to foreign Powers. They therefore considered it their religious duty and a rightious thing to destroy and sieze the lives and property of the Armenians.

The foregoing, strange as it may seem, was the actual frame and working of the Mussulman mind and conscience, when the Armenian demonstration occurred at Constantinople in September last.

I made careful enquiries as to the extent of Armenian revolutionary propaganda at Ourfa, and have arrived at the conviction that, though there existed a large amount of, to my mind, well-grounded discontent among the Armenians arising from the fact that for some years past they have, in common with their brethren elsewhere in Anatolia, been treated practically as outlaws, the amount of actual disloyalty among them was very restricted.

Armenian secret societies in Europe have, as is well known, been endeavoring to introduce explosives, rifles and revolutionary literature into the Aleppo region, but their success at Ourfa has been exceedingly limited. They seem to have smuggled in some revolutionary pamphlets, but no rifles or explosives.

Ourfa, moreover, does not come under even the geographical designation of Armenia, being included rather in the limits of Mesopotamia or "Arabistan" (Arabia).

The foregoing was the state of things at Ourfa when, immediately after the Armenian demonstration in Constantinople, it appears orders were received here from the Central Government to the effect that should the Armenians attempt any disturbance, it was to be at once sternly quelled, and in the event of their offering resistance, they were to receive a terrible lesson ("terbiyyeh shedideh"). The Central Government must have known or ought to have known the disasterous consequences which, in view of Mussulman feeling against the Armenians, such instructions were certain to have in the provinces, and it incurred a very grave responsibility in sending them.

The Mussulmans here and elsewhere interpreted them as the Sovereign's wish that they should put into execution the prescriptions of the "Sheri", and proceed to take the lives and property of the rebellious Armenian "rayahs". The demonstration at Constantinople was represented by the officials as an attempt by the Armenians to storm the Sublime Porte; rumors reached here of massacres of Armenians by their co-religionists in other towns in Anatolia; they were told that the Armenians were attacking mosques and using dynamite, while word came from their Mussulmen brethren in town, where massacres had occurred inciting them to do their duty by Islam. The Government too began to serve out arms and cartridges to the zaptiehs and other guards, and had the Armenian quarter patrolled.

I should add that the telegraphic news of acceptance of the reforms was interpreted to the Mussulmans as the granting of autonomy to the Armenians, an interpretation

which must have come from the Government officials, and which had a disasterous effect on Moslem feeling towards Armenians.

While this Moslem feeling at Ourfa was thus excited, an event occured which precipitated matters. I shall go into it somewhat in detail as being the much disputed point of departure of the most extensive of recent Armenian massacres.

A Mussulman named Ismail Birijikli had purchased from an Armenian money-changer called Boghos, a number of Ghazis, i.e., old gold coins worn as ornaments by native women, and as he was somewhat tardy in paying for them, the Armenian Boghos, on Saturday October 26th 1895, went to the Mussulman's house to demand payment. The latter, apparantly incensed at the Armenian coming to his private house to press for the money, abused the money-changer roundly and sent him away, saying he would see him on the morrow.

The following day, Sunday, October 27th, Ismail, true to his word, went with some comrades to Boghos' house, and being told that the latter was out, proceeded to search for him in the streets. He found him near the Armenian Cathredral, in the Armenian quarter, and at once stabbed him to death. It being Sunday, large numbers of Armenians were in the neighborhood of the Cathedral. They at once siezed the Mussulman Ismail and handed him over to the zaptiens of a neighboring guard-house.

The Turkish version of what followed is that the Armenians attacked the guard-house and mortally wounded Ismail, while the Armenians assert that, seeing that zaptiehs were going to allow the Mussulman murderer escape, they invaded the guard-house, insisting that the zaptiens should either hand over the murderer to them to be conveyed to the Government house, or that they (the Armenians) should accompany the zaptieh and their prisoner to the Government. On the zaptiens naturally refusing and trying to turn the Armenians out, a scuffle ensued, in which the prisoner was seriously wounded. He died on the way while the zaptiens were conveying him to the Government house. There an Armenian Dispensary Doctor, named Melkon, called in by the Major of Gendarmes to give a medical report, declared that the wounds of which Ismail died were inflicted by zaptieh bayonets. It is asserted that the Major threatened the Armenian Doctor, Melkon, with death, if he should declare the wounds to be bayonet wounds. Melkon sought refuge in a Mussulman house, but was sought out on the following day by the Major and a couple of men. He was dragged forth, shot by the Major, and despatched by the latter's followers. His body was then dragged through the streets with every species of indignity, torn to pieces and flung into a foss.

The excitment among the Mussulmans and the uneasiness among the Armenians on Snday night, October the 27th, the night following the death of Ismail, was very great, and some Armenians were about in their quarter on the same night watching in anticipation of an attack. They encountered a Turkish patrol and shots were fired. The Armenian account is that on the Turkish patrol hailing the Armenians, the latter fled and were fired upon by the zaptiehs, while the Turkish version is that a band of Armenians, armed with Martinis, assaulted the patrol.

As the "mot d'ordre" of the Turkish authorities after the Constantinople demonstration became "attack of Armenians", and their stereotyped official version of the origin

of most massacres was the supposed attack of Armenians on mosques during the Friday prayer, the above official account of the patrol incident must be received with great reserve, if not incredulity. It is moreover curious that the patrol said to have been attacked by Armed Armenians was in no way hurt or injured, while they on their side did not succeed in capturing any of their Armenian assailants.

I should mention another Armenian version that the alleged attack was made by a band of Turks disguised as Armenians, with the object of giving a pretext for massacre.

The few Armenians who ventured down ~~down~~ to the bazaar on the following Monday morning, October 28th, came rushing back, most of them wounded and streaming with blood. They were followed by an armed Mussulman mob, who attacked the Armenian quarter, with cries of death to the infidels.

The Armenians, the greater portion of whom had remained at home, seeing that the Mussulmans were bent on a general massacre, began a determined resistance at the principal entrances to their quarter, and finally obliged the mob to retire with a loss of 4 or 5 Mussulman lives, they themselves losing some twenty-seven killed.

The mob, baffled for the moment in this direction, turned their attention to plunder. They completely looted and wrecked some 700 Armenian shops and 190 Armenian houses.

The rapidity with which the above incidents succeeded oneanother seems to point to some preconcerted plan, and it is asserted that a certain Mussulman notable of Ourfa, Hussein Pasha, who has since been summoned to Aleppo, was the prime mover in the matter, and that Ismail Birijikli, who was a poor man and not likely to be the purchaser of a large number of Ghazi gold coins, was acting on behalf of Hussein Pasha, with the object of driving the Armenians into some overt act of violence against a Mussulman, in keeping with the malicious reports spread among the Mussulman population of Armenian outrages on Turkish women throughout Anatolia, and it seems inconceivable that a general attack and massacre of Armenians could have been planned during the one Sunday night of October 27th.

After the Mussulman repulse of Monday, all Armenians found outside the Armenian quarter, within or without the city, were attacked, and the males slain. Their quarter was besieged and no egress allowed. Their water supply was cut off and no food permitted to enter. This state of siege lasted practically for two months till December 28th, the date of the final and great massacre.

The Armenian Bishop wished to telegraph the situation to His Majesty the Sultan, but the authorities refused to allow his telegram to be sent. Thereupon in despair at the hopeless situation of his flock, he retired to his monastery outside the town, where he remained a prisoner till after the second massacre; no Armenian, not even his secretary being allowed to converse with him, except in Turkish and that in the presence of guards.

On the night of Monday, The Armenians in view of the desparate nature of their position, the post and telegrach being closed to them, despatched a messenger to Aintab, to make known their condition and to get aid. That messenger was subsequently arrested and is now in the Ourfa prison under a heavy sentence for his "seditious" conduct in so doing. Another messenger, despatched on the following Wednesday night met with the same fate.

During Tuesday, October 29th, the mob continued their plundering on the outskirts of the Armenian quarter, and in this they were assisted by the zaptiehs, who fired on and over the Armenian quarter, it being afterwards represented to the Mussulmans that the Armenians were firing on the Turks.

On Wednesday, October 30, the Mutessarif Hassan Pasha arrived from Surroud, where he had been absent some ten days; over a thousand Mussulmans, most of them had been engaged in the attack and plundering of the preceding days, were enrolled as reserves, and the Government called on the Armenians to deliver up their arms, especially the 1,800 Martinis they were supposed to have received from abroad, promising subsequently to disarm the Mussulmans. The Armenians replied that they had no such Martinis, that, as the Mussulmans had been the attacking party and had declared that the Sultan's Government had ordered the extermination of all Armenians, they had no longer any confidence in their Mussulman fellow-citizens, and, consequently, they could give up such arms as they possessed only after the Mussulsmans had been disarmed. The Government insisted, however, that the Armenians should first disarm, and that they could hope for no protection until they had delivered up their Martinis.

The newly enrolled reserves were scattered about in the Armenian quarter, nominally for their protection; but they proceeded to tell the Armenians that their extermination had been decided upon by the Government-They extorted large sums of money and valuables from them on the promise of protection, and then informed them that only those who turned Moslem would be saved, all such new converts to run up a white flag on their roofs. The Armenians in utter despair turned Moslem en masse; and by Thursday night, the white flags in the Christian quarter were innumerable. The Government, however refused to recognize them officially, but continued its demand for arms.

About this time a paper to the effect that the Armenians had attacked a guard-house, fired upon and killed Mussulmans and zaptiehs, and were resisting the Government forces with modern weapons, was sent around for signiture to the heads of the different communities, and even some foreigners. This document was presumably forwarded to headquarters.

On November 12th, fifteen prominent Armenians were summoned to the Government house. They were asked the meaning of their rebellious attitude; they were ordered at once to hand over the 1800 Martinis, 100 revolvers and ten men chosen from a list of 120 of those who were alleged to have attacked the guard-house on Sunday, October 27th; and the Commander of the troops, Nazif Pasha (since removed to Kornah, in the Bassorah vilayet, after the second massacre), angrily informed them that he had been in Bulgaria in 1876, and knew how to treat rebellious "rayahs".

The Armenians at once handed over the ten men required, and, while protesting that they had no Martinis, offered and at once proceeded to collect and deliver up any other arms they possessed.

The negociations for the surrender of their arms lasted for some weeks, the Government, while accepting the ordinary arms handed over by the Armenians, still relentlessly demanding the Martinis and even hinting to the Armenians that if they had none, they

had money to purchase them. The latter actually bought ~~bought~~ revolvers and other arms from friendly Turks and other Christians to deliver up to Government, and in despair sought to soften the relentless demand for modern weapons by giving large sums of money to the Mutessarif, the Commander Nazif Pasha and other Moslems, while they endeavored to pacify their so-called guards, the reserves, in a similar way.

By November 30th they had handed over 240 pieces of arms, mostly old guns, pistols daggers, &c, and some 15 revolvers. On the same day, I may mention, Miss Shattuck, the American lady missionary, asked for permission and an escort to go to Aintab, a permission which was granted only on December 28th, one hour before the final and general massacre.

On December 1st, the mob again attacked and fired into the Armenian quarter. They were, however, held in check by the government.

By December 3d, 600 arms of all sorts had been given up, but the Mutessarif and Commander still renewed their demands.

The Armenians were now experiencing all the distress of a regular siege. Though they had bribed their guards to get in some food on the pretext that it was intended for the soldiers, and had reopened old wells, which had for many years been closed up, their provisions and water supply were giving out and beasts of burden worth several pounds were disposed of for as many shillings.

At this juncture they resolved to make a desperate attempt to communicate with Aleppo. Having written an account of their situation on a piece of cloth, they sewed it into the lining of one of the long garments worn in the country, put it on a poor Armenian peasant not likely to attract the attention or cupidity of the surrounding Kurds, and despatched him at night by an unfrequented road to Aleppo with promises of lavish rewards in case of success. This messenger, however, was waylaid and stripped of the very garment bearing the message.

On December 13th, on the pretext that tranquility was completely restored, Nazif Pasha, Commander of the troops, ordered that the few Armenians, whose business places, bakeries, etc., were still workable, should come down and resume their work. On their doing so, they were attacked and wounded, and fled back to their quarter. Nazif Pasha forced them to descend again, and with cavalry mounted guard over the few Armenians who tried to do business under such novel and trying conditions. The Government then forced some twenty-five prominent Armenians to sign a telegram to Constantinople to the effect that, though the peace had been disturbed by the unruly conduct of some Armenians, owing to the efforts of the local authorities, complete tranquility had been restored.

During the following week, however, though the authorities assured the Armenians they had nothing to fear, and that the Government was now going to disarm the Mussulmans the Armenians having by this time given up, including revolvers and one Martini, 1,200 arms of all kinds, of which a large number had been purchased to meet the demands of authorities, there were whisperings of a great impending disaster, friendly Turks sent word to the Armenians to be on their guard, and warning was given to the non-Armenian Christians to wear a black turban.

Finally, on Saturday, December 28th, Abdul-Kerim, Captian of gendarmes, went to Miss Shattuck, informing her that she might start for Aintab as everything was quiet. He then proceeded to the Armenian Cathedral, where the Armenian national assembly, which had just sent a communication to the Muessarif detailing their causes of apprehension and soliciting protection, was still sitting. Captian Abdul-Kerim gave them on the part of the Government every assurance that no disturbance would occur. He had, however, scarcely left the building when the storm burst and the general massacre of December 28th and 29th began.

On the morning of Saturday, December 28th, Nazif Pasha, Commander of the troops, sent word to the non-Armenian Christians to assemble in their churches and not stir out, but under no consideration to shelter or give asylum to a single Armenian.

The military with some mounted police under the command of Nazif Pasha were drawn up on the brow of the hill upon the slope of which the Armenian quarter is built, and were massed at the principal exits from that quarter. Behind them was an armed Mussulman mob, while the minarets were crowded with Moslems evidently in expectation of some stirring event. The Turkish women, too, crowded on to the roofs and the slopes of the fortress, which overlooks the Armenian quarter. Between 10 a.m. and 11 a.m. crowds of armed Mussulmans flocked around in the same direction, cheered on by their women, who kept up the well-known "zilghit" or peculiar throat noise, used on such occasions by Oriental women to encourage their braves. Towards noon a muezzin gave out the midday prayer from one minaret, all the other minarets remaining silent, a glittering glass ornament resembling a crescent was seen shining from the top of the fortress overlooking one end of the Armenian quarter, while a mollah waved a green banner from a tall minaret overhanging the other end.

A few shots were fired and a trumpet sounded the attack from among the soldiers, who were seen to open their ranks and allow the mob behind them to come forward. Soldiers and mob then rushed on the Armenian quarter and began a general massacre of the males over a certain age.

At the moment the shots above-mentioned were fired, the Commander Nazip Pasha was seen to withdraw with a gesture motioning the crowd on. It subsequently transpired that when the first shots were fired he called out, "A Martini bullet has just grazed my head; the Armenians are firing on me; go in and retaliate" while I have it on good Mussulman authority that the shots referred to were fired not by Armenians but by Moslems.

The reserve troops, who knew the Armenian quarter well from their having been on guard there during the two preceding months, served both as guides and advance-guards, being accompanied by a body of wood cutters, axe in hand, from the neighboring mountains. The latter broke in the doors, whereupon the soldiers rushed in emptying their Martinis on the Armenian men, from whom they had anticipated a certain resistance. They had, however, given up all their arms, and, in abject terror at their dreadful situation, pleaded for mercy for the sake of their women and children and the prophet Jesus. With insulting language they were dragged out one by one from their hiding places and

Brutally butchered. In many instances from fifteen to twenty men had collected in the larger houses as affording some chance of safety. They were hurled out one after another to the executioners, who speedily despatched them. In the house next to that of the Protestant Pastor (he too was slain, leaving six orphans), where I put up during my stay here, forty men were thus put to death. A certain sheikh ordered his followers to bring as many stalwart young Armenians as they could find. They were, to the number of about a hundred, thrown on their backs, and held down by their hands and feet, while the sheikh, with a combination of fanaticism and cruelty, proceeded, while reciting verses of the Koran, to cut their throats after the Mecca rite of sacrificing sheep.

Many Armenian men again secreted themselves at the bottom of wells in the hope of escaping from their would-be destroyers; but the latter hurled down jars and stones and then fired down revolver shots, or flung down matting saturated with petroleum, which they then set on fire.

In several cases women and girls were mercilessly cut down while trying to shield their male relatives.

When all the men had been killed in a house, the mob proceeded to plunder in the most minute way, pouring kerosene on and burning corn, barley, woodwork, and whatever they could not carry away, and leaving only bare walls and floors.

While this house to house carnage was going on, a constant firing from the brow of the hill down over the quarter was kept up on Armenians who tried to escape by the roofs.

Towards sunset, as at noon, the trumpet was again sounded, and the mob at once withdrew, with the exception of a few stragglers who remained to loot.

On the following day, Sunday, December 29th, the trumpet was sounded at early dawn, and the massacre was resumed. Large numbers who on Saturday had not taken part in the attack, fearing Armenian resistance, joined the mob on Sunday.

The savage butchery of the previous day was continued till noon, when took place the burning of the Ourfa Armenian Cathedral, capable of holding some 8,000 persons, and the priest administered the sacrament, the last sacrament as it proved to be, to 1,800 souls, recording the figure on one of the pillars of the church. These remained in the Cathedral overnight, and were joined on Sunday by several hundreds more who sought the protection of a building which they considered safe from the mob-violence of the Mussulman even in his fanaticism. It is computed that at least 3,000 individuals were congregated, in the edifice when the mob attacked it.

They at first fired in through the windows, then smashed in the iron door and proceeded to massacre all those, mostly men, who were on the ground floor.

Having thus disposed of the men, and having removed some of the younger women, they rifled the church treasure, shrines and ornaments to the extent of some £t4,000, destroying the pictures and relics, mockingly calling on Christ now to prove himself a greater prophet than Mohammed.

A huge partly stone, partly wooden, gallery running the upper portion of the Cathedral was packed with a shrieking and terrified mass of women, children, and some men. Some of the mob, jumping on the raised altar platform, began picking off the latter

with revolver shots; but as this process seemed too tedious, they bethought themselves of the more expeditions method employed against those who had hidden in wells-Having collected a quantity of bedding and the church matting, they poured some thirty cans of kerosene on it, as also on the dead bodies lying about, and then set fire to the whole. The gallery beams and wooden framework soon caught fire, whereupon blocking up the staircases leading to the gallery with similar inflamable materials, they left the mass of struggling human beings to become the prey of the flames.

During several hours the sickening odor of roasting flesh pervaded the town; and even to-day, two months and a half after the massacre, the smell of putrescent and charred remains in the church is unbearable.

At 3.30 p.m. at the Moslem afternoon prayer("ikindi namaz") the trumpet again sounded, and thh mob drew off from the Armenian quarter. Shortly afterwards, the mufti, Ali Effendi, Hussein Pasha, and other notables preceeded by music, among which were brass military instruments, went round the quarter, announcing that the massacre was at an end("paydoss"), and that there would be no more killing of Christians.

The next three days were occupied in removing the dead bodies, the Jews and donkeys being requisitioned by the authorities for that purpose.

Christians were not allowed to enter the church, now a ruin, the work of clearing out the debris being entrusted to the military, who are reported to have picked up large quantities of melted gold and valuables hidden about their persous by the Armenians in their vain hope that the Cathedral would be considered sanctuary.

The massacre was decidedly anti-Armenian, no distinction being made between Gregorians, Protestants, and Roman Catholics, whose church was also rifled. Only 40 Jacobites out of 300 families, and one Greek Catholic were killed, while two or three Chaldeans were wounded and none killed.

The thoroughness with which some of the work was done may be understood from the fact that one hundred and twenty-six Armenian families have been absolutely wiped out, not even a woman or baby remaining.

The task of computing the number of Armenians who met their death in this massacre is very difficult. The Turkish official registers of the former Armenian population and what now remains are utterly unreliable, owing to the large numbers unregistered in order to escape taxation, while many onofficial Turkish estimates of Armenian losses are far in excess of those given by the Armenians themselves, and are evidently exaggerated. After very minute and careful inquiry, I believe that close on 8,000 Armenians perished in the two days' massacre of December 28th and 29th, 1895, 2,500 ~~and~~ to 3,000 of whom were killed or burnt in the Cathedral.

I should, however, not be at all surprised, if the figure 9,000 or 10,000 were subsequently found to be nearer the mark.

Moreover, the condition of the thousands of widows, many thousands of orphans, and the grown up men is wrethced in the last extreme. At present the mortality, owing to uncared wounds, hunger, disease and general low physical and moral condition, is great and may become still greater.

The loss of property, estimated roughly at from £t150,000 to £t200,000, is still

harder to calculate. The majority have practically lost all except the clothes on their backs, while the authorities have made no serious attempt to restore the plundered property. Families which were formerly well off are now reduced to penury, and are too proud to ask assistance. Many of the children are unable to claim and look after the house and land property of their dead parents, and a great portion of this property is certain to be lost. Again many Mussulmans, especially villagers, were largely indebted to the town Armenians. These debts are now unrecoverable, as the Mussulman thinks he has the same right to retain this property of the rebellious Armenian "rayah" as he had to take their lives and other property. In fact, one of the features and results of recent massacres has been the veritable "seisactheia", as regards Mussulman debts to Armenians.

The general position of Armenians here and in the surrounding country, if not indeed in the Asiatic provinces of the Empire, ~~is deplorable. They~~ are practically considered as outlaws, and it almost amounts to a capital offence in the eyes of the Mussulmans to be an Armenian. Nothing but the stern punishment of the Mussulmans who have been prominent in recent massacres and disorders, combined with a long period of tranquility, can restore confidence; and it is very doubtful whether this period of tranquility will be vouchsafed to the Sultan's Government. That Government has committed the fatal error of confounding the guilty with the innocent; and, instead of using its just rights to punish with all the severity of the law such Armenians as have engaged in really treasonable action against their lawful rulers, it has committed the further and all but irreparable blunder of allowing the Mussulman population to usurp the prerogatives of Government by wreaking their blind and unreasoning fury on a to a great extent guiltless section of His Majesty's most intelligent, hard-working and useful subjects.

The magnitude of the Ourfa disaster, in spite of official perverted accounts and denials, seems to have startled even the Turkish Government, but its intention of instituting a strict inquiry and punishing the officials responsible for it may be seriously doubted from the haste with which some of these officials were removed to distant portions of the empire; Hassan Bey, the Major of Gendarmes, mainly the cause of the first massacre of October 28th, having been sent to Jannina; while Nazif Pasha, Brigadier-General in command of the troops who led on the second massacre, was at once removed to Kornah, at the confluence of the Euphrates and Tigris.

The local authorities at Ourfa and in other towns of the region I have visited, excluding the Zeitoun incident; upon the origin of which I am not in a position to to pronounce an opinion, have not, I believe, connived at or brought about these massacres without having in their hands justificatory instructions. These instructions are the result of their deliberate and criminal misrepresentations to Constantinople regarding the Armenians, together with the false and unstatesmanlike attitude of the Central Government on the whole question. It is difficult to apportion the blame exactly between the Central and Provincial Governments; but I am sure the Sultan's Government feels that the secret mechanism which brought about this wholesale destruction of life and property will not bear the light of day; and that Government will never, unless under

such outside ~~pressure~~ pressure as that of 1861 in Syria, consent to make a ~~xxxxxxx~~ s e r i o u s inquiry, preferring to profess belief in the distorted versions of recent occurrences furnished by unscrupulous provincial functionaries. Diplomatic pressure may prevail upon the Sultan to send a commission to investigate, but, unless the element of fear of foreign interference by force enters into the deliberations of such a commission, its proceedings, so far as eliciting the real truth and repairing the disasters is concerned, will be farcial; and while serving to deceive Europe, will only aggravate the deplorable lot of the Christian populations of these provinces.

There is one fact which stands out prominently amid the confusion of statements and counter-statements with regard to recent events. All sections of the Ottoman populations, in spite of their general ignorance, have a keen flair as to the main tendency of the wishes of their autocratic Government, and both Mussulmans and non-Mussulmans assert that the Government wished these massacres to take place, and that if it had not so wished, they could not have taken place.

That Government has been since in possession of both sides of the question, but so far it shrinks from inquiry, and manifests no desire to repair these disasters. Until it does so, its populations will not absolve it from the charge of having deliberately worked up these massacres.

Amid the wild devastation and destruction which has swept over this region there is one large Armenian village, named "Guermuch", which has so far escaped. This extraordinary fact happened in the following way: When the Moslems attacked Ourfa, a mounted and armed multitude of tribal Koords and Arabs bore down upon Guermuch. The Armenians pitching a few tents they possessed in front of the village, made ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ as large a display of armed force as they could muster, firing off their guns, and at the same time sending forward word to their assailants that the tents were occupied by soldiers sent by the Government to protect the village. The Arabs and Koords, who had been incited to destroy the village, were puzzled and deceived, and withdrew under the impression that the Government for some inexplicable reason was really protecting the villagers of Guermuch.

The authorities of Ourfa shortly afterwards summoned the Guermuch Armenians to deliver up the arms with which they were alleged to have attacked the Mussulman Koords and Arabs. The Armenians, however, came in a body to Ourfa, telling the authorities that if the government wished them to be massacred, they had better do so at once and on the spot in Ourfa, as they (the Armenians) were completely at their mercy, but that they would never surrender their weapons which were their only protection against the surrounding armed and hostile Koordish and Arab tribes. They still remain untouched and retain their arms, for which latter privilege they have paid no inconsiderable sums of money.

Your Excellency has further instructed me to inquire into the number of Armenians at Ourfa who have accepted Islamism in consequence of recent events.

That number in Ourfa is between 400 and 500. Some of these became Mussulmans between the first and second massacres (i.e., between October 28th and December 29th, 1895) some during the second massacre, and the remainder since that massacre. They did so under

threats or under the conviction that there was no security of life and property either from the Government or from their Moslem neighbors for any Armenians who openly professed Christianity.

Though the Government has not sanctioned the carrying out of the legal formalities necessary in the case of conversions to Islam, and can thus say it does not officially recognize the neophytes, the latter are treated as Mussulmans by the officials and Moslem population.

The statements and facts contained in the foregoing account of the Ourfa massacre constitute a grave charge against the Ottoman Government, and I have been duly impressed with the responsibility of embodying them in an official report.

Though the secret and terrorizing methods of the Turkish Administration do not always permit of the production of the evidence usually required by a European Court, I have been at great pains to sift carefully my information, the greater portion of which I have obtained direct from Mussulman sources, or have had confirmed by Mussulman authority.

Report of Consul Sir Philip Currie -

Ourfa, March 16, 1896.

Rev. Dr. Parmelee, Mr. Peet & Dr. Barton
all are well at date.

111

(1)

Bitlis, March 30. 1888

Hon. A. H. Terrell,
U. S. Minister to the Porte,

My dear Sir;

Your Excellency will have been pretty well informed as to my colleague Mr. Knapp's case through his own pen and telegrams over his own signature; but the latest developments, culminating in his enforced abduction from this place yesterday (Sunday!) by Gov^t guard, devolve upon me to report.

I took to the vali Your Excellency's telegram stating "he has to wait for meeting of the owners so he could come with the families via Mosul." "He had no such instructions," he said.

On Monday 26th inst. two Turkish celebrities called on the part of the pasha to inform me that "all you were to leave". I expressed surprise that I, too, was included, supposing their objection would be Mr. Knapp. He repeated "All you missionaries are to leave." "Is this order general or only for Bitlis?" I asked. "I don't know that part, only that this one is for Bitlis." "In how many days is the order to be executed?" I asked, as we should have much work to get ready. "As to particular number of days I don't know, but

Report of Gov. and manner of

but you may understand it as now, and make ready accordingly." "But you should wait till we can get a reply to our telegram we will send our Minister at once", I said. "I can say that it will be thus delayed, but you can telegraph and by the time you get ready the reply may come. This and other collateral things were said in a friendly way that I need not (here) I should have said that on Wednesday evening the 25th at about four o'clock guards were stationed all around our premises people of town not being allowed to pass our house.

The next day I called on the Kasha to see what was meant by putting us under siege and now the order that we were all to leave Bitis, which I informed him that I had telegraphed our Minister in hopes of a prompt reply. His Excellency the Vali, did not say that I was included in the order, but said Mr. George Knapp was to leave in three days, since he had given him (the governor) much trouble and was criminal. He did not like him. He did not report on the schools, always replying that he had referred it to his minister but had no reply from there as to the matter, &c.

But he declared (as he has in fact at other times) that he had no aversion to me, was pleased with me, had confidence in me, &c. and would write constantly that I stay on provided I would be careful to submit reports of schools in our field

To this I assented at once, of course, and said "if he might only know how many times during the year a report was desired he would comply". "It is not a question of times", said his Excellency, "but of willingness to submit such reports when is desired. I said often often delays come about because we are not informed on time from Constantinople as to new regulations introduced for which I asked his Excellency's indulgence, assuring him that we did not knowingly violate any such Turkish law"

Perceiving he has determined to send away Mr. H. I sought to change the route to that via Monastir, as also time of leaving so he might arrange imperative business matters, but the Governor did not yield. I asked that his family be allowed to remain, from the ill-timed season to accompany mine on later. To this he readily assented, though cast in it was for explanation

This interview being on Friday we were led to suppose that the three days would not terminate till Monday night, when he would naturally not start till Tuesday morn. But judge of our surprise the next day to be informed he must be ready to start the following day (Sunday)! Again I went to the Pasha and sought to prolong the time submitting that such was the imperative demand of his business matters, while our religion did not admit of his entering upon a journey on Sunday, again

referring to the natural trend of our Minister's telegrams stating he was to wait for melting of the snows, come on with the families via Norman; but to give notice of time of leaving two weeks before hand, &c. But his order was explicit, he said, and that he was to have the passport drawn up at once and the man sent out of the Country - the matter of three days he having granted as matter of friendship. Before leaving I presented to the Governor Mr. Knapp's written protest reading as follows: (1) My proposition to leave for Canada at once and without my family is obviously not accepted by my Minister &c. as is evidenced by his telegrams. (2) To morrow is our Sabbath, upon which day our religion does not allow us to enter upon a journey and for these reasons, submit this my protest against such execution of the order, but the command and pleasure is forces, "Mr. Knapp." This, too, which was characterized as puerile, had no effect - the order being in his hands to execute. If he did not leave on the morrow he should telegraph Ottawa that Mr. S. K. would not go when a stringent order would come and it would not be well!"

Perceiving the gravity of the situation and realizing only too well what irritation the matter was causing among certain of town it seemed best to yield as gracefully as might be to the inevitable, trying as it was, lest

something worse for all concerned might follow.

Hence a squad of police under their Chief officer together with some soldiers were at our door before we were up Sunday morning, demanding haste in setting out on the way - albeit their days stage was only six hours. At nine o'clock P.M. I met Mr. Knapp out on the road about one mile. His bodyguard was only four gendarmes though the special force mentioned above accompanied us to the city limit where they awaited my return.

The above is the unvarnished statement of facts connected with this matter, so far as I can recall them, I having also conferred with my dragoman present at the times of interviews, scribe of telegrams, &c. The obvious reasons all comment is left over.

It may be of interest to your Excellency to note that I only received to day (Monday) noon H.B.M. Ambassador Sir Philip Currie's telegram dated on Saty(!) stating that at a near day the Neouch consul would go to Bitlis. I draw no inference as to whom.

I should state that Mr. Knapp telegraphed asking your Excellency to arrange the order so he might join the Americans going on from Harpoot instead of going to Alexandretta as per order of the vali.

Begging to submit translation of telegrams on the preceding page. I am, Your obediently,

R. M. Cole.

Translation of telegrams

(1)
Telegram to U.S. Minister, Beirut March 26th
"The Govt. gives order that we are all to leave via Southern route. That road is bad. We await your arrangement of the matter. Cole."

(3)
The 28th inst. "I received your letter of March 14th. Govt. starts me off to-morrow for all safety to take me to Alexandretta direct, to expell me from the land. If it be possible secure an order so I may change my route at Diarbekir and come on to you with the American friends coming on from Harpoot. "Knapp"

(2)
The 26th again (~~Evening chronological error~~) "The Govt. has put our houses under close siege. not allowing our servants to go to and return from market.
Cole"

Your Excellency's at hand 28th inst. at 9 o'clock A. M. "For your protection & so as one interfere with you an order has been sent. When you leave for this way with your family let us know"
Gerrell."

Your Excellency will excuse if in haste and the trying circumstances I may have omitted any telegrams, or put dates wrong.

Telegram to U.S. Minister, Danish Island, 26th

"Your Exc. Please order that we are all to leave our present quarters north. Not room to take the convoy. Commandant of the Marine. Lock."

"Is that" I received your letter of yesterday. Your Exc. about we off to-morrow [illegible] to take me to Hyperantha district. I replied we have the town. If it be possible please our order to my convoy come north or their [illegible] or your Minister of Marine." "Tell your Exc. we [illegible] "The Port [illegible] our business under also [illegible]. Not at liberty our [illegible] to go. Send return your [illegible]. Lock."

Your Excellency ordered 28th inst. at 7 o'clock A.M. [illegible] your Secretary to go to our [illegible] [illegible] or the two [illegible]. When you leave [illegible] [illegible] your [illegible] [illegible] to [illegible]. Brooke."

Your Excellency will express if in that case [illegible] Commandant [illegible] [illegible] [illegible]

Constantinople, April 13, 1896.

J.W. Riddle, Esq-

U.S. Charge d'Affaires at the Porte,

Sir:

Previous to giving a sketch of my experiences while being conducted by the Turkish government from Bitlis to Alexandretta for expulsion from the country, I will briefly review the occurrences leading up to that step.

On Tuesday, Feb'y 4th, a warrant was issued by the Bitlis authorities for me to appear at court the following Saturday and answer to the charge of being a "disturber of the peace"-I at once communicated by wire with the Legation, and on the day I should have appeared at court entered a protest, saying that I could not be present without an American consul, or without instructions from the Legation; but that with the approval of the latter I was ready to meet my accusers at Constantinople, when I should demand that they receive the proper penalty in case they failed to prove their charges. Later despatches from the Legation instructed me to do practically as I had done; and finally the arrangement was made that I should go with the families via Moosh with proper guard and consular escort to Constantinople as soon as the roads were good-We began preparations for the journey in the hope of getting started by the first week in May-.

About the first of March some sixty leading Armenians who had been imprisoned four and a half months, ever since the massacre, were released-During their imprisonment the government had tried in vain to get them to sign a statement attaching the blame for all disturbances to some of their own number and to the American missionaries, myself in particular. Already depositions against me had been secured from some of the chief Catholics and Jacobites, and a few Gregorians. The release of the prisoners was merely an attempt to secure by another policy signitures against us from the leading Gregorians. During the Bairam calls the Vali plainly

told some of them in the presence of fanatical Moslems that it was for the interest of the Armenians to demand the expulsion of the Americans from the country-The idea was sedulously broached for some days---.On one occasion the Vali said that the Misses Ely since going abroad had showed ingratitude to the government; that letters of Mr.Cole and Dr.Raynolds had been siezed,which showed that they could not be allowed to stay in the country-As for me,there were indubitable proofs that I had furnished the pistol and ordered the shooting of the Armenian who had been shot at several months before.

-On Thursday,March 19th,eight or nine of the leading Armenians with their bishop,and as many of the leading Moslems,were called into the presence of the Vali, with the object of reconciling the two communities-The condition of a reconcilation was defiitely stated to be the willingness of the Armenians to unite with their Moslem fellow-citizens in sending a telegram to the Porte,declaring the Americans to be the cause of disturbances,and demanding their expulsion from the country.Insinuations were made by the leading Moslems that it would go bad with the Armenians, if they did not comply;and the populace renewed the talk of another massacre.The Armenians asked for a day or two in which to consider the matter,and on Saturday rejected the proposal,saying that they had no part in bringing us into the country: in fact,had been opposed to our coming;that the evidence against us was in the hands of the government,not in theirs;and they could not truthfully say that we were at fault.

Meanwhile I thought the matter over-I saw that it was not a personal matter;that the effort was to get all the American missionaries out of the country; and that the method they had used in my case was merely a convenient way of starting the ball arolling.Moreover I felt that my presence there with my case undecided was a constant menace to the safety of the city-if I could get away and have proceedings in my case started,it would probably relieve the strain in the city,and

doubtless prevent action in reference to other missionaries while my trial was in progress-Therefore on Friday, March 20th, I sent a telegram to the Legation, asking that a consul be sent, and that I come at once to Constantinople without my family, and have my trial put through-

On the afternoon of Wednesday, March 25th, all the approaches to our houses were held by police and gensdarmes, or zabteas-Communication was entirely cut off from the town. Even our servants were interfered with in attempting to go to market for spplies-The next day officials came on the part of the Vali and notified us that orders had been received for us all to leave-We were told to be ready to be ready to leave at any time. Mr. Cole called on the governor the next morning to ask for explanations. He was told that for himself and the families there was no special hurry; that he was his friend, and that he might secure permission for him to stay on; but that I must go in any case in three days; that I did not comply with school regulations and made him trouble in other ways-We supposed from this that I was to leave Tuesday, and made plans accordingly.

The next morning, Saturday, March 28th, the reply to my telegram came from the Legation, telling me that instructions had been given for me to wait and come at my convenience with my family, and that the local authorities were to let me alone. Mr. Cole was just starting to show this telegram to the Vali, when he was met by the chief-of-police, who handed him a free passport for me to be conducted out of the country, and bade me be ready to start for Alexandretta the next morning (Sunday). This was two days earlier than we had planned-I now addressed a protest to the governor, saying that my request to be allowed to go at once to Constantinople had not been granted by my Legation, and that I was therefore not free to go at present; but that if he forced me to go under protest, I hoped he would at least not urge me to travel on Sunday, contrary to my usual practice-Mr. Cole took this protest to the governor, but he treated it with contempt-He said that if I acted on the protest, he would telegraph to the Porte that I refused to come, whereupon stringent orders

would come to take me out with soldiers, in which case it would be very bad for me-I was a criminal-He had not put me in prison, but had surrounded our houses instead, out of consideration for our families-As to the time of starting, if I did not go at the set time, I must take the consequences-

We deliberated for some time when Mr. Cole returned with the reply. We feared there was some embarasment at Constantinople which might make my resistance to leave futile in the end, and disasterous as well-It seemed evident that most of the leading Moslems had signed a petition for my expulsion; and there was a report which I did not have a chance to verify, that the Moslems had agreed to make a disturbance in the city, and perhaps attack my house, if I should refose to go. Rather than be the cause of precipitating trouble on our families or on the city, I thought it was best to yield. I then sent a telegram to the Legation, saying that I was being sent the next day under protest out of the country via Alexandretta, and asking permission to change my route at Diarbekir and come to Constantinople with the Harpoot Americans.

Early Sunday morning, March 29th, the Alai Bey (commander of gensdarmes) came to my house with a number of police and zabteas. In the course of the conversation, while seated in the sitting-room, he misunderstood something that was said; and thinking that we were trying to postpone matters, remarked that the people about us were barbarous Koords, and if they should get the impression that we were resisting the government, it might be impossible to keep them quiet-No stronger threat was needed for such times and such a place-I finished preparations as soon as possible, taking two horses of our own, one for myself, and the other for the baggage consisting of road-equipment, provisions, etc. It was agreed to let two young men accompany me as servants, but after I got started, only one was allowed to come, and he was given no road papers. A strong guard accompanied us to the outskirts of the city, where I was left in charge of five mounted zabteas. We had not gone far when the

sergeant told me that he had instructions to take in charge my revolver, if I had one. I gave it up, and it was formally passed with papers from cordon to cordon, emphasizing in an irritating way the fact that I was a prisoner-I was thus forced out of Bitlis at a time and by a road which practically made it impossible to take my family along; and it was a circumstance for which the Turkish government has no credit, that a fellow-missionary was left to take care of them.

The first night we spent at a khan six hours south of Bitlis. I was in a small room crowded with zabteas, some of whom were smoking and talking or singing most all the night-I was carefully watched when for any reason I wished to go outside. My servant looked after the horses and prepared what food I had-As a rule he was not interfered with all the way. The next day we travelled eleven hours. It was a severe strain on my horse, which owing to the sudden start, had not been sufficiently exercised after his long confinement during the deep winter snows- I wished to make a shorter stage, but was told that the orders were to reach a certain Koordish village that night. The forenoon of the tird day we reached the village of Zoke, whence the five zabteas were to return to Bitlis. It was expected that the Alai Bey would have sent on instructions by wire for other zabteas to be in readiness to take me on from Zoke, but no orders had been received; evidently it had been his chief concern to get me out of the city as soon as possible. A telegram for instructions was made up, and there was a prospect of my staying in that ruined village two or three days; but finally I was taken to a village an hour out of the way and was put in charge of a local zabtea, who was to wait and accompany the post from Sert. The post-driver with another zabtea did not reach the Koordish village to which we had gone till ten the next morning, when we travelled on together. In this way we went on to Diarbekir. The last two days, but one zabtea, armed only with a sword accompanied us. Usually two zabteas armed with rifles escorted me the rest of the way. We reached Diarbekir Saturday P.M., April 4th. I happened to meet the British vice-consul, Mr Hallward, before entering the city. I had telegraphed him

that I was to pass through there, but the operators had made it read, "through Mardin" (two days south), so he was not expecting me. He kindly invited me to be his guest, but the police said they must first take me to government quarters. It was not part of their plan to have me see the consul, and they were perplexed at our meeting but I could truthfully tell them it was purely accidental. I was taken from department to department in the government ~~in the~~ several buildings, and, finally, when instructions and passport from Bitlis were looked over, I was lodged in the barracks in an officer's room. Mr. Hallward's dragoman spent an hour before he secured permission to see me. The authorities refused to give me up, though Mr. Hallward applied to the Vali in person. I was much disappointed not to find permission awaiting me to go to Constantinople via Harpoot-Trouble was made about my sending a telegram to the Legation, but finally Mr Hallward sent it for me in cipher through his embassy. I said that unless the permission were secured, I should start for Alexandretta on Monday. "Demand me from that point. Insist on trial. Expulsion on unproved charges should not be tolerated". The government was going to send me on the next morning, but at last allowed me to rest over Sunday. There was a glass window between the room I occupied and the corridor. A lamp was kept burning in the room both nights, and a sentinal stood in the hall over me night and day. I did not leave the room without his accompanying me. On Sunday they were not going to let me promenade before the building, but finally I made such a fuss about it, that the point was yielded, and I had a chance to exercise in the fresh air. Mr. Hallward and his dragoman were allowed to see me at different times during the day, the former accompanied by the commander of zabteas.

I was hurried off in good season Monday morning, being taken around outside the city walls, instead of through the city to the Aleppo road. My horse having given out, I left it behind, and the government got another animal for me, expecting me to pay the hire. I protested, but when I saw that the alternative was the impressing of poor men's animals into the service, I yielded the point of paying for conveyance the

rest of the way, expecting that item to be put in the bill for damages later on. The British consul, Fontana, happened to be at Severek the night I was there, but I was not allowed to see him. We reached Oorfa early in the afternoon two days later. I succeeded in getting word to the American missionary, Mr. Sanders, and after some trouble he got permission from the governor to see me for a short time, in the presence of officers on condition that he would not touch on politics. My usual telegram to Bitlis, simply saying that I was safe was not accepted here, but finally it was arranged that Mr. Sanders could send a telegram of such import for me. The second Saturday brought us to Horejeck. Before looking my papers over carefully, I was taken to a fairly pleasant room upstairs, overlooking the Euphrates; but when the papers were examined, I was moved down to a kind of covered alley-way between the prison court and another filthy court inside the gate. After a good deal of difficulty I succeeded in getting an audience with the Kaimakam, and begged that a place be given me where I would not catch cold. He ordered me to be taken to a room down stairs, leading off the filthy court, so small that I on my camp bed, a zabtea and my servant on the floor could barely crowd in. I preferred to travel six hours on Sunday rather than stay in such sickening quarters. At this place the ill-suppressed feelings of gloating over me galled me most of anywhere. On the road I could usually keep on good terms with the zabteas through the fees which they expected, and which as a rule I gave, but whenever we touched government quarters I could not help feeling that they were exulting over me as their prisoner. In fairness I should say that there were individuals whose better nature prompted them to treat me with a good deal of consideration. Prominent among such was an Albanian police officer, whose room I occupied at Aleppo.

We reached Aleppo Tuesday, April 14th, the seventeeth day from Bitlis. A telegram I had sent the previous night to our consul, asking for instructions on arrival, reached him about two hours before I got to town. At first I was to be lodged

in a close room leading off one of the prison courts down stairs, but after our consul's dragoman called, my things were taken up stairs where the air was better, and I was allowed to occupy a small room which was used by a police officer. Mr. Pocher himself, though suffering from an abscess, called the next day. The authorities would not give me up, but agreed to let me have a day in which to transact any necessary business, such as selling the horse, before sending me on to Alexandretta. A policeman accompanied me while arranging business which took me to the khan where where our consul's residence and place of business is. The consul invited me to step into his house or into his office, but the policeman objected, and finally grudgingly allowed us to sit outdoors while we conversed in his presence in our best language of communication-Turkish. A second policeman was on the track of the first, and of course this fact being reported, I subsequently was carefully kept from that district when I was allowed under guard to go to the restaurants, or to walk about town. Wednesday had not passed when we were told that there were instructions to wait for before I could be sent on. These were formally presented to the consul on Thursday, in which it was agreed to release me, if he would give a paper pledging me not to return to Bitlis. Before advising the Legation of this proposal I was asked by the consul's dragoman if I had any message to send, and I sent the following to the Legation:-"Release on condition of not returning to Bitlis I cannot accept, if it means abandonment of trial, or non-return in case of acquittal". By Saturday we learned that the Legation expected me at Constantinople, and made arrangements to start for Alexandretta on Monday, April 20th.

I started that morning with my servant and baggage in an ordinary waggon. A policeman, who was also going to Alexandretta, and his companion engaged passage with us. Two mounted zabteas usually accompanied us from cordon to cordon. Through the friendship of the policeman I was not placed nights in the quarters of the zabteas, but was allowed to take a room with him in the khans. We were out three nights, arriving at Alexandretta about noon Thursday, April 23d. Our consular

agent, Mr. Walker, was on hand to ask for me, but the Kaimakam had orders to keep me under arrest and place me on the first vessel bound direct for Europe. I was not allowed to go out to meals with a guard as at Aleppo. Then followed the telegrams to the Legation and to Capt. Jewell of the "Marblehead", the latter telegram not reaching him till the "Marblehead" returned to Mersina from a short cruise. Friday evening instructions came from Aleppo to the Kaimakam, directing him to give me up at once to the U.S. consul. By ten o'clock the formalities of giving me over had been made, and I was in Mr. Walker's house. While I was in prison Capt. Stopford of H.M.S. "Howe" called on me and kindly asked if there was anything he could do for me, and later came to congratulate me on my release. I felt safe while I was confined within sight of that man-of-war.

The "Marblehead" came in Monday morning, and it was arranged that she should not leave till I was safely seen aboard the French steamer the next afternoon. An officer with flag in a boat of the "Marblehead" called for me at the custom-house pier, the chief-of-police handed me my passport marked "expelled", and Mr. Walker accompanied me as I was rowed to the French steamer and saw me aboard. We reached Mersina the next morning, where the "Marblehead" arrived a few hours later. At Beirut Consul Gibson and other friends called on me aboard the steamer, it not being thought wise for me to land. At Smyrna our consul, Col. Maddon, called and took me ashore. There was reason to believe that an officer was on my track, such a person preceding him to the steamer, and later asking for my name as we landed at the custom-house pier, but he was put off; and at length I landed safely at Constantinople on May 6th.

In conclusion I wish to express my heartfelt thanks for the ready cheerfulness and interest with which all the representatives of our government helped me on the way; and I owe a special debt of gratitude to you, on whom the burden of the responsibility has fallen, for the prompt and energetic measures used to secure my release, and to bring me in safety to this place. In such hands I feel confident that so full a measure of justice will be secured me as effectively to prevent the Turkish govt. treating other Americans as they have treated me.

Rev. Geo. P. Knapp to Mr. Riddle

Constantinople, Apr. 12, 1896.

Rec'd May 28.

Mardin, April 15, 1896.

About the first of April the police began to make careful inquiries about the relief work, where the money came from, how much had come, where we were distributing, to how many, etc. etc. The next day they made a report to the Mutesarif and that afternoon I received a notice from the Mutesarif that hereafter there should be no distribution without the presence of a government official. That same day I had a telegram from our distributing agent whom we had sent to Redwan, saying that the Mudir of Redwan had arrested him and sent him under guard to Sert and that he was now in prison. A few days after word was sent to the police that there was to be a distribution in the monastary as usual, and request was made that some one be appointed to be present. We waited five hours and no one came! I then ordered the distribution to proceed. Two days later I sent in a financial report to the Mutesarif of monies received and distributed, as he had requested me, and also a paper asking him to inform us to whom we should look for the appointing of a government official whose business it would be to be present at our distributions. Next day I received his official reply in which he said that I not only should not have asked such a question, but that I had no right to make any distribution at all, and that accordingly, I must turn the balance of relief money over to the government Committee of distribution. Next day (his note reached me at sunset) I sent out word to all our distributing agents to quit relief work till further notice. I also telegraphed the Central Committee at Constantinople that the Government Committee wanted me to hand over the money and that I waited their order. In a few days a reply came to the effect that according to the order from the Sublime Porte the only condition to be complied with was that an authorized official from the local commission of the government should be present at our distribution. I conveyed this information to the Mutesarif in a second note and asked his pleasure. He verbally denied that he had ordered the money to be paid to the local government committee. This is now the fourth day since I asked his pleasure and it has not yet been declared. Today I received a telegram from Sert in which our agent said he was to start for Mardin under guard. Meanwhile these twelve days suspension of the distribution have tired me more than 24 days of steady relief work as it is very trying to refuse aid to hungry mortals, and those who have nothing to sleep on or to throw over them as they return to their damp houses in the villages which have neither doors nor window shutters (the plunderers not only sacked the houses, but carried off the doors and window shutters, and other loose parts of the buildings).

If this Fabian policy is continued twenty days longer more will die of hunger than were slain by the sword. It behooves the people of Europe and America to know well that as Sassoon grew to the dimensions of seven vilayets last fall, so now the question is not the destruction of the Armenian nation, but the larger one of the extermination of all Christians. The situation here is still uncertain. The villagers about here do not dare to leave the monastary to which they fled for refuge, and return to their villages. Christians do not dare to go about either on the plain or in the mountains unless accompanied by friendly Moslems.

J. L. B.
Rec'd 5-14-96
Ans'd

St.

Mardin, Apr. 15. 1896.

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Financial statement of the work of the Erzroom A.R. Commission up to April 24. 1896.

	Revenue retained	Amt. expended	
Passen.	2000	£ 37566	
Erzingan villages	4800	75000	
Khanoos	7000	67614	
Keghi	5000	49841	
Kemakh.	1000	22500	
Baibook & Ilebeer.	12000	92000	
Zerjan	7500	80145	
Erzroom Plain	7500	67078	
" City	4712	63724	555468
	51,512		
Bedding		36949	
Artizans		2909	
Fuel.		2088	
Freeship on Clothing		6150	
Sundries - Hospitals &c.		19039	67135
			£ 6226.03

£ 7170 = $30,548.

The above shows the amounts expended. We have appropriated to the various districts sums amounting to 944 £ more. This all will be in the hands of the people in the next 10 days & will make the total £ 7170

This has been the work of the commission. In addition I have transmitted sums to various people sent by their friends. We have full reports of all these expenditures from the districts. Our helpers have done nobly indeed.

Yours sincerely
W.H. Chambers

Erzroom, Apr. 24. 1896.

Report of Relief work

Harpoot May 27, 1896.

Yesterday I visited still another village, Ashvan. I was in the saddle 13 hours besides the time spent in visiting the houses one by one. This village had 75 houses, one half of them were burned. The best houses were burned. This was done by the neighboring Turks and Kourds some eight days subsequent to the plundering of the place by the Dersim Kourds.

The people still have more rooms to live in than is the case in Hooeloo or Corpe. It is very painful to go from house to house and find no beds, nor cooking utensils- in one place an old petroleum tin was used to cook the food in- and the houses were stripped and bare- In Ashvan I found a little food in nearly every house, a few handfuls of flour or millet, but only enough to last a day or two at most.

We have kept them alive through the winter. Had it not been for the aid you sent thousands must have perished. But what touches me now more than the actual destitution is the hopelessness of their situation unless some permanent relief can be given them. Especially are cattle needed. The plowing for the fall sowing must be done now while the moisture is in the ground. When the ground dries up and bakes hard they cannot plow. Unless they plow they will have no harvest next year, and in many villages the lands will pass out of the hands of the Christians. In the village of Ashvan I found that the Turks and Kourds were coming in from the neighboring villages and plowing the lands. Some of them took the land by force, some take them from the landlords who give the lands to those who have cattle to work them. If the Christians lose their holdings it will be only a question of time when they will have to give their houses also over to the Turks and Kourds, and take to the cities where they will live on charity or die.

In the Charsandjak region Christians are being ejected wholesale by the landlords. For God sake induce the Armenian Relief Committee to think about this, and see if some help cannot be given at once!

Some times I feel tempted to drop everything and go on to Constantinople and thence to Europe to try and make people realize how desperate the condition is. I have visited eight villages now and my own eyes have been opened, but how can people a thousand miles away understand it. Is it not time to take up this problem in earnest? My heart is sick and faint with the pressure of want and misery which we cannot relieve. As I passed through a village the other day the whole village came out to the road and stood there weeping and crying, "We are hungry, we are hungry", as we rode on. Their cry haunts me. I have sent them a little relief to put off the day of starvation, but their lands lie fallow, their houses are in ruins and no hand is stretched out to lift them up and set them on their feet. What is the end to be?

Six months have passed since the tidal wave of pillage and massacre swept over that part of the Turkish empire in which Armenians live. During these six months large sums of money have been contributed by benevolent people in Europe and America for the relief of the suffering Armenians, and it may be of interest to the donors to know what relief their gifts have afforded and what is the present condition of the sufferers.

The largest field of desittution is that which receives relied from Harpoot as distributing centre. It contains 100,000 souls who are in need of relief. Some £t25,000 [£Stg 22,727] have been distributed to about 60,000 souls. This gives to each soul less than one half Turkish pound [about 9 s.]. When we take into consideration that these people have lost all their possessions, food, stores, clothing, bedding, tools and, many of them, houses also, this is clearly a very small allowance and we naturally inquire what it has done for them. The answer is close at hand. It has kept them alive, nothing more. The most cursory examination shows this. I have had access to the books of the Relief Commission and have visited a number of the villages with a f view to ascertaining their condition. The Relief Commission has given food, clothing and bedding, a few tools and, to some, a little capital to start them in business, but the funds at their disposal have been too scanty to allow them to supply the needs of the people at all adequately.

I have recently visited nine villages. In one the people had begun to cut the timber growing right around the village preparatory to building a few rooms in which they may find shelter the coming winter. In another the people were making bricks of mud with which to build. In the other seven villages there was no sigh of any intention to build, and when I made inquiry I always met the same answer, "How can we build?" They have no money to buy timber and they have no heart to make any effort. They still fear also that any effort to improve their condition will call down upon them another attack. The earnings of a generation of thrifty, industrious men and women have been swept away under conditions that leave them no hope and no incentive to take up the struggle again. They have lost heart. They are helpless and hopeless, helpless and hopeless!

But if no houses are built this summer, the coming winter will find them even worse off than they are now. Take a single example, the village of Hopeloo, formerly the largest and wealthiest village on the Harpoot plain. It contained three large and fine churches belonging to the Gregorian, Protestant, and Roman Catholic communities. The houses of the village were well built, two stories high, and containing many rooms. But the ruin of the village has been complete. With infinite pains the destroyers fired the houses one by one, using petroleum to make sure of their work. Now only the walls stand and they are badly injured. On one wall high up in the air, exposed to rain and sun there still hung a photograph, a family group. It spoke eloquently of the home that had been there, a Christian home. There were the faces of father and

mother and children looking down upon the ruins of their once happy home; while below in the street men and women, on whose faces their sorrows have stamped an impression that can never be effaced, pointed to the ruins and wept.'

Relief money has not built any houses for the sufferers.' They live huddled together in the stables and in the corners of half ruined houses.' The government relief commission has estimated that Turkish pounds 60,000 [£Stg 54,545] are needed to build shelter for the people whose houses are burned, allowing only five Turkish Pounds for each house [£Stg. 4½].'

Another sight as sad as the ruined houses is that of the fields lying fallow. In some respects it is a sadder sight, because if these fields are not ploughed within twenty days, before the rains wholly cease, the ground will become dry and hard so that it cannot be ploughed and no seed will be sown in the fall.' That means that there will be no harvests next year, and that means starvation.'

The crying need of the people now is that of cattle to till their fields.' Without these the future ~~afxthexkiandx~~ offers them no prospect of relief from their wretchedness and misery.' Death alone can bring release from suffering.' Actuated by the hope of gain merchants have brought cattle from Mousul and the adjacent districts and are offering them for sale in the villages of the Harpoot Plain, but the poor villagers have no money with which to purchase.' The Relief Money has not given cattle.'

An inspection of the rooms in which the people now live shows them to be bare and cheerless, destitute even of the necessities of life.' The greater part of the people have no beds.' All winter they have slept upon the floor with no covering over them.' Families that once had twenty sets of bedding now have only one or none at all.' The sick and the well huddle under one quilt.' Mothers bring forth their babes without even a bed on which to lie.' Some four thousand Turkish pounds [£Stg 3,336] have been expended for beds and clothing which have been given to the people, but this is only a drop in the bucket.' The multitude have received nothing as yet for beds and clothing. Their clothes are ragged. They have no change of garments to enable them to wash their clothes.' One pitiful request frequently heard is that of a little money to buy soap so that they can wash their clothes.'

Relief money has not provided a tithe of the beds and clothing needed for this district.'

I have said nothing of the need of cooking utensils and furniture.' In most of the houses there are no cooking utensils, in many petroleum tins are used for cooking, in others, there is nothing and no food is cooked.' The people eat bread alone.'

Relief money has not supplied the needs I have enumerated, great and pressing as they are.' What they has it done? It has simply kept the people alive-nothing more. It has provided them with a skanty supply of the simplest food.' Three times during the winter and spring Relief has been distributed to the villages.' Now the money is exhausted and for a month no relief has been given.' Many of the people are again on the verge of starvation.' I have hoped that with the approach of summer the people would be able to recover somewhat and become independent of relief funds, but persons

visitation of the villages shows that there has been no recovery and that the villagers are in extreme need, while if relief should be cut off from the cities such as Malatia, Arabkir and Palu, multitudes would die in a short time.'

In the village of Ashban I went from house to house examining the jars and graneries to see what food the people had. In most houses I found a few handfuls of millet or flour, a few eggs, perhaps a little salt and one or two loaves of bread. At most, their supply could only last them a day or two, and in some houses, food was already exhausted, with no means of procuring more. But the village of Korpe was in a still more wretched plight. As we neared this village the people caught sight of us from a distance and came running out to the road. There they stood with their aged priest at their head leaning on his staff while the people wept and cried: "We are hungry, we are hungry!". Personal inspection of the houses showed that their food supplies were exhausted. I called the children around me and asked the first one if he had eaten bread that day. He said, "No". "What have you eaten?" "Grass". I asked him whose boy he was and the villagers answered: "He is an orphan". His little face was gaunt and sallow. Other boys had eaten a piece of bread as large as my hand. None had eaten any other food than bread and grass. In the houses I asked for bread but the women turned away weeping. In every house there was a little bundle of grasses gathered from the fields. This was the only food with many. Beneath the tan on their unburned faces there was a sallow, sickly color. Mothers sat by the little bundles of grass and held their babes to their empty breasts. The tops of the trees around the village had all been cut off during the winter, taken to the city and sold for money to buy food and now the bare trunks stretched out their mutilated stumps of branches as if to plead for pity on this desolated village.

We sat down on the ground outside the village to talk over matters, and the children sitting around us would pluck up the grass by the roots and eat it before our eyes. The sights of that village haunt me day and night.

It is said that the sensibilities of Christian people in Europe and America have become deadened by hearing so much about the sufferings of the Armenians and they are no longer interested in them. Certainly the funds for relief no longer come in as formerly. But is this a question which should be left to the sensibilities, that we should give a few pence when our pity is stirred by a tale of distress and then pass on and forget the sufferer. We have to do with stern facts. The Armenians have been pillaged and massacred or left to die a slow death by starvation and disease. For a few months Europe and America have interposed to feed the hungry and keep them alive, but now it is said they are weary of the task. I will not enter into the responsibility of Europe for the present state of the Armenians but only into the responsibility of Christian and humane men to relieve them. The sacred book of the Christians teaches that in the last great day of judgement the Lord Jesus Christ will ask of us whether we have clothed the naked, fed the hungry and he will say "Inasmuch as ye did it not to one of the least of these ye did it not unto me".

Two religions are on trial to-day. Islam has shown that its instruments are

still fire and sword and that its canons permit pillage and slaughter and brutal lust.' Now it remains for Christianity to show that it works by the cross of love and mercy and that its canons require us to feed the hungry, give drink to the thirsty, visit the sick and those in prison and to love our enemies, bless them that curse us, do good to them that hate us and pray for them that despitefully use us and persecute us.' God grant that we man not be tried in the balances and found wanting.'

Humanity too, is being tried and tested.' No part of the world is any longer distant from its great ceners.' The cry of the distressed in Turkey has been sounded in the ears of the dwellers in London and Paris and Berlin and Vienna and New York For humanity's sake alone it is the duty of every man wether he be called Jew or Christian or Moslem to succor those in such dire distress.'

Correspondent.'

Harpoot, May 27, 1896.'

Harpoot, May 27th, 1896.

With reference to my despatch of the 10th inst. No. 8 and to my telegram of the -- reporting upon the progress of relief work in this Vilayet, I now have the honour to submit a few details as to the state of the Armenians in the outlying villages of the Harpoot district.

As reported in the despatch alluded to, I visited some time ago the villages of Sorsori, Tadem and Coyulu; and yesterday I made a trip to Ashvan, a village situated on the bank of the Euphrates, some seven hours from Harpoot, and myself inspected the greater part of such houses as have been pillaged without being burned.

The condition of the Armenians in all these villages is one of extreme destitution. They are for the most part without occupation and without hope. A little corn supplied by the Relief Committee here forms the staple of their means of subsistence: in many houses there is not even a mattress for the inmates to sleep upon. Besides this the villagers are obliged at night to crowd into such shattered tenements as still possess a roof.

At Ashvan the condition of the villagers is more especially deplorable. The Koords appear to have pillaged the village without setting fire to the houses, but the Imperial troops arriving, I am informed, a fortnight afterwards destroyed about one half of them. I found that the houses still standing are entirely stripped of furniture and cooking utensils. A little corn or flour is to be seen in some instances; in others a little cotton for spinning and a scanty supply of millet seed. In several cases there is no food supply whatever, and even a lack of bedding: the villagers are in general clothed in rags.

In certain houses I found a quantity of grass resembling spinage which had been collected by the inmates for food as they could procure nothing else wherewith to sustain life. The people, naturally robust, are pale and silent; the pallor shows even under their sunburnt skin. The children present the same appearance.

The Ashvan Armenians possess, before the disturbance upwards of three hundred oxen: they have now five oxen in all. Their fields, which they are unable to cultivate, have been appropriated by Moslems from the neighboring villages.

It is to be apprehended that unless these people have their fields restored to them and are promptly supplied with cattle, as the season for ploughing has now arrived, with seed, tools and timber for rebuilding, there is but little hope for the majority of them in the coming year. As regards their present need of food and their nourishment during the winter, chickens, which cost but very little in these parts, might be given them to furnish eggs, together with a few cows for milk. This, I think, would be the most economical way of providing for their sustenance for some time, as supplies of corn or donations of money are very quickly exhausted.

I have, etc. [Signed] Raphael G. Fontana.

From Ashwan, Harpoot.

May 27. 96.

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Intelligence from Erzroom.

Letters from Erzroom, dated April 25th, 1898, state that relief is now afforded to over 50,000 destitute persons in that province. It is not attempted to relieve poverty: the only thought is to keep people alive. Let a few cases, recently examined, suffice to illustrate the present appalling state of the Christian population of the province of Erzroom.

One young man came for aid who had walked ninety miles through dangerous districts. His statement was as follows: There are eighty-five Armenian houses in the village to which he belongs. Every house was plundered, and many persons were killed-The survivors were saved by embracing Islam-. An order from the government was subsequently received permitting the Armenians to return to the faith of their fathers. Even then fifteen families, from fear of their Turkish neighbors, dared not renounce their recently adopted faith. The massacre occurred when the grain in the fields was ripe. No one dared to go out of the village to reap it. The Koords came,, divided the fields among themselves, and cut and carried away the grain- The present destitution is indescribable. Several persons have died of hunger. The young man's father and brother were killed, and he left a wife and several small children in the deepest want, that he might come and present a statement of the need of his village and of three other villages equally needy.

During the last week of April 57 villagers came to Erzroom from another group of eight villages seventy-five miles away. They came to represent their sad condition to the Relief Committee, and to appeal, also, to the governor of the province for oxen, agricultural implements and seed grain; and, especially, for protection from the lawless Koords among whom they dwell. They had been kept from starvation during the winter by the aid of the Relief Committee, for which they were most thankful. But the spring had come, and they had no seed to sow; no oxen, no ploughs, no harrows; and even if they had all these, they would not dare to go outside the village to the fields, lest the Koords fall upon them. Even if we sow our fields, they said, we have no assurance that we can reap them; and if we succeed in sowing our fields and reaping the grain, we have no assurance that the Koords will will not fall upon us in the autumn and plunder us again Is there no escape? Is there no deliverer? We are willing, they said, to sacrifice our houses and lands, yea, and the very clothes we have on, if we can only find relief from this grinding oppression, anxiety and danger.

Here is the story in brief of the attack upon one of the above-named villages. The Koords swooped down upon the village without any warning. On seeing them approach, mothers grasped their babes, fathers and elder brothers and sisters seized the hands of the younger children, and all the villagers, save a few old and infirm persons, made a rush for the hills. There was no time for any preparation, and some of the villagers fled with nothing on save their cotton garments. The weather was very cold and snow was falling. From the hill top to which they fled they could hear the cries of the assaulted and of the children in a neighboring village. After the Koords had been busy for six hours carrying away the goods of the villagers and driving off their cattle, an officer from the local seat of government, a town sx miles away, came and compelled the Koords to vacate the village. He then, said the villager, called to us, and with assurances that he had come to protect us, induced us to descend. He then demanded

we deliver up our guns.We protested that we had no guns.He insisted,but we as firmly denied that we had weapons of any kind-While this interview was being held,the Koords returned in large force and threatened even the life of the officer.He inforted us that he could not protect us,and advised us again to fly for our lives.We immediately scattered,most of us taking the road to a village six miles away.It was already late in the evening,cold and snowy.Our suffering on the way was indescribable.Several pregnant women aborted by the roadside,several young children died,and very few,if any,escaped a subsequent attack of illness.Happy were those of our village,twelve in number,who had been killed by the Koords-for ten days we did not dare to return to our village,and when we did return,what a scene of desolation presented itself to u us!.Everything portable was gone,all livestock of every kind driven away.The very doors of our houses were carried away,and in some cases the houses were pulled down and the timber taken.As all the bedding of the village was gone,they have had to sleep in hay and straw,and as the doors of their houses had been carried away,for months they have been exposed through the long nights to the bitter wintry blasts.All the villagers have been fil with colds,and many have died from the effects of the exposure

The representative of another village,after giving similar experiences of attack, flight,massacre,pillage,exposure and destitution,ended the sad recital with the words: Two of my nephews,grown up young men who had wiver and children,followed after the Koords with the hope of recovering some of their sheep.The Koords murdered them and threw their bodies into the river-Then the poor old man burst into tears,and the hearts of all who heard him bled for him and for the widows and fatherless children.

While these and other villagers were giving their sad recital of oppression and bloodshed,a fine looking old man entered,and all the villagers rose to their feet in token of respect.He was the wealthiest and most influential man of the whole district. He owned the land upon which was built a village of twenty-five houses,and all the inhabitants were dependent on him for work.He sowed as much as 8,000 bushels of grain in one season.He had accommodations for fifty or sixty travellers,and his house was open to all comers.According to the custom of oriental hospitality all travellers who became his guests and their horses received all they needed free of charge.This man said,-We are five brothers,all living together-a family of fifty souls.On the approach of the Koords we fled,and all our movable property fell into their hands They drove off 1,200 sheep-The government intervened subsequently,and two were returned to us,one ram and one ewe.They took 150 head of horned cattle,including all the draft oxen.Of the cattle twelve were subsequently returned.They took twelve horses,of which not one was returned They left not a cart,nor a plough,nor a harrow,nor a chain They left the house utterly bare,carrying off all the grain,all winter provisions, household utensils,clothes and bedding.With evident emotion the old man added,And they killed my so,a clever young man of twenty-five years,who left a wife and four children.We are now destitute.I have not a penny in my pocket,and the coat I have on I borrowed from a friendly Turk,that I might make a respectable appearance in calling upon you.

And so the story goes!The above-mentioned narrators are leading men in their villagees,and their statements have been fully confirmed.These men received an utterly inadequate dole of wheat,and started on their return journey of seventy-five miles,to make distribution among the hundreds of their fellow villagers,widows and children,who are suffering from hunger and cold,and are hoping against hope

Sent by Rev. Geo. P. Knapp

Rec'd May 28, 1896.

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Translation.

Sublime Porte, Minister of Foreign Affairs, June 6, 1898.

Mr. Charge d' Affaires, -

I transmit to you herewith a memorandum containing the information furnished by the governor of Bitlis concerning the conduct of the American missionary, George Knapp. I feel sure that a perusal of this document will lead you to the conclusion that this missionary indulged in intrigues of a nature calculated to disturb the public order and security in several provinces of Asiatic Turkey and that he himself brought about the Bitlis incident. The concurring depositions of many persons abundantly prove this. As the position assumed by Mr. Knapp is not in harmony with the large hospitality enjoyed by American missionaries in the empire nor with the friendly relations so happily existing between the two countries, I do not doubt that the United States Government will completely disapprove it and will apply to his case the provisions of the law. Receive, etc. Tewfik.

Memorandum.

This missionary who was one of the principal mainstays of the Huntchagist committee at Bitlis indulged in all sorts of subversive intrigues. It was at his instigation that Armenian agitators provoked disturbances in the province. In fact this missionary was always in correspondence with Armenian leaders, among whom were Hampard Sassounlies Mooredl chief of the Sassoun and Talori insergents, in order to stir up trouble with a view of creating an Armenian principality in Asia Minor and used to send to Sassoun and elsewhere under the pretext of distributing aid emissaries who were charged with the mission of giving most pernicious counsels to the inhabitants. Incited by him the agitator Hosep, son of Garabed and several of his Armenian companions had attempted in the open street of Bitlis to forcibly abduct a Koordish girl from her parents, at the same time calling the latter by the most abusive names and blaspheming the Imperial Government and the Musselman religion.

This missionary in company with certain agitators used to hold meetings at his house or in the churches or at the bishop's residence in order to prepare the Bitlis incident. It is he who had vagrants in his hire and armed them that troubles might be provoked. He encouraged the credulous Armenians to attack the mosques during the Friday prayer and to kill the Faithful, to assassinate Musselman officials and notables whom they met in lonely places and to urge such of their own nationality as were faithful to the Imp. Govt. to refuse to pay their taxes and to address such language to the Musselmans as would tend to excite them. In one word he did his utmost to disturb order and peace. He acted as intermediary in the exchange of guilty correspondence, promulgated the most revolutionary ideas, and spread abroad sensational rumors. Refusing to conform to the regulations governing public instruction, he tried to inculcate subversive principles into the minds of his pupils and sought to induce the Armenians to embrace Protestantism. He persuaded those of them who occupied public places not to go to their posts. It was by the alarm signal given by means of a bell which he had installed near his house that the Armenians shut their shops and attacked the mosques at the time of the Bitlis disturbances.

The Armenians Hamazasp, Serpo and Mompsey, the latter Mr. Knapp's servant, wh[illegible] ended a certain Kevork Agha Bakalian, have testified before the examinary magistrate that they committed this crime under orders from missionary Knapp who promised to give one hundred pounds to whomsoever succeeded in killing one or more members of the Bakalian family and to provide for the future of his wife and children. They have further testified that it was George Knapp himself who furnished the revolver used in the perpetration of the crime. It is also stated in their depositions that this missionary was aware of revolutionary plans of the Armenians and that he had advised them to assassinate some of their fellow Christians in order that the crime might be attributed to Mussalmans. Quite recently Mr. Knapp has used abusive language towards the Mussalmans passing in front of his house and has sought to provoke the Mussalman population to fresh troubles. All these facts are established by judicial examination. Besides Hamazasp, Serpo, and Mr. Knapp's servant the persons whose names follow have also made depositions against this missionary. [Here follow nineteen Armn names.]

The Charges by Turkish Govt
vs. Rev. Geo. P. Knapp.

Rec'd from G. P. K. July 3. '96

Some of the Results of the Armenian Atrocities.

The reign of bloodshed and terror inaugurated by the Sasoun episode of Aug. 1894, and followed by a series of events similar in character during the closing months of 1895 and first months of 1896 in the Eastern provinces of Asia Minor prefaced a condition of affairs that language can hardly describe. Without recalling the horrible scenes enacted during those months of carnage and bloodshed, I wish to present some of the results that in a country like this, naturally follow. In order to do this, I must refer in some detail to what actually occurred apart from the sacrifice of life. If the sole actuating impulse had been the destruction of human life, the number that perished would have been incalculably larger than it was.

The Moslem masses, ground down by unjust, merciless tax-gatherers and all the other causes that bear upon them under a conscienceless administration, live in a state of chronic poverty. This condition of things coupled with the fact that every day of his life the pious Moslem prays that the the property of the infidel may become the booty of the faithful, and this again emphasized by the evident encouragement to pillage and plunder held out by those from whom the bloody order emanated, incited rather to making the most of the opportunity for assuring future comfort than riddling the state of the dangerous? Armenian element.

In order to give you some of the results of the Armenian atrocities, perhaps I cannot do better than give you the experiences of one village which may be taken as representative of hundreds of others. The village in question in question is 54 miles from here. Several of the chief men of this village presented themselves here dressed in rags. They came this 54 miles crossing two mountain ranges deep in snow, on foot. Their very appearance was an urgent appeal to charity. The spokesman of the party, a man who before the massacre, was comparatively wealthy was now covered with rags. Through great rents in his thin cotton garments could be seen his bare body. One could not suggest a more meagre covering instead of wintry blasts he had to contend with with August heat. For forty days this village had periodic visits from the Kurds. All who escaped the bullet and sword fled to the mountains. Here they remained 3 weeks not daring to return. They had nothing to protect them from the rigorous weather but what they happened to have on at the time of their flight. While refugees in the mountain fastnesses twenty children were born, not one of whom survived the exposure. The cold and snow at length drove them from their retreat. At night they made their way to a neighboring village. On arriving they found the village stripped of everything and the surviving inhabitants in the last stage of destitution. They were then practically compelled to return to their own village. What a scene of desolation met their eyes! A deathlike silence reigned supreme. Not an animal, not even a chicken, was left to indicate the presence of life of any kind. All their draft animals, other cattle, and flocks of sheep and goats were driven away. On entering what were formerly their homes, they were greeted by cold bare walls. Their large grain bins were empty, their winter's supply of provisions gone, the large jars in which these were preserved in fragments scattered over their earthen floors, and the ordinary cooking and other household utensils carried away. The common Oriental exaggerated expression — "They did not leave so much as a pin" — was literally true. Representatives from this village driven by need to brave the dangers of the road came to see if we could do anything to ameliorate their sad condition. They needed everything human beings could need. They were without sufficient clothes, they had no food, no bedding of any kind, their homes bare, and their children crying for bread. When night comes all but one lie down as closely as possible on hay or straw, this one then covers them up with the same material and crawls in as best he can. In daytime they move about the village with chattering teeth and trembling bodies. Woman cannot go out of doors in daylight because they have not covering sufficient to make a decent appearance. These poor people are like frightened sheep momentarily expecting the wolf.

Another sad result of the recent disturbances is girl marriage. Kidnapping of unmarried and in some cases of young married women was practised during those atrocities. ~~[illegible]~~ Married women are in some degree exempt from violence of that character. Let it not be inferred that the marriage relation is a guarantee against the assaults of the brutal Kurds. They are guided simply by a preference for unmarried over married women. In a group of 32 Armenian villages not an unmarried girl over 10 years of age can be found. Daily expecting a visit from the

Turkish or Kurdish neighbours these poor villagers have taken this precaution in the hope that it may become protection to their daughters.

A further result is the large number of widows and orphans left an unacceptable legacy to an impoverished people. The utter helplessness of these bereft people is beyond description. It is not as though they could find work by which they might earn a living, it is not as though they had wealthy friends or relatives who could succour them in their ~~in their~~ destitution, it is not as though their christian compatriots could extend a helping hand; they are left stranded on an arrid rock, they are nobody's wards in a desolate wilderness.

If what I have written were all, these trodden down, oppressed, patient race would take up the broken thread and begin life again. The greatest misfortune that can happen to a dependent people is the dissepation of confidence. If security for life and property be once established an energetic nation will soon recover from the greatest misfortune and retrieve their lost position. But this abandoned race lives under the anxiety and terrors of daily threat. They never retire with the assurance of being left unmolested until morning and they never rise with the confidence that they will see another night. They dare not go from one village to another lest they fall into the hands of the Kurds. Business is paralized and trade is dead. The bankers and merchants of these eastern provinces were for the most part Armenians. Those of the wealthier class who escaped death and pillage have no hope for the future. Those who can are leaving the country. Many even of the middle class have sold, at a sacrifice, what little they had left and went to Russia. From reports received and from some who have returned we learn that their condition here, in all their woe is better than it would be there. You may well join us in the echo of their own oft repeated question - What is going to become of them? -.

I think there are but 3 possible answers to this question.

1. Let the Christian nations that so heartlessly abandoned them answer it by inaugerating an emigration scheme and transport them to some other land.

2. The answer of the Turkish Government. - Give us a little more time and will grind them out of existance.

3. Let the Christian answer it and he will reply. Let the Armenians as a nation turn unto God with a whole heart and He will deliver them out of all their distresses and make them an honoured instrument for the proclamation of the Gospel of peace to the non christian peoples of this empire.

In respect to emigration let me say, that this proposition would meet with the enthusiastic approval of the Armenians themselves, and I believe to most foreigners in this country it is the only solution to the problem. A government or governments that would undertake this scheme would not only save an ancient race from extinction, but would add to their own populations a law abiding energetic people. They possess many of the qualities that have made the Anglo Saxon race so important a factor in the civilization of the world. Under the disadvantages of a dependent, oppressed people their native energy has brought them to the front in trade, commerce, banking, literature and law.

Let me quote from an English writer. "I have confessed already to a prejudice against the Armenians, but it is not possible to deny that they are the most capable, energetic, enterprising and pushing race in Western Asia, physical superior and intellectually acute, and above all they are a race which can be put in all respects to our own level, neither religion, color, customs, nor inferiority in intellect or force constituting any barrier between us. Their shrewdnes and aptitude for business are remarkable and whatever exists of commercial enterprise in Eastern Asia Minor is almost attogether in their hands."

In respect to the second answer to our question I would remark that while massacre on a large scale has ceased, daily reports of individual murders, and of plunder, where there is anything left to plunder, are heard. The heartless tax gatherers have not ceased their rounds of oppression even in the case of villages pillaged to the last degree. Taxes are demanded of people who are existing on English and American charity. Just recently a case came under our notice of poor hungry villagers who were compelled to sell the flour ground from wheat received from the relief committee to satisfy the rapacity of the tax gatherer. A more aggravating case came under our notice of a village that had been plundered, where two of the villagers who had absolutely nothing to give, were compelled to pull down their buildings and sell the material to provide means to pay taxes. But I cannot attempt to discuss Turkish oppression. It is a subject of inexhaustible resources. Full prisons, dishonoured womanhood, bereaved widows and orphans, and a dispairing race lift a united voice to the conscience of the world and the mercy of Heaven.

The third answer to the question raised must be very briefly dealt with. Let me permit the English writer already quoted to speak for me. "They (the Armenians) have a singular elasticity as their survival as a church and nation shows, and I cannot but think it likely that they may have some share in determining the course of events in the East both politically and religiously. As Orientals they understand Oriental character and modes of thought as we never can and if a new Pentecostal afflatus were to fall upon the educated and intelligent young men who are being trained in the colleges which the American churches have scattered liberaly through Asia Minor, the effect upon Turkey would be marvellous. I think most decidedly that reform in Turkey must come through Christianity and in this view the reform and enlightenment of the religion which has such a task before it are of momentous importance."

I have wandered far from my text and by way of a return to it I will quote part of a letter I recently wrote on behalf of the relief committee here to the central committee in Constantinople. — Extreme destitution, coextensive with the bounds of the Province, and embracing at least one half of the Armenian population, exists. Over 50,000 hungry cold suffering men, women, and children lift a united voice for help. Thousands of widows and orphans still mourning the sad loss of husbands and fathers, remnants of decimated families and inmates of plundered homes relate tales of woe that are heartrending. In large towns and cities artisans have neither capital nor tools with which to refurnish their empty shops; villagers have neither animals nor agricultural implements to till the soil, nor seed to sow; the very houses are completely plundered of all furniture, bedding, clothes, cooking and other utensils. As has been said by those poor villagers — "If you give us flour we have no bread trough; and if we had, we have no salt for the bread; and if we had we have no oven in which to cook it." The utter destitution beggars description and can be understood only when it is seen. This suggests urgent relief on a gigantic scale. We have reduced the daily rations to the minimum upon which subsistence is possible. There is absolutely no hope that the present condition of the Armenians will be materially changed, unless indeed for the worse, until September, when the harvest will be garnered. But if oxen, agricultural implements and seed be not provided within a month the future outlook is one of utter despair.

Mr Chambers requests that you show this to Dr Barton.
JR. McK.

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American Collection

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Mr. Sanders. S

121

An intimate friend of mine was cut down after being nearly reduced to unconsciousness, kerosene oil was poured over him & he was burned to death.

In dying agony he was heard to say three times Eli. Eli lama Sabacthani' showing where his thoughts were

J. L. B.
Rec'd 5-14-96
Ans'd

From Sanders

~~Aunt~~
Orfan. S

publications

[illegible]

to neighbor Deerich nominal head of the notes business, but he (probably to escape giving more than nothing else) sent the officers here to find the work under way. Hoping the worst people would take his word to probe matters and? A crowd went out and again another fountain is [illegible] for ours, as far as I know. The remains (and guilt?) [illegible] to be seen whether at present time be [illegible] Thursday 9th. Though had a few common, not unfortunate letters last evening, regl. ones only received this morning bringing good ones from G. P. H. Mrs. Chambers Miss Grace, &c. the latter giving good glimpse of how you looked filing out on towards Sleigh Thursday.

Naturally there was no letter from the R. party as they were pilgrims by the way to Treb., and could not be expected to make up letters to side post offices as do ours than ours at R. However, my last Sunday's tel. from them at O. reading Colonel was worth enough for me to rest on till the mission may open up. Great confusion from distribution to our board and most gen. officers as well which with in- [illegible] Watchman.

doing facilitate writing

1886 Bible Notes.

Thursday June 4th After getting off the Bible statement of my letter yesterday, sent over my card to the new Marion Hotel Co. Was about a cable, when and came back requesting me to call at 1½ o'clock (C. S.) to-day, and I was kneeling and I went at the appointed time. He is guest at Glassin Cafe for the present. He found him to be very aged though yet mild, benign countenance, such as would not betoken harm. I will not repeat the description I had of him from neither a high quarter at the present time. It is a good time to hope hard & we may fear for long so far as effecting this good will come out of. Had a peculiar tel. from Andrew Martin asking if one Nameson was here? to which I replied "We dont know Nameson but Colonel Namesson is at Mound" presuming he might mean him, possibly knowing he had been here. Shall see what question he wishes to refer this way. Mr. Dancy tells me as though he and Colonel Gallison are not pulling to-

gether first class in Corlain region – the Cattey having sent in full fledged Com^ce with Cattey Tomas as Superintendent! His last ones or rather his mifes mismanagement of Gov^t funds while Bus^d. was "in durance vile" they led him to write me how he had lost 4th Embassy funds & Bonds not be left in the hands of natives.

Friday 5th All passed off quiet this day also, but rather more Natives abroad. Parts of Fan guard changed – dirty creatures they all are for our guard! Shall be glad to see rid of them all.

Another scene at the Khonsk when efforts put forth to gather signatures that the repeated bell ringer was the responsible party & Kittis led all the rest ergo! They should say that a very small affair took place any way; that goods and all moneys had been taken to the houses as they were taken what was to take place – heaving planned it all! This was enough to bring into line the three listers not to be in the count, one also sold us so much wood "And" as Saul also among the prophets"!

Less headway than ever in all such lines. Jenidon of xns by Strength. Yet truth will out.

Day 6th. Following verdict rendered by B. Coun-
cil of Justices) Hampshire & Berkshire, 12 jurors, unanimous
Letters 38 & Murders 1. Here Court adjourned a month
2nd from 2nd, but where we the ministry & mission left & down:
Warm weather coming on apace, no rain.
Sunday 7th. Our first service in the chapel
and first a fair audience present, and now
for a few times our Bluff Indian neighbors and
have been to call on me. So glad to know per-
tel, at hand this morning 10½ o'clock that the
Party have reached Fred'k safe. Bless the Lord!
Monday 8th. The day is pretty warm though & al-
lowed a little fire to be kindled at 5. early.
Have had rather small distribution - devoting the
& thoughtfully some remaining cotton for busy fingers.
The Com'rs need send me from this place a pass
(written) that they have become reconciled, and
say that I am order to have work go on again.
Our fountain badly washed away esp. along by
the Sunday storm & rain & hail, some time ago, has
been set running again. Our ex-sachem (esp.
rather recently from Comfier, [illegible]
enter the problem

Bitlis Notes. June 4, 1896.

Rec'd July 6.

122

Six months have passed since the total rain of crops and massacres swept over that part of the Turkish Empire in which Armenians dwell. During these six months large sums of money have been contributed by benevolent people in Europe and America for the relief of the suffering Armenians and it may be of interest to the donors to know what relief these gifts have afforded and what is the present condition of the sufferers.

The largest field of devastation is that which receives relief from Harpoot and distributing centre. It contains 100,000 souls who are in need of relief. Some 125,000 (£5,22,727) have been distributed to about 50,000 souls. This gives to each mouth less than one-half Turkish pound (about 9 shillings). When we take into consideration that these people have lost all their possessions - foodstuffs, clothing, bedding, tools and, many of them, houses also, this is clearly a very small allowance and we naturally inquire what it has done for them. The answer is clear at least it has kept them alive - hovering over the most cursory examination shows this

I have had access to the books of the
Society in Calcutta and have written a
remembrance of this village with a view to
assisting the relief fund
now commencing. Good planting and
building sites look quite in a little
hold to flat clearing in Calcutta, but the
fruits of these broad large lands for scarcity
to allow them to supply the needs of the people
not adequately.

I have recently visited some villages
where the people had begun to cut the
timber growing right around the village
preparatory to building a few rooms in
which they find shelter during winter,
for smaller dispositions are making
of mud with which to build. In the other
seven villages there was no sign of any
intention to build and when I made inquiry
I always met the same answer "How can
we build?" They have no money
to bring timber and daily fears we heard
to such expressions. They tell you
that may be the rainfall. Then another
will be all large as for them another

ellent. The scenery of a generation of
hospitable, thrifty men and women have
been swept away under conditions that
offer them no hope and no incentive to
take up the struggle again. They have lost
heart. They are helpless and hopeless.
Helpless and hopeless!

But if you have ever been in these
new settlements you will find there
some of them they are now. Take
a single example, the village of Hartson,
formerly the largest and most thriving vil-
lage on Southampton flats. It contain-
ed three large and fine churches, belong-
ing to the Methodists, the Protestants and
the Roman Catholic communities.
The houses of the village were well built,
two stories high and containing many
rooms. But the main of the village has
been completely wiped from the
destroyer. Most of the houses are by now
serving petroleum wells to make use of their
work. Now only the walls stand and
these are badly warped. On one wall
high up in the air exposed to rain

and sure there still hung a photograph
a family group. It spoke eloquently of the
homes that had been there — a christian
home. There were the faces of father and
mother looking down upon
the wreck of their once happy home
while below on the street
women, children faces their sorrows
have stamped impression that can
never be effaced pointed to the ruins
and wrecked future offers them no prospect
hope for the future. Many have
troubled together in sorrow and
comfort of half received
government aid, many have fled
Kansas state 54.545 for
need to find shelter for
have homes and
(15 1/2)

Another sight as sad as the ruined
homes is that of the fields lying fal-
low. In some respects this is a sadder
sight because if these fields are

not ploughed within [illegible] days, before the rains [illegible] cease the ground will become dry and hard so that [illegible] will [illegible] in the fall. That means that there will be no harvests [illegible] means — starvation.

The crying need of the people now is that of cattle to till their land. Without these the future offers them no prospect of relief from their wretchedness and misery. Death alone can bring release from suffering. Actuated by the hope of gain merchants have brought cattle from [illegible] and the [illegible] for sale in the villages of the Harpoot plain. [illegible] villagers have no money [illegible] cattle.

An inspection of the rooms in which the people now live shows them to be bare and cheerless dens [illegible] even the cooking necessities [illegible]. The greater part of the people have no beds. All winter they have slept upon the floor with no

coverings over them. Families that once had twenty sets of bedding now have only one or none at all. The sick and the well huddle under one quilt. Mothers bring forth their babes without even a bed on which to lie. Some £1 4000 (£5.2.6d) have been expended for beds and clothing which have been given to the people, but this is only a drop in the bucket. The multitude have received nothing as yet for beds and clothing. Their clothes are ragged. They have no change of garments to enable them to wash their clothes. The pitiful request frequently heard is that of a little money to buy soap so that they can wash their clothes.

Relief money has not provided a little of the beds and clothing needed for this district.

I have said nothing of the need of cooking utensils and furniture. In most of the houses there are no cooking utensils, in many petroleum tins are used for cooking pots. There is nothing and no food is reported. The people eat

had alone.

Relief Money has not supplied the needs I have enumerated, great and pressing as they are, what then has it done? It has simply kept the people alive — nothing more. It has provided them with a scanty supply of the simplest food. Three times during the winter relief money has been distributed to the villages. Now the money is exhausted, they stood and for a month no relief has been given. Many of the people are again on the verge of starvation. I had hoped that with the approach of summer the people would be able to recover somewhat and become independent of relief funds but from observation of the villages shows that there has been no recovery and that the villagers are in extreme need of relief. Should be cut off from the cities such as Malatia Arabkir and Pulu, multitudes would die in a short time.

In the village of Hebron I went from house to house examining the jars and granaries to see what food the people had

In most houses I found a few handfuls of millet or flour, a few eggs perhaps a little salt and one or two loaves of bread. At most, their supply could only last them a day or two, and in some houses food was already exhausted, with no means of procuring more. But the village of Korfa was in a still more wretched plight. As we neared this village the people caught sight of us from a distance and came running out to the road. There they stood with their aged priest at their head leaning on his staff, while children wept and cried: "We are hungry, we are hungry!" Personal inspection of the houses showed that their food supplies were exhausted. I called the children around me and asked the first one if he had eaten bread that day. He said "No." "What have you eaten? Grass." I asked him whose boy he was and the villagers answered: "He is an orphan." His little face was gaunt and sallow. Other boys had eaten a piece of bread as large as my hand. None had eaten any other food than bread and grass.

In the houses I asked for food but the women turned away crying. In every house there was a little bundle of grasses gathered from the fields. This was the only food left. Beneath the tree on their sunburned faces there was a sallow pallor. Mothers sat by the little bundles of grass and held their babies to their empty breasts. The tops of the trees around the village had all been cut off during the winter to be sold for money to buy food. Now the bare stubbed and their ancient stumps of trees, and [illegible] food for fifty miles in this desolate village.

I sat down on the grass by side the village to talk with women and the children sitting around us would pick up the grass by the roots and eat it before our eyes. The sight of that village haunt me day and night.

It is said that the daughters of Christian people in America have become deadened by hearing so

much about the suffering of the Armenians and they are no longer interested in them. Certainly the appeal for relief comes as from a people who should be left to the charity of others. Not one in a few years when one gripe is stirred by a tale of horrors and then forgot the sufferer. We have to deal with stern facts. The Armenians have been pillaged and massacred or left to die a slow death by starvation and disease for a few months interposed to keep the hungry and keep them alive. Now we are weary of the task of the world and we are indifferent to the responsibility of Europe and the plight of the Armenians but only the responsibility of Christians and humane men to relieve them. The Sacred Book of the Christians teaches that in the last great day of judgment the Christ will ask of us whether we have clothed the naked, fed the hungry and he will say "Inasmuch as ye did it not to one of the least of these ye did it not to me".

Two religions are on trial today. Islam has shown that its instruments are still fire and the sword and that its canons permit pillage and slaughter and brutal lust. Now it remains for Christianity to show that it works by the cross of love and mercy and that its canons require us to feed the hungry, give drink to the thirsty, visit the sick and those in prison, and to love our enemies, bless them that curse us, do good to them that hate us and pray for them that despitefully use us and persecute us. God grant that we may not be tried in the balances and found wanting.

Humanity, too, is being tried and tested. No part of the world is any longer distant from its great centers. The cry of the distressed in Turkey has been sounded in the ears of the dwellers in London and Paris and Berlin and Vienna and New York. For humanity's sake alone it is the duty of every man whether he be called Jew or Christian or Moslem to succor those in mighty deep distress.

Correspondent

Rev. R. F. Gates. to London Daily News.

Rec'd June 29. 1896.

The Erzroom Relief Committee sends the following letters from their field.

Baiboort, July 2, 1896.

I received your letter in which you caution us to cut down the assistance rendered to the needy. According to that we are trying to find the most needy and wretched and give them a little assistance and continue it till harvest. We will send you a list by next post. But be it known to you that the Christian population of this city and district, with few exceptions, is in need of daily bread and it has no resource whatever to secure subsistence, so that while we cut down the lists of those receiving assistance, it is impossible to cut off the cry of the hungry multitude. And God knows that the great majority of the people of the villages cry to us day by day, and wherever they find us they implore "for the love of God have mercy and help". Placing these appeals before you we also earnestly beg that as you have saved the life of this people so far you will be pleased to do something more for the people, at least to help them to reach the new harvest. May God's richest blessings be upon the benefactors.

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Khanoos.

Your letter received. The last distribution is just finished. The people are again, impelled by the pangs of hunger, pleading for bread. The people of Bournaz came and appeal ed to the government. Getting no assistance I was forced to go on faith and I have distributed 60 kilehs (bushels) of wheat to them. I hope you will be pleased to accept this. The suffering continues to be wide spread and hungry people raise their loud appeal to heaven, "For Jesus sake help us".

* * * * * * * * * * *

Erzingan.

We have not received a letter from you this week. We continue the work of relief. Unfortunately the dire distress has been increased by the late floods. In some villages near the river the people went hungry in order to sow as much grain as possible in hopes of a harvest. But the river has done much injury and a number of villages are not only hungry now, but their hope of a harvest is cut off and they will remain in destitution the coming winter. "Has God forgotten to be gracious?"

* * * * * * * * * * *

Keghi. June 27, 1896.

Sir,

The work you have been able to accomplish is beyond measuring. Thousands bless you daily and the generous benefactors who have held out a helping hand. The decrease of relief funds is like the decrease of the flow of life. The multitudes appeal to us with weaping wail; they are suffering with hunger and our hands are now empty. The suffering is indeed great.

Rev. L. T. Yates

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Keghi.

You have given information that £.T. 30 has been sent to me. Some of this has been distributed in the villages and the balance we have decided to distribute to the large crowd that appeals to us each day at the door of the church and chapel. We assure you that the amount is entirely too small to begin to supply the needs of the multitude which daily cries, "Bread, Bread, Bread." Therefore, although you inform us that the assistance has in a marked degree lessened, yet trusting to your benevolence we are pleased to believe that you will put forth every endeavor and secure for this hungry people a little more assistance. Otherwise we will be the mournful witnesses of the death by starvation of many of the suffering people.

* * * * * * * * * * * *

Terchan.

Two days ago our agent returned. He reports the destitution there as very great, and danger of starvation in many places.

* * * * * * * * * * * * *

Erzroom.

We still supply a hundred drams of bread daily to each 3,000 persons. We are reducing this number gradually. The government does not interfere. The money, or rather the food gets to the people. The above gives you an idea of the need.

Bitlis Notes. Mr. Knapp may send to Dr. Barton. Miss Alys

Tuesday July 7th/96. Had seen the regd letters in to-day before having to send away my regd ones, which, added to a good number of letters I had so tempting I could nit help dropping the pen to glance them through, it is easy to see how busy I was. Mr. Peet, as also Mr. K. and Mr. C. report Mr. Baird of Moush-tir off from Constpl to join me for a time. Of course there is need enough of help and company, still it pretty hard on him to make such a long, hard journey for so short a time to say nothing of the expense. It is kind in him, and those who sought to send in a Stanley to hunt out old Emin amid the darkness of this Kourdistan. God bring him safely! This day begins our heavy distribution for the city & few villages. Think of not making many more, perhaps not but one more distribution, which may be a little larger so women especially may buy a little cotton themselves, take to spinning again, then we buy on good price the thread to be woven into cloth for need of refugees arriving for the autumn when weather is colder. Wednesday 8th. Giving out this week as per revised Catalogue calling names at door, as well as using tickets. We have to be on the look out lest they (the rufflers) deceive us. Some who have means like arrival of wheat or money again made their appearance! Thursday 9th. A noisy crowd to-day. Our guard usubashi likes to take nits things, perhaps all the more from his drinking propensity. Up from to. not long since he is well up in tipping the cup & teaching others. He arrested & put into custody a poor villager because he happened to complain to me in his hearing, that bad Nomad Kourds were shutting in their village, what should they do, he. I only remarked "put in your petition to Govt." They did nit much

Com. Relief room

any such information to reach us", he said, as it got abroad which had destroyed their homes & that of Christians also!
Friday 10th. Mr. Chambers telegraphs me Mr. Baird will reach me Tuesday - coming by Post horses apparently. Good for his being here as soon as possible, since he is coming for the season is far spent so far as relief goes, since if the people can rely on themselves at all they should be able to do so soon as new wheat comes in. When grain is in the flour we hope to set up distribution, but shall need to do not a little to help when cold weather begins to approach if money be in hand. Only hope Mr. B's coming will not stir up irritation again among the Js, who seem rather quiet of late, accustomed to me.
The man has been here who shouldered the vartabed's body to take it off for burial in Jadig. The Assyrian vartabed killed by the Kurds. Blood-curdling reports from desolated regions come in.
It has taken nearly £150 these three days distribution - all told.
Saturday 11th Some Xns getting into market, among them Gashrakodzians. It is high times Xns begun to work & not count on foreign money. Had overlooking of things at mid house to watch for mice. David keeps me in lettuce and a few strawberries about every day. Currants are beginning to ripen, so have had a taste of them.
Sunday 12th. Porter Carpar not out of prison. 80 exiles said to have arrived from Consfer, and among them our ch. member Abraham of Khuntsorkin - come home to find the town desolated. 20 killed, and among them his own father!
Monday 13th. Nothing of importance to report, only that is evidence of mine trade, since merchants, mostly Jews with Xn intermediaries are so anxious for our drafts that I take 20-30 horas premium. Post in but no letter from Consfer nor the B. party now over in Europe.
Tuesday 14th. From Emmel & Mr. C's letter I am hourly watching for Mr. Bairds arrival with expectancy, as he was to arrive this evening. Watching

Sabbath 24. Usual services to day, though rather smaller numbers out, partly from fear owing to increased threats the days have had as rain to-day, miserable dirty, and there is hope for better weather from present appearances. After we came from service, and about two o'clock P.M. came Mr. Pell's telegram authorizing us to draw on him for £500. Hard enough one would think for the suffering poor, though not easy for us, as we must launch out good deal giving aid to Wagner & Mogan & a few poor village folks, Pakhard, Nickerson, Conly & Khoultig. &c.

Monday 25th. The day looked so favorable for tolerably fair weather we set at bringing up the Cape, and in about 2 hours from time of beginning it was landed in my room where it stands as composedly as if always here right at the right of my (Mr. G. D's) desk just far enough from receiving back so the latter will turn nicely. I already have the Glycines and other choice papers, and most of the money in the safe. Our work was not long over when quite a brisk thunder storm came on, and it is still raining (7 o'clock P.M.) though a beautiful rain bow encircles the mountain towards Nyack — the darkness delightful to a sign, coming at night too very and so complete, should give hope for a fair day. Had a call from Hopper westaker to-day, partly at the instance of his fellow-pleasure Ray, who would have him complain that so much money comes to us, but we are embezzling much of it! Of course all working in our name is bad doing as if for the poor, but not seeing it all afraid in such way they judge others by themselves. Generally the abbot gives no importance to such insinuations, but took the opportunity to call, though does it think it bad form to return his call. Sunday Sept. 24th Clear and cold this morning. Blackberry venture and about a dozen people do out of their houses, as if expecting equally brilliant! Waterman-

B. Watchman's observations.

Wed'y 20th May. Past in bringing the letter describing the rapid journey the Party had from Knoxville on. Anxious at not getting their let. and my fears of a hard time for them are only too well, leading me more anxious for the road on to Gretna. Such an abnormal season, rain, rain! The altered habits seems to have been nothing like; while some of the wise ones hope such irregularities owe to the credit of its being Leap year. Thursday 21st Cloudy enough let up in the rains as we can trans. for the safe here for mine as for storage of Cotton. In day closing off probably our first in Cotton it costing about $50 to pay the bill. Have been going out for three days, and off to day with the Road board. Are shipping 430 bales of our cloth to Savannah so as to bring back some more of that now here to keep our floor in those parts busy as well as also instead of taking that $80 go to profit of merchants.
Heard of a good letter from G. P. that shows good cheer, as well indicates a case to be looked up, and already extra effort put forth regard those here in "durance vile", in hopes of some better Friday 22d Much talk as to what is expected from the north by way of an advance, by the 4th as bee as some.
Saturday 23d Made some bairam calls though the chief as well as head of police, met out more hogs jot due.
Had some of Khoulting Cow's down. They dont work very harmoniously for the poor Turk. Jealousies cropping out quite too often, partly I fear, from the honor loving spirit of Padros of our own people. I gave them a good kind talking to and sent them back again.
Strife the friction between Gregorians & Protts there may die out.

D. Watchman's Observations

Rec'd July 6. 1896.

Mardin July 11, 1896.

The condition of the villages Tel Everin and Goelie, mentioned in the telegram, is today just the same as it was when the telegram was sent; that is, the government has done nothing towards providing them shelter for the next winter. they are living now in the village churches crowded together in a most beastly way- dirty and exposed to epedemic diseases-save that in Goelie, by furnishing lember and doors and windows we were able to reconstruct our school premises, and to build shelters round an enclosure opposite the school building so as to accommodate some twenty families with their cattle which have been partially restored to them. Moreover there is no prospect that the government will do anything towards setting these villagers, and those of all the multidudes of villages within the bounds of our field, on their feet- especially in view of the fact that an order from Diarbekir has benn received ordering a forced collection from the people of Mardin Sandjak for the repair of the mosques injured or destroyed in the late unpleasantness!! So far as we can learn not a mosque has ever been injured. It would probably not be safe to say how many churches have been injured and destroyed. At and about Nisibin on the plain the Arabs are having their own way with both Kourds and Christians- helping themselves to the newly harvested grain and leaving only a minimum for the owners. As a result the Christians are taking that little and what of bedding may have been left them from the raids of last fall and going up into the mountains of Jebl Tour Abdin, while the Kourds are moving down to the district calledZimmat below Beschkholoon, pertaining to the Chiftlik Hoomayoon conducted from Mosul. The Christians on the mountains are themselves already poverty stricken through the oppression from Kourds, Yezidees and the government, and through their aid to those refugees from the plain who spent the winter among them- refugees whom we aided when they began to return from the plain. So the outlook for both the hosts and their guests the coming fall and winter is dreary in the extreme. In the Farkin region the condition of things is not much improved. In the Beshavi district there is some improvement in respect to safety of person and security of property. Arms are being collected in this district from both Kourd and Christian. In Upper Ghurzan district about Zokh things are slowly improving, but in and about Redwan matters are still bad. These variations in the different districts are largely dependent on the spirit and attitude of the local Kourdish Aghas both with reference to the people on the one hand, and to the government on the other. Along the south bank of the Tigris between Bismel and Hassan Kafe the condition of the Christian villagers is pitiful. Most of them have been forced back to their burnt villages while their crops have largely been pastured. The government promised them food supply if they returned, and when they went back with the gendarmes the government called upon the Kourdish chiefs of the region to furnish wheat and they replied they would not furnish the Christians a grain. Accordingly many of the Christians are returning to Kulleth whence the government drove them out, while the more provident ones do not dare to return,

D. Hatchman's Observations

while at the same time, having previously complained of the Kourdish chiefs who plundered them and burned their villages after killing men and women and taking captive women and girls, they are afraid to remain in their own villages. Around here security of person and property is not even as great as it was a month ago- And that was then little enough. As a consequence the Christians of this city and Kalaat Marra especially are largely hindered from turning the summer months to account by going among Kourds and Arabs for barter, that they and their families may eke out a simple living. Security of life and property and opportunity to move about in search of a livelihood (the bother of "teskeries" is growing to be a persecution of Christians) must be had or the Christian population will be pauperized. On the whole, as matters stand at present, the prospect is, that pinching poverty will stare a greater number in the face next fall and winter than was the case last winter and on the other hand we cannot expect a continuance of the aid so generously forwarded last year from England and America. The continued low price of cereals has been the salvation of many thousands of those we have aided as the amount of aid given per capita was less than one half piaster per day to the majority of those aided.

In conclusion let me say that there has been no case within the bounds of our distribution of relief fund, in which the government, or Kourdish Aghas, or Turkish officials have directly appropriated funds sent for relief of the plondered poor. Attempts have been made but they have not been successful, though in a few cases after the distribution to the sufferers, tax gatherers have come along and beaten some of the relief money out of the starving ones for part payment of taxes.

Mardin July 14, 1896
Recd Aug. 17

Rec'd 7-29-96
Ans'd

The following letter and its accompanying document were received by the Rt. Rev. W. T. Perry, Bishop of Iowa, whose name will be a sufficient guarantee of its genuineness.

Rt. Rev. Brother in Jesus Christ:--

As your Highness is without doubt informed, the massacres which have taken place in the last four months in the provinces of Turkey inhabited by Armenians, have inundated with blood this people who are suffering pillage of all things and martyrdom for the Christian name. They are left naked, hungry, shelterless and called without doubt to die, unless they are succoured. Besides in addition to these massacres, comes another evil, their forced conversion to Mahommedanism. The effort is being made to erase the holy Christian religion which has been during a long period their only consolation, their only safe refuge, their only hope in indescribable misery, their adoration since the first centuries of the Christian era.

Their holy places, their monasteries and churches which are rennants of historic glory, after being pillaged have been profaned, destroyed or converted into mosques. The sanctuaries, the testaments, the crosses, the holy chalices, the holy books and the sacred objects of the church by all sorts of indescribable outrage. The monks in their cloisters, the priests in their public places have been cut in pieces, or burned alive for having refused to abjure Christianity. Young women and virgins have been divided among bands of assassins, who have made them the instruments of nameless orgies. Children have been enslaved and tortured, the songs of praise to God in the Holy Christian Church have been silenced, and finally those who survived massacre are constrained under menace of death to practice that very religion whose hands dripped with the blood of their own friends, of those who yesterday were well and whose goods are now pillaged and who have been destroyed in their houses.

It will be too long a story to speak of the innumerable victims of the massacres and their irreparable material losses. The present writing is an attempt to present to your Highness a list exclusively of forced profanation and their accompaniments. Even this, however, cannot be considered complete, as many localities have not yet reported the circumstances of the recent events.

We beg of you, Very Reverend Brother, to remember us in your prayers to our Lord Jesus Christ, the King of Kings, without Master, and also that without your assistance the chalice in our hands will be thrown down never to be returned, and this people who have had the glory of adoring Christ through these long barbarous ages in Asia, and has kept its existence and its holy religion may be able to escape extermination which menaces it in this civilized end of the century. That it may escape that fate which will be a great grief to all Christendom, and a loss to the country in which the Armenian people have even been an important element.

In presenting to your Highness our fraternal salutation in Jesus Christ, we beg you to accept assurances of our highest consideration.

The following is an abridged list relating exclusively to the profanation of churches, the forced conversions to Islam and the assassination of ecclesiastics, which have taken place during the massacres in the Armenian provinces of Turkey, since the last days of September, 1895.

I.

In the Province of Trebizond.

After the massacre in the City of Trebizond, which took place the 26th of September (O. S.), the surrounding villages suffered the same fate. The churches of the villages of

1	Veranos,	6	Gadra,	10	[illegible],
2	Anifa,	7	Zefanos,	11	Mayoma,
3	Grobi,	8	Sifder,	12	Altchakdereh
4	Abion,	9	Gromela,	13	Makhtila,
5	Surmazheh,				

were pillaged and destroyed, and six priests assassinated. The Armenian inhabitants of the villages of Altchakdereh, Makhtila, Gromela and Kertanatz, were forced to become Mohammedans, and many women were subjected to dreadful outrage.

II.

In the Province of Erzeroum.

During the massacre of Erzeroum, which took place the 18th of October (O. S.), the priest Der Karekine in the Convent of a Church in that City, was killed in his own house. His body was never found. The priest Der Yeghiah, encumbent of the Armenian Church of a village of Tevnik, who was found in Erzeroum on business, was assassinated with eight other Armenians in the Government House, where they had been to present a petition.

In the surrounding country, the Church of the village of Topal-Chaush, after being subjected to pillage, was defiled. The churches of the villages of Cumdoum and of Kak, were burned and their incumbents slain. The churches of the villages of Tevnik, Otzni and Garar, were destroyed. The Church connected with the Convent of the Cross, was pillaged and its Superior wounded.

In the district of Passen, after the pillage of the Monastery, the Abbot Timotheos and six of his congregation were massacred. The Monastery was burned.

In the district of Terjan, where the massacre took place the 7th of October (O. S.), those of the Armenians of the rural population who had escaped the sword, were forced to become converts to the Mohammedan religion in company with the priest Der Houssik, the Acting Bishop. The following day the ceremony of circumcision was practised en masse upon the new proselytes.

In the city of Baibourt, during the massacre of September 30 (O. S.), the four churches were sacked and desecrated. The aged Archimandrite Khorene Gurcyan was assassinated and the priest Der Achod, Acting Metropolitan, wounded. Several young girls were enslaved and their Tez ravishers bore them to their districts in the

province of Trebizond. During the conflagration, fourteen Armenian women were burned alive in their houses and at the same their children, some at the breast. One pregnant woman was cut open and her child cut in pieces before here eyes.

In the villages around Baibourt, the Monasteries of St. Gregory the Illuminator and of St. Christopher, were pillaged and desecrated. The pictures of the saints were torn in pieces.;

The Churches of the villages of Messonk and Almeshga, after being pillaged were vilely defiled. In the village of Messonk, the Holy Testament was torn into a thousahd pieces and was trampled under foot in the streets.

In the village of Ksanta, the priests, Der Ohannes and Der Harutiun, were killed. The church was converted into a mosque. About 400 persons were massacred. Those who escaped, mostly women became Mohammedans. In this village and in Messonk, more than 100 Women were torn to pieces. 50 young women after sustaining every outrage, were thrown into a well and this killed.

The churches of the villages of

1	Plour,	3	Buchdi,	5	Nik,
2	Plourak,	4	Sourp-Toross,	6	Balakhor,

were made into mosques. The priests, Der Magar and Der Krikor, and another priest were killed. Three priests disappeared. Such inhabitants as survived of the villages above mentioned, as well as of

1	Varzahan,	4	Avarek,	7	Verine-Kerzi,
2	Karavirak,	5	Copous,	8	Varine-Karzi.
3	Chakmak,	6	Otzdegh,		

were forced to profess Mohammedanism, and the attacking Kourds, suspecting that they were still attached to the Christian religion, fired upon them again. They were obliged to put on white turbans and to go to the church, where they were forced to practice the prayer Namaz, according to the Mohammedan rite, as if in a mosque. At Baibourt and its environs, the rites of Christianity have entirely ceased.

In the district of Keghi, where the massacre took place, October 10 (O. S.), the venerable priest, Der Khatt, an incumbent of the Church of the village of Hamksdoum, was slaughtered, and 22 churches and 2 convents were pillages as follows:

1	The Church of	St Georgs,		at	Denek,
2	" "	"	The Mother of God,	"	Melekon,
3	" "	"	St George,	"	Cherman,
4	" "	"	St John The Baptist,	"	Shayne,
5	" "	"	The Savior of All,	"	Arintz,
6	" "	"	The Holy Cross,	"	Hamksdoum,
7	" "	"	The Holy Cross,	"	Sakatzor,
8	" "	"	St Sarkiss,	"	Charouk,
9	" "	"	The Mother of God,	"	Kuzil-Chubuk,
10	" "	"	The Mother of God,	"	Chiflik,

11	The Church of	St Minass	at	Chan,
12	" " "	St Sarkiss	"	Kerboz,
13	" " "	The Mother of God	"	Oror,,
14	" " "	St John	"	Charibach,
15	" " "	St Nicholas	"	Khokhar,
16	" " "	The Mother of God	"	Serguevil,
17	" " "	St Minass	"	Sekhank,
18	" " "	St James	"	Adoghank,
19	" " "	St Sarkiss	"	Asdeghpert,
20	" " "	St Sarkiss	"	Akhpekhoud,
21	" " "	The Mother of God	"	Jebor,
22	" " "	St John The Baptist	"	Khoupe,
23	" Convent "	St John The Baptist	Near	Hanksdoum,
24	" " "	St Guiragoss	"	Osnak.

During the massacre of Oct. 9, in Erzingan, the eight Monasteries of the diocese were pillaged. The chapels were demolished and the priest Der Ghevont, Abbot of the Convent of the Tortures of the Holy Illuminator, killed. At the same time, another Armenian who had taken refuge with him was killed. The incumbents of the Armenian villages of Khunzorig and of Karatash and the two children of one of them were also killed. In the village of Resouan the assailants forced the door of the church, and rushing in, massacred thirty persons, among them were many women and children. In the village of Meghvetzik, the survivors of the massacres forced converts to Islam.

The priest, Der Kevork Yesegielian, acting Bishop in Erzingan, and Der Constantine Ekhranjian, one of the incumbents of a church at that place, were arrested with 50 other Armenians and still remain in vile cells intended for criminals and assassins, and they are there subjected to every outrage. The Church of Large Armuden was pillaged, and the priest Der Hagop shot. At the same time, Der Krikoriss, incumbent of the Church of Little Armuden, was murdered and another priest wounded. The Armenian inhabitants of the village of Damtzi, were converted en masse to Islam, and circumcised.

IIII.
The Province of Van.

In the district of Lower Gargar, in the following villages, four priests were killed and three forced into apostacy, the churches and monasteries destroyed.

1	Tzakhogh,	4	Khrokhtentz,	7	Guidji,
2	Dzogou,	5	Matchgantz,	8	Argunt z,
3	Dap,	6	Mulk,	9	Hakht.

In the district of Mokhs, the priest of Badagantz was killed. The Armenians of the following villages apostatized.

1	Paykhner,	4	Chadesson,	7	Padagantz,
2	Narek,	5	Varentz,	8	Deshokd,
3	Upper Sarine,	6	Pashavank,	9	Altaman.

In Passen-Tasht district, the Armenians of the following villages were forced to apostatize.

1	Gaghazi,	3	Aregh,	5	Komer,
2	Shidan,	4	Gaynamiran,	6	Darantz,
				7	Nar.

All the Armenian villages of Shaddakh and Hokiatz, were pillaged and forced to apostatize.

The following churches in the district of Havoussor were pillaged.

1	Khosp,	7	Khorhom,	13	Sourp-Vartan,
2	Kizil-Tashe	8	Keral,	14	Ardamerd,
3	Beltentz,	9	Ichilanikom,	15	Dzoussdan,
4	Gueghzi,	10	Atanan,	16	Pertak,
5	Asdvadzashen,	11	Kertz,	17	Guentanamtz,
6	Guem,	12	Kushk.		

The following Monasteries in these districts have been sacked.

1	The Monastery of	The Mother of God		at	Ouran,
2	" "	" St Thomas		"	Nerors,
3	" "	" St George		"	Kom,
4	" "			"	Guentromitz,
5	" "	" St John The Baptist		"	Sourp,
6	" "	" The Holy Mother of God		"	Sempadashere,
7	" "	" St James,			
8	" "			"	Garmirag,
9	" "			"	Kara-Dereh,
10	" "	" The Mother of God		"	Ankegh,
11	" "	" " Holy Monastery of God		"	Eremer,
12	" "	" " " " "		"	Serekh,
13	" "	" St George		"	Khak,

The tongue and the limbs of the Abbot Bedross, the Superior of the Monastery at Sourp, were cut off, and he was killed with most atrocious tortures. The Armenians of Sembon, of Ousouv, Pigantz, and several other villages, as well as the incumbent of the Armenian Church of Senbom, were by force converted to Mahommedanism. Many of the women were enslaved.

In the district of Kevash, the following Monasteries were sacked.

1	The Monastery of	St Nishan		at	Charahan,
"	White Monastery of	The Holy Mother of God,			
"	Monastery of	The Holy Ascension,			
"	" "	St Thomas,			
"	"			"	Mokhrapert,
"	" "	St Isaac		"	Lusnahadough
"	"			"	Norkogh.

In the district of Adeljevaz, the Monastery of the Holy Miracles and the following churches were pillaged.

1	The	Church	of	Guiachoukh,
2	"	"	"	Upper Sipan,
3	"	"	"	Lower Sipan,
4	"	"	"	Aren,
5	"	"	"	Arenchgouiss,
6	"	"	"	Guzel,
7	"	"	"	Khorantz,
8	"	"	"	Pargat,
9	"	"	"	Argjera,
10	"	"	"	Kara-Keshish,
11	"	"	"	Vichgatzerouk,
12	"	"	"	Ayketzor,
13	"	"	"	Tziraklou,
14	"	"	"	Peshmakomer,
15	"	"	"	Anoush-Aghpur,
16	"	"	"	Norshen-Chouga.

The most of these were demolished amid all sorts of defilement. In some of these places the Kourds putting on the sacred garments which they had stolen from the churches and taking in their hands the Holy Cross, the Gospels and the Holy Chalice, they used them in their indecent dances before the villagers in order to ridicule the Christian religion and the church.

In the district of Arjish, the convents of the following villages were pillaged.

1 Archoniss, 2 Kinaper, 3 Madgha, 5 Medzope

The following churches were pillaged.

1	The	Church	of	Dzaydzak,
2	"	"	"	Gerguiah,
3	"	"	"	Armekhon,
4	"	"	"	Kantzak,
5	"	"	"	Dilon,
6	"	"	"	Bamo,
7	"	"	"	Harutiun,
8	"	"	"	Haspinag,

The churches and convents of all the Armenian villages in the district of Akhpag and of Barguerd were laid waste.

In the district of Timar, the Monasteries of Alur, or the Mother of God at Ererem and of Amgou, were devastated and pillaged together with the following churches.

1	Cherashen.	2	Marmed,
3	Yekmal,	4	Dzaktar,
5	Menashad,	6	Ammavank,
7	Alur,	8	Khavantz.

IV.

The Province of Bitlis.

Among the victims of the massacre at Bitlis, were several priests, among them, two have come from the district of Khoit, in the Sandjak of Moosh; also some children from five to twelve years of age, scholars at the Parochial School of the Church of St Sarkiss. Some were burned with petroleum. About 80, among them the body of the priest, Der Mukhitay, incumbent of the church at Khoyt, were buried in the Mohammetan cemetery, and were considered as the bodies of Mohammedans. This city also produced numerous conversions In the immediately surrounding country some women and a priest were killed in the villages of Vanik and Sassik. During the massacre which took place Oct. 13 (O. S.), in the 12 Armenian villages of the district of Yoroum, the churches after being subjected to desecration were converted into mosques. Those who escaped death became forced converts to Islam and were circumcised. The priests were obliged to put on turbans. Their wives were given in marriage to Mollahs (Mahommetan priests), and they themselves were forced to marry other women who had been divorced from their first husbands. (NOTE:------As there is no divorce in the Armenian church, this was to an Armenian priest a most heinous outrage). To each one of these priests also were given one or two Koordish women in addition to render their conversion definite by their establishment thus in the faith. In families containing several brothers, one or two of them were expressly killed that their wives might be given in marriage to the surviving brothers in conformity with the law of the Shori (Mahommedan tradition).

In the country about the district of Shairvan, containing more than twenty Armenian villages, among which may be cited the names of Sarrouss, Avine, Avav, Napaine, Sermet and Terkenk, the Armenians who escaped massacre, together with their priests were made Mahommedans. Some of their churches were demolished and others turned into mosques. In this district many women with unborn children were cut to pieces; one half of the Armenian population of the village of Kourinane in this district were massacred; the remainder made Mohammedans. In the villages of Gundzik and Maden, many women and young girls, among them the wife of the parish priest of Gundzik, were enslaved. The churches of the villages of Tashdov, Khart, Okh, Sak, Gart and Nel, in the district of Guzel-Dereh, were pillaged.

During the massacre of the districts of Khizan and Spaguerd, which took place during the month of October, the following Monasteries were pillaged.

1	The Monastery of		The Holy Cross	at Khizan,
2	"	"	" Gamaliel	
3	"	"		" Paratzor,
4	"	"	" The Holy Mother of God	" Pazen,
5	"	"	" St Guiragoss	" Gueghsou,
6	"	"	" St George	" Shireen,
7	"	"	" Holy Mother of God	" Sore.

The Abbot Isaac, Superior of the Monastery of the Holy Cross, and the parish priest of the village of Broshentz, were assassinated. They were impaled and their bodies burned while hanging to a tree. In the same manner were killed the Superior of the Monastery of Gamaliel, and the Guardian of the Monastery of St Guirgoss, whose name was Boghoss Katchadourian. The Abbot Ohannes, Principal of the Monastery of the Holy Mother of God at Sgavarag, was forced into Mohammedanism and received two wives. Many other Armenian inhabitants of Khizam were taken by force into a Mohammetan holy place and the Mahommedan rite practiced upon them by force. At the same time, the three priests of the village of Khorkhotz were compelled to change their religion after which they were paraded in the streets with turbans upon their heads. The inhabitants of eight villages of the sub district of Shemitzor, were compelled to embrace Mahommedanism. The inhabitants of the villages in the list following were compelled on pain of death to embrace Mahommedanism.

District of Khizan.

1	Darontz,	17	Yeghoudz,
2	Lower Darontz,	18	Anabad,
3	Kara-Sou,	19	Broshentz,
4	Upper Kara-Sou,	20	Tars,
5	Shem,	21	Mantentz,
6	Kharit,	22	Gassar,
7	Khoup,	23	Hagiv,
8	Taghik,	24	Khorkhotz,
9	Balatzor,	25	Nam,
10	Khatchougontz,	26	Khodsz,
11	Dzigou,	27	Gadinag,
12	Antentz,	28	Baghsar,
13	Kamaghiel,	29	Lee,
14	Sourp-Khatch of Khizan,	30	Hudjouk,
15	Dee,		
16	Norshen.		

District of Spaguerd.

1	Upper Norouk,	15	Harguine,
2	Lower Horouk,	16	Talars,
3	Janjouan,	17	Badrantz,
4	Lower Godentz,	18	Housp,
5	Upper Godentz,	19	Khout,
6	Nerpan,	20	Sort,
7	Oghant,	21	Paght,
8	Sevkar,	22	Savhantz,
9	Parghentz,	23	Arentchik,
10	Louar,	24	Gouaghs,
11	Tagh,	25	Gueran,
12	Keghiss,	26	Tasht,
13	Dantziss,	27	Mad,
14	Sossou,	28	Dzomen.

In the district of Upper Gargar, the Monasteries of the Holy Mother of God at Khentzoroud, of the Holy Mediator at Dzegor, and of St Sumpad, were pillaged. The priests of the village of Yeghekiss, were killed. Also the Abbot Sarkiss of the Monastery of the Holy Mediator, whose eyes were first destroyed. The priest of the village of Aless, and the inhabitants of the following villages, were forced into Mahommedanism.

1	Arshou,	6	Harbentz,
2	Tatzou,	7	Hugurtzd,
3	Yaghekiss,	8	Gor,
4	Pergri,	9	Voriz,
5	Aless,	10	Khuntzoroud.

In the district of Manrdank, all the churches were sacked and demolished or turned into mosques. The majority of the population has been made Moslem by force. The following are the villages whose inhabitants have been forced to become Mahommedans.

1	Ov,	7	Horoud,
2	Segh,	8	Paramouss,
3	Shenaghpur,	9	Hagouss,
4	Mout,	10	Garna,
5	Gughentz,	11	Bargantz,
6	Holiss.		

Monasteries Made Into Mosques.

1	The Holy Cross	at	Abarank,
2	The Holy Cross	"	Segh,
3		"	Derruck.

In the city of Sughert, in the massacre of November 3 (O. S.), the church bishop's palace and school were pillaged. The acting bishop, Theodorus was severely wounded and his servant killed. In this city also, a priest was killed, and many women and girls were outraged. Part of the population were compelled to profess Mahommedanism.

In the district of Moosh, the church of the village of Herguerd was pillaged. The assailants dealt the Holy Chrism out among their band to clean their guns and swords. Often in the valleys about Moosh, children of tender age were seen who had lost trace of their family while fleeing for their lives. Many women of the villages of Khebian and of Adelpoumar, were enslaved.

The priest Vartan, a native of Bitlis, was killed near Nazki, in the district of Akhlat. The survivors in the following villages in the district of Gueni, escaped only by apostacy.

1	Guerhoss,	4	Touzmahlan,
2	Valer,	5	Koupar,
3	Narephis,	6	Shamshene.

In the following villages in the district of Chabaghchour,

the Christian religion has ceased to be practiced, priests and people having become Mahommedan, and the churches mosques.

1	Chiflik,	6	Titch,
2	Madrak,	7	Norshen.
3	Sinfor,	8	Mourdarik,
4	Koshem,	9	Anti,
5	Petchor,	10	Heghonk.

V.

Province of Sivas.

At Sivas, during the massacre of October 21 (O. S.), many outrages and nameless atrocities were inflicted upon women. A large number of men were circumcised by force. In the neighboring villages, more than twenty churches were pillaged and Der Asdvadzabour, Der Vosgui, Der Gronites, parish priests in the villages of Tetmach Ghazi-Magara, Karahadjel, Khorsana, Govdoun, Ghanghal and Gavra, were killed. The priest Der Reteos, priest of the Church at Istanos, was killed.

During the massacre of October 16 (O. S.), at Shaban-Kara-Hissar, the gendarmes placing themselves in the minarets, fired repeatedly into the windows of the Armenian Church, and thus succeeded in wounding several persons who had taken refuge there. The priest Der Yaghia of the Church of the Holy Savior, was killed while conducting the funeral ceremonies of the victims of the massacre.

During the massacre of October 12 (O. S.), at the village of Avava, the women and the young Armenian girls, who took refuge in Greek villages in the neighborhood, were subjected to outrage on the part of Turks and many of them were enslaved.

During the massacres in the town of Tamzara, the 15th and 18th of October (O. S.), the Church of the Holy King and the Convent of St George, were pillaged of all the articles of worship. The pictures of the saints were defiled and destroyed. The venerable priest, Der Krikor, feeble with age and a young clergyman, Der Kude, newly ordained, were conducted to the mosque where they were decapitated with blows of a hatchet. Two teachers in the school were killed after being forced to perform a Mahommedan prayer. All the youths instructed in the school were killed. The boys of the school were put to the sword. The young girls were outraged. The assailants saved from these about thirty-five to make them Moslems.

In the villages around:--At Purk, the church and school were burned.--The priest, Der Aharon, as well as the priests of the churches of Aghvaniss, Sis and of Anerghi, were assassinated. At Bousseyid, the decapitated head of the priest, Der Madtheos, as a sign of supreme outrage, was placed in an indecent position, and the Turkish children on the street continued to show their contempt for the servant of the religion of Christ by dishonoring his dead body.

During the massacres in the villages of Anorghi and Bousseyid, October 17 (O. S.), the young children were killed at the knees of their mothers. The Monastery of the Apostles, situated in the environs of the village of Siss, was pillaged.

In the district of Sou-Sheheri, during the massacre of October 16 (O. S.), the church of the town of Enderess, where the old men, the children and the women had taken refuge, these unfortunates were thrown into the fire, at the same time, they burned the school.

The Armenians in the district of Koul-Hissar, under threat of fire and sword, were converted to Mahommedanism. The young Armenian girls were married by force to Turks.

During the massacre at Divrik, November 4 (O. S.), the Armenian churches of the Holy Mother and of the Trinity, were sacked and demolished. The Holy Chrism was trampled into the ground. The Armenian Bishopric and the Church of the Protestant Armenians were burned. The Rev. Bedross, pastor of the Protestant was killed. The Armenian school was turned into a barrack and many virgins outraged. The Armenian population, both in the city and in the country were compelled to accept Islam. Those refusing were slaughtered.

In regard to the villages:--At Gurassin, the priests, Der Sarkiss and Der Michail, as well as the incumbent of the village of Armoudah, were killed. The Convent of St James was reduced to ashes. At Zimara and Gasma, the churches were demolished. The Holy Sacrament was trampled under foot. 650 persons among the inhabitants of Gasma, were by force made Mahommedans. The turbans of Mahommedans were put upon the new converts and they were forced to recite the prayer Namaz five times daily in the mosques. An Armenian, Krikor Balian, who had died, was interred in the Turkish cemetery as a Mahommedan.

Under menace of massacre, the inhabitants of the village of Gurassin and Apoushan were made Mohammedans. The same is true of the inhabitants of Zimra and their priest.

During the massacres of October 25 (O. S.), in the villages of Darendeh and Ashodi, the churches were burned, as well as the schools and the neighboring Monastery. Among the victims were the Bishop Isaac and a priest of the Church at Ashodi. Many women were outraged.

At Zilleh, during the massacre of November 16 (O. S.), two priests, Der Arisdakes and Der Mgurdich, were assassinated on their refusal of Mahommedanism. The eyes of the first were dug out and the second was burned.

The Kourds of Azizien and of Aghjadagh, enslaved four hundred women and girls from Gurun, and although part of these were returned to their families, 140 remain to this day in the hands of their ravishers.

The priest, Der Vassil, of the Church of Vezir-Keupru, near Amassia, was assassinated December 2 (O. S.). The church was pillaged. The Armenian school of the village of Haji-Keuy, burned.

VI.
Province of Mamouret-el-Aziz.
(Harpoot.)

During the massacre of Harpoot, October 26 (O. S.), the Armenian churches of St John the Baptist and St Stephan and two of the Protestants and the Armenian schools, were burned. 200 families on threat of death were forced to become Mahommedans. The priest,

Der Hagop, who refused to deny his faith was stripped of his clothing; in his shirt alone, he was menaced with death with swords which his tormentors held upon his body. The unhappy ecclesiastic lost his reason, and was conducted to prison.

The Rev. Krikor Tamzarian, pastor of the Armenian Protestant of the village of Ichmeh, and the Rev. Atlassian, Protestant pastor of the village of Hokh, were at the same time killed for refusing to embrace Islam. The Armenian church of the village of Ichmeh, was converted into a mosque. The Protestant Chapel ruined. The Protestant Chapel in the village of Khoylou was made into a stable.

At Ichmeh, 40 leading Armenians were called upon to embrace Islam. On their refusal they were conducted to their church where they were decapitated. The sexton of the church was compelled by the assassins to tie a rope around the feet of the corpses and drag them to the river Euphrates.

In the country, the Monastery of St George, of Sorsor, of the Mother of God, at Tadem, and of the Transfiguration at Altemesseh, were pillaged. The sanctuaries of these Monasteries were burned. In the Convent at Tadem, the venerable Archimandrite, Ohannes Papazian, upon his refusal to profess Islam as was proposed to him, saw his two hands cut off, joint by joint to the wrists, after which it was again proposed to him to deny his faith. The Archimandrite persisting in his refusal, they cut off his head while he recited the Creed. The servant of the Archimandrite and the guardians of the Monastery were slaughtered and their bodies were devoured by dogs.

The following are the names of priests who were slain and their bodies burned.

1	Der Harutiun,	Priest of the Village	Hadousi,
2	" Sarkiss,	Ditto	Mouri,
3	" Seth,	"	Konk,
4	" Sarkiss,	"	Khoylou,
5	" Hagop,	"	Tadem,
6	" Aharom,	"	Tadem,
7	" Hagop,	"	Kesserik,
8	" Khazar,	"	Morenik,
9	" Ohannes,	"	Husseyinik,
10	" Vahram,	"	Husseyinik.

Priests forced to accept Mohammedanism with their people.

1	Der Vorghoss,	Priest of	Khoylou,
2	" Sahak,	Ditto	Kesserik,
3	" Mikkaiel,	"	Husseyinik,
4	" Nishan,	"	Korpe,
5	" Garabed,	"	Shentil,
6	" Ohannes,	"	Khop,
7	" Krikor,	"	Mekerek.

Two other ecclesiastics, Der Stepan and Der Karekin, have disappeared. At the same time as the priest Der Mikkaiel of Husseyinik, the Rev. Assadour, Protestant pastor of the same village, was converted to Mahommedanism, and donned the turban. In the same

village the soldiers gathered 600 women and girls together and after satiating their passion upon them, slaughtered them all.

Villages Converted to Mahommedanism.

1	Mosserik,	7	Mekerek,
2	Morenik,	8	Shentil,
3	Pertak,	9	Korpeh,
4	Ashoushan,	10	Harsik,
5	Husseyinik,	11	Zor,
6	Kohkh,	12	Dzarouk,
		13	Bizmeshen.

The churches of these villages were pillaged and burned. Many young women were enslaved or married by force to Turks.

During the attack upon the village of Habousi, the soldiers having set fire to the Armenian Church, where the inhabitants had taken refuge, they were forced to quit their refuge and were mostly massacred. The survivors to save their lives denied their faith. Many girls were enslaved and were forced to submit to outrage and some were married to Turks.

In the village of Khoylou, a Turk named Haji Bego completely stripped an Armenian woman and drove her through the streets totally naked.

At Ayvoss, at Shitro, and the surrounding towns, the Armenian priests have all been killed and the whole population, several thousand Armenians forced to apostatize.

In the whole diocese of Harpoot, where there were more than 53 Armenian villages, neither church nor school remains, nor is there a priest to minister to the spiritual needs of the people. Conversions and circumcisms increase day by day. The churches are converted into mosques, and the Turks who have the power still do not desist.

During the massacre in the villages of Egin, which took place October 27 (O. S.), the Monastery of the Holy Savior was pillaged and demolished. The villages of Lidjk, of Narver, and Azai, saw their churches destroyed; the whole population of these villages was called upon to become Mohammedan. The people of Lidjk thus conformed at the same time as their priest.

The inhabitants of the fourteen Armenian villages of the Commune of Aghen, were converted to Mahommedanism and circumcised. Their churches have been pillaged and now serve as mosques. The lives of these unfortunate peasants, if they dare show the slightest carelessness in the rites of their new religion are endangered. The authorities of the Commune have sternly insisted that they all affirm over their signatures that they are converted of their own will. The inhabitants of the village of Ancherti, have signed such a document. Moslem names have been given to these peasants and they have been forced to establish bonds of matrimony between themselves and their new co-religionists.

In the village of Samirgab, the Church of the Holy Mother

In the village of Gamirgab, the Church of the Holy Mother of God and the C'hapel of St George, were despoiled of all their treasures, consisting of sacred objects, ecclesiastical garments, &c. The pictures of the Holy Virgin and the other saints of the church were destroyed. In this village the assailants led the peasants threatening them with their weapons to the church, where after desecrating the sanctuary, as above, a certain professor in the Turkish school, named Ali Effendi, mounting the tower, recited the call to prayer, and the people were forced to practice the Mahommedan prayer, called Namaz. The people of this village were forced to wear turbans and the women to sear veils. Twenty-six Armenian virgins were forced to be married to Turks. The priest Garabed was forced to go to the mosque.

During the massacres of the villages in the district of Chemishgazak, which took place in the month of September, the churches of the villages of Miadoun and Paghapoun, were burned. The priests of Miadoun, Der Nishan, was killed and his body burned. A group of Armenian women threw themselves into the Euphrates with their daughters, lest they should suffer dishonor.

The following village churches were destroyed.

1	Gameri,	5	Bayretil,
2	Sian,	6	Baghjijik,
3	Mournaoi,	7	Mozirch,
4	Morkha,	8	Karassar.

The inhabitants of Gameri, were forced to accept circumcism. The priest, Der Dejad, of this village was forced to marry a Mahommedan girl.

During the massacre of Arabkir, which, beginning October 25 (O. S.), continued ten days, they desecrated and pillaged the three great churches of St James, St George and The Illuminator. Three chapels and four schools of the Armenian Protestants suffered the same fate. The Cathedral was completely sacked. These armenian Ecclesiastics were killed.

1	The Archimandrite	Krikor Aprahamian,
2	" Priest	Der Mugerdich Shamlian,
3	Ditto	Keghan Shamlian
4	"	Nerses Baltayan,
5	"	Kurken Yazidjian,
6	"	Tonig Pakhtigian,
7	The Reverend	Mardiross Seraganian,
8	Another Pastor.	

The two la st are Protestant ministers. The priest, Der Houssik, acting Metropolitan, was arrested with his children of tender age, and they are still in prison. A score of Armenians were forced to accept Mahommedanism. Many women and children were violated. Among these was an Armenian girl, scarcely 12 years of age, whom a Turk named Hassan Effendi, enslaved and married by force. In the district around Arabkir, Der Harutiun of Anchusti, was killed with unmentionable cruelty. The following villages were converted by force

to Islam.

1	Saghmega,	8	Aghen,
2	Mashguerd,	9	Vank,
3	Ehnetzik,	10	Grani,
4	Vazshen,	11	Hatzguni,
5	Dzabelvar,	12	Dzag,
6	Koushna,	13	Sinjan,
7	Vaghavir,		

Several other villages also suffered in this way. Numerous outrages were committed upon the young women and many converts to Islam were conducted to the harems of wealthy Turks.

In the massacre of Malatia, October 23 (O. S.), the churches and schools were burned.

VII.

Province of Diarbekir.

During the massacre of Diarbekir, October 20 (O. S.), the Church of St Sarkiss and others were pillaged. The priest officiating that day, Der Harutiun, was killed and his body burned. The sexton suffered the same way.

In the surrounding country, the Church of The Holy Cross in the village of Sadi, and the Chapel of The Holy Mother of God at Alipounar, were pillaged, desecrated and burned. The assailants who devastated the Convent of Maghpayetzvots, put the congregation to the sword. Three Hundred Armenians who, fleeing from the massacre in Diarbekir, took refuge in this Monastery, suffered the same fate. The celebrated Monastery of The Holy Mother of God in the Highest, situated twelve hours from Diarbekir, was completely pillaged. The whole congregation were killed with the exception of the Abbot, Der Hagop, who, terrorized at the cutting off of one ear, allowed himself to be circumcised. In the village of Arghani, the Armenian church was pillaged and turned into a mosque. Its priest was killed.

The inhabitants of 105 villages in the district of Selivan Besherik and Zeritan and Paravank, as well as most of the inhabitants of the district of Hayneh and Lodjeh, were converted by force to Mahommedanism.

At Palu, where the massacres took place from the 24th to the 31st of October (O. S.), the four churches of the city were converted into mosques and many outrages upon women and girls were committed. Many Armenian women with their girls and little children drowned themselves in the Euphrates to escape outrage. In the surrounding villages the survivors were forced to embrace Islam and the churches become mosques. The Church of the village of Hava, after being pillaged was burned. The whole population of this village and one priest, Der Boghoss, were converted to Islam. Two others, Der Krikor and Der Garabed, refusing to deny their faith were killed. The Armenian Church of the village of Issabeg was burned. The priest Der Kevork of Merchmanmazra, Der Harutiun of

Tzet and Der Nerses of Khoshat were killed.

VIII.
Province of Alleppo.

During the first massacre in the city of Oorfa, October 16 (O. S.), unmentionable outrages were perpetrated upon pregnant women, some were thrown into wells, and others, while still living were impaled in the form of a cross. We have not yet received any report about the second massacre.

(NOTE by Translator:--The report by the English Consul, Mr. Fitz Maurise, gives 8,000, as the number of those slain in the three massacres at this place.)

At Marash, Armenian women and girls were outraged with indescribable bestial ferocity, they were then left without protection to wander about the roads and streets. Many children died of hunger and their bodies left upon the roads were devoured by dogs.

In the village of Yarpouz, in the district of Albistan, and Gogisson, in the district of Inderoun, many women and girls were outraged, a great number of inhabitants were killed. Many families were forced into Islam, and the most beautiful girls of the population were put into the harems of the Beys of Albistan and Yarpouz and of the Circassian Chiefs, where they remain.

IX.
Province of Adana.

October 28 (O. S.), the Redifs (troops of the Reserve), entering the church of the town of Messis, during the vesper service, pillaged the sacred objects and destroyed them, trampling under foot the Holy Sacrament and the Holy Chrism, and tearing the Gospel and the other Holy Books. The priest, Der Hagop, wounded during these incidents, was later arrested and conducted to Adana, where he was imprisoned for having addressed to the Governor General a telegram of complaint, in regard to these outrages. The wife of this priest living in a building near the church was outraged.

In the district of Payass, the Church of the Holy Savior, in the town of Chorkmerziemen, was pillaged, and the sexton of this church, named Hagop Vanesjikian, was assassinated. In the country around Chorkmerzimen, the churches of the villages at Euzurlu and Ohamli, were pillaged and burned. While in the village of Hajarli, the assailants entering the church defiled the Holy Articles. The beard of the priest was pulled out and the church burned. The Turks of Payass, married by force Armenian girls captured in Fernouz Gaban and Marash.

In the district of Hadjin, the village church of Roumli, was pillaged and its priest bastinadoed.

X.
Province of Ismidt.
(Niconedia.)

The village of Gurle was sacked by soldiers and irregulars, October 8 and 12 (O. S.). At this time while the church was being searched for arms, the silver cross was wrenched from the cover of the Gospel, and the Holy Book of Christianity was thrown into a sewer. The priest of this church was bastinadoed.

massacres of Armenians

Something about Silvan District.

Mardin, August, 1896.

The devastation of last autumn was especially serious in a large region lying between Diarbekir and Sert, the central part of which is known as the Silvan, its capital Farkin, or on the maps Mea Farkin, lying almost due north of Mardin and two days journey distant. It has been very difficult to get accurate information from there, so that even at the present time we have not as full knowledge of the situation as we wish. January 31st the Pastor of the Protestant Church at Farkin wrote Mr. Andrus that about 6,500 persons, women and children, were receiving a dole from the government, about three pecks of mixed grain, barley and millet, per capita, for a month, while besides these were thousands more, equally needy receiving no aid. Later on we saw two samples of the grain issued by the government. Perhaps three fourths of the best samples was wheat and barley, fairly good, while the rest was dirt, refuse, and a course millet containing hardly any nutriment. Of the other sample rather more than half was millet, about one fourth wheat and barley much damaged though probably containing considerable nutriment, and the rest dirt, refuse, charred grain, and mouse droppings. The Pastor had been in prison on charge of complicity in provoking disorder, and at the time of writting had been out only 17 days. He dared not try to do anything in the way of distributing relief for fear of getting into prison again.

In January two men were sent from Mardin to Farkin for relief work, and most of our information up to the present time has been obtained through them. They took with them several loads of clothing and bedding and also some money. On their arrival they were subjected to a searching examination by the local authorities as to whence they came, who sent them, their object etc. Their goods were siezed and though a portion of them was released in a day or so some were kept in custody nearly two weeks. They immediately reported the most appalling destitution. Besides 8000 needy on the lists of the government and the bead men in Farkin, from four to five thousand refugees had gathered in the neighboring villages of Hajeeja and Hashtel, and these later were in much more pitiable condition than the former. Not a day passed with deaths from exposure and hunger. £.T. 50 came to the Armenians for distribution, which was given out at the rate of one piaster ,. or four cents, to the person and even at this rate only a portion of the needy were reached. The condition of affairs was reported to the Armenian Relief Committee in Constantinople which at once assigned £.T. 2,000 specifically for this region, of which about £.T. 700 was distributed in money and goods during the four months the men were there. No doubt much more would have been distributed but for the difficulties which hampered the work on every hand. There was difficulty in getting money to them, and the obstacles thrown in their way were most annoying and persistent. As they extended their operations and became more familiar with the state of things the horrors of the fell work wrought last November as well as the terrible distress resulting therefrom became more and more evident. It may be doubted whether all the annals of savage massacre can furnish instances of more fiendish atrocity and devilish cruelty then the deeds of these merciless Kourds. It was not merely

plunder and slaughter, terrible as these seem when the innocent and defenceless are their victims; it was, as in other devastated regions, a wholesale carnival of lust and blood in which every refinement of barbarous cruelty was reeked upon the living of every age, sex, and condition, and the most shameful and provoking indignities practised upon the dead.

March 26th the distributors wrote that the infamous Hadji Rashid Agha with two other Aghas who had been prominent in the devastation, had been summoned to Diarbekir. This caused much consternation among those who had been concerned in the work of devastation, as it was feared they were to receive punishment and the turn of others would follow. At the same time they reported that the government distribution of aid to the needy was purely formal, a mere pretence. Illness was increasing and deaths multiplying daily. A strong order had been sent from the Vali (Governor General) in Diarbekir that those who had embraced Islam at the time of the disturbance should be allowed to return to their former creed. In the early part of April one of them wrote, "In our going about among the villages we saw girls not a few who had returned from the hands of their captors, weeping bitterly, shrieking, and crying 'We are defiled, defiled! No one will take us in marriage, for not only are we defiled but those who would notwithstanding that take us dare not for fear of our captors, and also the young men are few, most of them having been slain by the sword. Our fathers and mothers have been killed and we are become vagrants. What shall we do! Whither shall we go! To whom shall we turn for protection! Alas!". The writer continues, "How pitiable, how hard and bitter such a lot; especially for girls in their weakness, bodily, mentally, morally, spiritually. With my loudest voice I beg you to find some relief for them. We already have found a great many such, they can easily be brought away and are anxious to be delivered at the earliest possible moment. Wherever we see them they are imploring, crying out, and begging for deliverance. There are also many children in a most pitiable condition. There are many other things, even worse than what I have mentioned, that I have not time to write." Do you wonder that our hearts are deeply stirred by such appeals, which we are powerless to aid.

In May and June there was much obstruction from the government, at the same time that relief work was suspended in Mardin by order of the authorities and they were trying to get the funds. In the early part of May the distributors were ordered to give according to the lists furnished by the government. Referring to Mardin for instructions, they were directed to go to Diarbekir and try to secure from the Vali with the assistance of the English Consul, an order allowing them to carry on the work as before. On the way thither they met the Consul's dragoman coming to Mardin with funds and an order for permission to distribute.

They wrote, "Yesterday when Hadji Sadoon Agha and Hadji Ibraham Agha desired us to distribute to their villages and we refused because they had not been plundered, the Armenian, Jacobite, and Papists Priests were angry because of our refusal and joined with the Aghas in complaint to the

government against us, so we may delayed somewhat". Such complaints were often made because they resolutely adhered to their instructions and refused to give according to the liking of the Aghas and orients. Afterwards the Kaimakam explained to them that the cause of delay in this instance was the coming of the Vali Pasha, as he paid no attention to these complaints. While the Vali was there the Kaimakam by his order called on the distributors for £.T. 150 to put with what he had to aid in rebuilding the ruined villages as the sum he had in hand was small. They replied,"Our orders are to give into the hands of the needy, alike to great and small, and that for food and raiment only. We have no permission to give in the way you propose." The Kaimakam suggested they should ask leave from Mardin by telegram. They went to see the Vali in person about it. Finding them firm in their purpose not to give without orders from Mardin, the Vali said it was not necessary to apply for such orders, he would have nothing further to do with it, and gave them permission to go on as before.

The Vali was in Farkin in May accompanied by Rasrid Agha who had not only been called to account for his misdemeanor, but had ever been appointed to a responsible and important office as Superintendant of Construction of Roads. His return with the honor conferred upon him greatly emboldened the Kourds so that they began again the impositions upon the Christians which they had broken off when he was summoned to Diarbekir. He himself did some plundering and heartily his retainers followed his example so that the state of affairs became likely to become worse than ever. These impositions took various forms: e.g. seizing houses worth a thousand piasters and paying for them only a hundred or two hundred piasters; appropriating vineyards and kopler groves on pretence that the owner was only a gardener or care-taker temporarily occupying the property, or that his father before him had stood in such relation and had left it to his son- should the owner say"I have a deed"the reply would be "What is your deed good for! I have witnesses to my claim, both Moslem and Christian". And he can bring many witnesses, Christians through intimidation, and Moslems testifying for each other,- then if the Christian owner is stubborn and refuses to [illegible] there is only the prospect of death before him. But one of the hardest things to submit to was that the Vali and officials would write papers and compel the people to set their seals to them, suffering no one to read them or know their contents or purpose. Government aid to the roads had ceased altogether, and the people were in distress, in fear, in perplexity, not knowing what to do. What I have mentioned, says the writer, is only a part of the condition. Yesterday the head men of the villages were summoned before the Government and told that it was going to rebuild the destroyed villages, some four to six thousand piasters having been appropriated for restoring them. They replied,"Recover for us the half only of what the Kourds took from us and we shall need no aid." This incensed the Government and it made a very sharp and angry reply and is like to imprison some.

In a summary of their schedule the heads of villages 69 villages are mentioned by name with the number of robbed and captives from each, aggregating 7,588 persons.

Rec'd Aug. 1876

2

Harpoot, September 3, 1896.

Dear Friends;-

For nine months a constant stream of benevolence has been flowing into this country for the relief of the sufferers from the sad events of last November. It is now a fitting time to look forwards and backwards, to recount the good that has been accomplished and to forecast the needs of continued relief.

The field of which Harpoot is the center contains a much larger proportion of desolated towns and villages than any other. In 256 towns and villages we have given relief to 74,805 souls. The money distributed amounts to £.T. 27,544.22 ($121,194.88). The greater part of this has been paid out in small sums for the purchase of food; each family received a sum varying according to the number of souls, ten piasters (44 cents) for every adult and one half that amount for children.

In this way relief has been distributed three times and in some places four times during the winter; and it is the universal testimony of the people that they owe their lives to this relief money sent to them from England, America and Europe. They are constantly invoking God's richest blessings for those who, for love of God and humanity, have cared for them in their distress.

The money thus given has been largely paid from our hands into the hands of the recipients. Favored by an exceptionally mild winter, the people have come a journey of two and three days to receive the help which has kept them alive. Our premises were thronged daily by crowds of applicants waiting their turn. It would have been impossible for us with the small number of workers we could command to have fed this army of 70,000 souls in any other way. We could not go to them nor send grain to them, but they could come to us and they could buy food for themselves with the small sums given to them.

At the same time a Bureau of Industrial Relief for Women was opened under the care of Misses Bush and Seymour where the destitute women of the city and refugees, who had fled hither for safety, received small wages for cutting cloth and making garments to be given to the destitute: 3,630 pieces of bedding were given out from this depository and 19,233 suits of cotton underclothing. Where 70,000 souls are in need it is very obvious that this supply is wholly inadequate. In some places money was given to the people to enable them to buy back the beds which had been stolen from them, but thousands of families slept on the ground without covering all through the winter, and in many other families the sick and the well occupied the same beds.

Employment was given to men also in clearing away the ruins of our burned buildings, repairing the Protestant graveyard, making roads and the like, at wages which would barely provide bread for their families.

£.T 120.97 ($532.27) have been expended in giving relief to refugees not reached from any of our relief centers. Many of these were in a deplorable condition. The storm broke upon them when they were away from home. Stripped of clothing, without money or food, ignorant of the condition of their families they came to us for aid to make their way back to their desolated homes.

From this same fund we have aided the refugees who were crowded together in the cities to go back to their villages and find employment there; and we have cared for those who came here to obtain relief. To these last we gave sums equal to one or two cents per night with which to obtain food and shelter. They slept in the khans huddled together like sheep to keep warm for they had no covering to protect them from the cold of winter.

£.T. 10.54 ($46.88) was expended in redeeming girls and women from the hands of the Kourds who had carried them captive. Others were redeemed in the same way by the help of special gifts or by their friends and relatives.

£.T. 116.50 ($512.60) have been expended for the relief of Gregorian Priests and Teachers. The condition of this class is ofter most deplorable. The Communities are no longer able to support them. They are unused to labor and have no trade with which to support themselves. Their condition is one that appeals strongly to our sympathies, and I should be glad if some special provision could be made for them.

Through the winter we employed a physician to care for the sick, we sheltered many sick and wounded in a temporary hospital, and furnished food and medicines. The whole expense was small, £.T. 39.45 ($173.58).

With the opening of spring we felt that relief methods must be changed, and that efforts must be made to start the people in business so that they might become independent of aid from abroad. Our missionary force was too small to grapple with this problem, but at this juncture the agents of the Red Cross arrived upon the field and organized three expeditions to Arabkir, Charsandjak and Palu. These expeditions were most helpful in just the lines of greatest need, inspiring the people with hope and furnishing them with the means of resuming their former occupations. The very thought that some one cared for them gave hope to the people and proved a stimulus to them. Since the departure of the Red Cross agents the same work has been carried on in Chemishguzek and Malatia. Time is needed for the country to recover from such terrible ruin as has been wrought. For a long time the people seemed completely paralyzed. They were left not only helpless but hopeless.

Now, as it is the season of harvest and fruit gathering we are suspending relief work for a season with the exception of efforts to put the people in the way of earning their own living, and we are trying to estimate how far it will be possible for them to care for themselves during the coming winter.

Much has been accomplished in the lines we have indicated, and the number of those who must still receive relief has been greatly diminished. In Malatia the list has been reduced from 7,700 to about 2,500 souls; and in other places a great many will be able to get through the winter without aid. But there are some features of the situation which make it inevitable that there should be much distress during the coming winter and which make it necessary to continue relief measures even though it be on a reduced scale.

In the first place, many have no houses to shelter them. When cold weather sets in they will be no longer able to live in gardens as they have been doing through the

summer, but will be forced to huddle together in small and unsuitable quarters where disease will break out and carry off many. This is notably the condition of Arabkir city where 1,581 houses were burned and only 821 remain to the Christians. If some provision is not made for sheltering the people last years epidemic of typhus fever is almost certain to be repeated there. More than 800 died of this disease last year, the fatality is likely to be worse this year because the people are more enfeebled. Many villages are in the same condition as regards shelter. This is the most pressing need at the present moment.

The second need is that of help to start in business. Many are still unable to provide themselves with tools or capital so that they may resume their former occupations. In Arabkir weaving was the principal industry. The Red Cross gave some 150 looms. Others had repaired old looms or provided themselves with new ones. With the opening of the winter there will be a demand for all the cloth they can make, but they have not the capital to purchase thread for their looms and the merchants who formerly furnished the capital have been impoverished, so the looms stand idle. If £.T. 2,000 could be invested in thread and distributed among the weavers of that city it would set that industry going and furnish employment for many of the widows and orphans there.

In Choonkoosh business is at a stand still. The people were artisans and tradesmen who pursued their business in the villages traveling all over this region through the summer and fall and returning to their houses in the winter. Since the massacres they have not dared to go out to the villages and they lack the capital to make a start in business. Malatia was in the same condition, but a recent visit there did much to restore confidence and to set things going. A visit to Choonkoosh was also planned but the Vali objected to our going by the direct route on account of danger so the visit has been deferred. It would be hard to find a better investment for relief money than is offerred in this line of furnishing men with a small amount, seldom exceeding £10, with which to begin business. It is better to put a man in the way of earning his own living than to support him by alms.

The third feature of the situation is one that calls for serious thought and effort. It is the large number of widows and orphans left without any bread winners on whom to depend for support. A careful canvas of the city of Malatia and seven near villages shows that there are 1289 orphans and 880 widows there. The number in Arabkir is said to be even larger. In the village of Haboosi there are between 30 and 40 orphans who wander about the village as the dogs do eating, sleeping where they can. Every town and village furnishes its contingent of widows and orphans, and the villagers are too much engrossed in the struggle to provide bread for their own families to care for these helpless ones as they would ordinarily do. What is to become of them?

In Malatia Mrs. Harris, the wife of Prof. J. Rendel Harris of Cambridge, England has gathered samples of embroidery wrought by the women hoping to find a market for it in England and America. Anything that can be done to furnish lucrative employment to widows and orphans will greatly relieve this saddest feature of the present situation.

Some efforts have been made to care for the orphans. Ten have been sent to the Deaconess' Home in Smyrna, and a few more will shortly be sent to Broussa and Constantinople. Through her kindness some 50 have been placed in homes in Malatia for one year. But the multitude uncared for is hardly effected by these efforts.

I think the most feasible plan of caring for them is to find homes for them in Christian families who will receive them and bring them up until they are able to earn their own living. This would involve an expense of about $25.00 per year for each child. It should be stipulated that the children should attend a Christian school and wherever the number of orphans in a place will warrant it some faithful man or woman should be appointed as guardian to visit the children in their homes and see to it that they are properly brought up.

In some cases, perhaps, ten children could be placed in the care of a worthy widow. Some children could be received into our boarding schools if some provision could be made for the expense. Our schools are already so heavily burdened that we could not assume more without help. The cost per year would be about $40. for a boy or girl. This plan has this advantage that a beginning can be made at once. Whenever the money is provided a boy or girl can be at once cared for either in a family or in our schools.

After all that has been done or may be done in these lines, it is certain that there will be at least 20,000 souls in this field who will need help to get through the coming winter.

The provision hitherto made for beds and clothing is wholly inadequate and there will be great suffering as winter comes on unless more help can be given for this.

Then, too, many can make no adequate provision of food for the winter. In the Eharsandjak region the harvests are scanty, and it is estimated that by the time the people have paid their taxes little will be left for them. In all quarters the government is now pressing hard for taxes which have been sufferred to remain in arrears until the time of harvests. Now the officials, who have received no salaries for months collect the taxes with the greatest rigor and do not scruple at any treatment of the people to extract money from them. A great part of the harvests will go to satisfy the claims of the government. Moreover, there are many who have no fields to whom the harvests bring no relief. This is the case with a large proportion of those who dwell in the cities of Malatia, Arabkir, Palu and Harpoot. Even now the cry for help for food from Arabkir is bitter and growing increasingly urgent. It is difficult to forecast the future, but I think it will require at least £T 5,000 (£22,500) to provide food for the starving during the winter, and if the need of beds, clothing and shelter is to be met very much more will be required.

Recd Adv. 2-'96
Ans. 3-1896

REPORT
of
The Van Armenian Industrial Relief Bureau.
July 1st. to October 15th. ,1888.

The fact that this relief work was demanded and begun in mid-summer - a time when, if ever, a people whose fortunes are bound up in the soil should be able to keep the wolf from the door - is an eloquent proof of the sad state of affairs among the Christian inhabitants of Armenia. In mid-summer of a year of exceptional agricultural prosperity, so great was the number of those utterly destitute of daily bread, that we were forced to begin relief work.

The plan of this work, as most of its benefactors know, is to aid without pauperizing, and to utilize a part of the great number of workers who are idle and starving because there is no work to be had, and whose discouragement and demoralization are almost more regrettable than their physical misery.

Under the primitive conditions which Moslem rule has preserved in spite of the world-advance of this century, a large proportion of the people of both city and villages are conversant with the various processes in the manufacture of coarse cotton and woolen fabrics. This Province would be - if common safty prevailed - a great wool-producing country; while abundant cotton is brought from our near neighbor, Persia. This suggested a simple solution of the work problem. In response to appeals made in anticipation of certain future demands, some small sums of money had, as early as June, come to us for our distressed people. And on the strength of this money, and the increasingly urgent demands for help, a tentative and very simple beginning was made. A bag of wool was bought, weighed out into pound portions, and whenever a woman came begging for help or work, her case was investigated, her name registered, and she was given wool to card and spin. On return of the thread, it was weighed and examined as to quality; the woman was paid at a rate that, it was estimated, would supply here with bread, and she was given another lot of wool. The giving of two or three lots in this way was enough to bring down on us a crowd, and speedily we found a large business flooding in upon us - one demanding good organization and a corps of distributors. Cotton was added to our supplies, and all the processes and tricks of the two trades were quickly investigated, and every attempt was made to put the enterprise on a sound business basis. Infinite watchfulness was necessary in guarding against impostors, and in preventing petty thieving and unfaithfulness on the part of those who took work. The medical work had given us acquaintance with the people, and from our ex-patients we were able to select at once those whom our hearts had asked to help to gain a living -those whom sickness had forced to sell everything- and a good corps of helpers was soon organized. Men to keep the door - and it often took three men to do this against the clamoring crowd; men to receive and weigh the wool, cotton, and thread; men for the various demands of the Central Bureau. For the first two months the work was accommodated in our house, in the rooms used as a dispensary, and we were in a state of seige from morning to night. The long lower hall was devoted to a row of cotton-carders, the twang of whose primitive carts, and the dust of whose work, filled the house from early morning till dark, while a crowd of wretched men and women was never absent.

The accumulation of thread brought the necessity for weavers and all the processes of weaving had to be studied with their peculiar tricks and merits. The demand was met at once by weavers who were out of work and in dire poverty. The thread was given them by weight, and the woven goods received by weight; and they, in turn, were paid with due regard to the needs of their families. Then to

the children and some who were too weak and sick to do the heavier work, yarn was given to be knitted into socks.

Shortly, we found ourselves in possession of a good stock of cotton cloth, woolen goods for the loose trousers worn here, and huge piles of coarse socks. And the question what to do with them came to the front. The suggestion was made that this work might help and be helped by the Sassoun relief work by our supplying materials for distribution there. The proposition was submitted to Messrs. Raynolds and Cole, and gladly accepted by them, and this arrangement has been t the means whereby our Bureau could double its efficiency, thanks to having an assured market for all its produce, without affecting the same industries here, which, on the contrary, it should help.

Our goods are done up in bales here, loaded on donkeys or ox-carts, and carried down to the lake harbour. There they are received by the miserable little sail-boats that ply the lake, and taken - with prayers for insurance - to the opposite side of Van Lake, a distance of some sixty miles. Thence they are transported by horses or carts to Moosh, the headquarters of the Sassoun Commission. The journey takes from ten days to two or three weeks, according to the weather, and other exigencies of travel in this land. The entire distance is only about one hundred and twenty miles !

In this way we have already sent some 2000 pairs of socks, and 1400 webs of cloth, to the value of L.T.216 ($950.) A good market can be had here in Van for all our product, and, indeed, we have sold enough here to bring our total sales up th L.T.258. ($1136.) But selling here has the disadvantage of bringing down the price of goods and injuring the poor producers, while on the contrary our trade with Sassoun has had the incidental advantage of advancing the price, and thus helping the community by so much.

We have to acknowledge with most heart-felt gratitude, both on the part of our poor neighbors and on our own behalf, the receipt of L.T.473.82 ($2083.80) in gifts from those whose love of humanity and humanity's God has prompted them to give to this distant but Christian people. Of this sum, L.T.11. ($48.40) has been given by English friends here; L.T.36.31 ($160.) by friends in America; and L.T.426.46 ($1876.40) almost exclusively through the energetic efforts of The Woman's Armenian Relief Fund Committee in England. We cannot close our list of benefactors without making most cordial mention of the generous and most efficient help of The London Daily News, whose columns gave birth to this enterprise and have faithfully nourished it.

The total expenditures to date amount to L.T.697.04 ($3066.) leaving a balance of L.T.35.13 ($153.56) But of this sum L.T.335.40 ($1475.76) has been invested in raw material; in wages L.T.326.70 ($1437.48) as against L.T.14.30 ($62.92) the total of gratuitous help during the three and one half months, which shows how willing the people are to work. Of the remainder, L.T.1.29 ($5.68) alone goes as expense of administration, and indeed this small sum itself has been paid to those who depend on it for daily bread. One of our "land-ladies" came to me the other day and begged me to pay her rent in advance, as her family had been hungry for two days ! L.T.10.26 ($45.14) has been invested in wheat with which we intend to help out the insufficient wages of some of the more desperately needy. The remainder is accounted for under sundries -freight, baling, and other incidental expenses.

The total number of workers is as follows:-

Spinners of Cotton and Wool	373
Weavers of Cotton Goods	49
" " Woolen Goods	22
" " Carpets	5
Carders	6
Spindle Pillers	8
Sizers	4
Weighers, Door-tenders, &c.,	5
Total	476

During the past week we paid off an average of 100 daily. The average of wages per capita for the week was 7 piastres, or about 30 cents. This is far too small a sum to meet, in most cases, even the cost of bread. But considering our small balance, and the fact that we need for wages alone some L.T.40. ($176.) a week, we have not increase wages, or give anything gratuitously. The intense poverty of the people is shown by the fact that these wages, small as they are, exceed from one third to one half the regular rates for the same work.

On the other hand the demands grow more and more urgent - desperate, I might well say. So importunate are the crowds that I often have to call a man to pass me out of the office after my work is done. They beg and weep and catch at my clothes and will not let me go. And it is maddening to see such misery and yet to be obliged to turn a deaf ear to so much of it! We help, through our 476 workers, some 2000 souls, and this is not, in itself, a small thing. But when it is compared with the vast number of helpless poor about us, it accentuates our appeal to our more fortunate fellow-Christians for larger help.

The gratitude of these people is touching in the extreme. Would that I could sent to each one who has given to this work the blessings and the prayers and the gratitude that are bestowed on them daily.

And yet the cry goes up for more help. Winter cold and rains are upon us. Thousands have but the thinnest and most ragged clothing, no shoes or stockings, many no beds, and most no fuel or other winter provission. Thousands never taste anything but coarse dry bread for weeks and months at a time - and little enough of that. While, especially in the villages, hundreds have not even that, and are on the verge of starvation. I doubt not that many will have actually starved before these words are read in England and America.

It is a national tragedy we are witnessing, and we know not what the end will be. It is also and especially an historical struggle between Islam and Christianity. Christianity is for the present sadly worsted, and it remains for Christian Europe, England and America to decide which shall be ultimately victorious. All that Armenian Christians can do is to die, martyrs to the Faith, and that they have done, are doing, and will continue to do daily until help comes - help which reaches not merely Embassies and the Capital, but which penetrates to the remote villages and mountain fastnesses where the Worshippers of the Cross are today at the pitiless mercy of fanatical Kurd and Turk.

I closing this incomplete report of our mutual work, let me again assure all our helpers and cooperators of the deep appreciation of their aid and sympathy that is felt, not only by those who receive their gifts, but by the entire Armenian people. And let me also remind whomsoever may feel impelled to send us aid, that he is not only aiding a starving people, but is also helping to maintain Christianity against its most virulent foes.

Respectfully submitted,

G. W. Kimball

[illegible]-
[illegible]-named.

Report of Van Industrial
Bureau.
Recd. Nov. 18. 95.

Oorfa
Marash
Aintab

10-2-96

Second Report
of
The Van Armenian Industrial
and
Village Relief Work. Oct-15 to Jan. 1st
1896-6.

In order to understand the work in hand and the need for the future it is necessary to have a clear idea of the condition of Armenians in Van City and province. Van stands almost alone of all the large cities of Armenia in having escaped the horrors of a massacre. But the most extreme fear has prevailed ever since the twenty-sixth of October when the news of the Bitlis massacre reached us. On this day the bazars were closed, goods were conveyed to private houses to a great extent, and all business was at a standstill. Thus, for at least six weeks both the large central bazaar and all the smaller bazaars were absolutely closed-a perpetual Sunday. The conviction of the Armenians was doubtless correct that a massacre was imminent and that the scene of it would inevitably be the bazaars where, as in other places, the Armenians could be shut in and cut down without hope of escape, and with the great added advantage of rich loot. The prompt closing of the markets, together with the commendably earnest efforts of our Governor-General, Nazim Pasha, and the Commandant, Mustapha Pasha, undoubtedly prevented a repetition here of the terrible scenes enacted in other cities. But, in view of the swift succession of disasters that swept over the length and breadth of the country, it is little wonder that, in spite of earnest efforts and solemn assurances of protection from the local government, the merchants and mechanics have not, even to the present writing, felt sufficient confidence to allow of more than a very limited resumption of business. It will be remembered that the economic condition of the city was so bad even during the summer, that the Industrial Relief work was begun early in July to relieve the situation. Add to this already existing poverty and depression the cessation of trade and all industries during the busiest and most lucrative season of the year, and it may be dimly understood in what terrible suffering are the people of the city. Practically all the small traders and shop-keepers, all the mechanic and artisan class, are in want of daily bread. Add to these a large class of highly respectable families whose living comes from their interest in the villages. They own fields and flocks, and in the fall go to their villages, gather in their winter wheat, butter, meat and other supplies and bring them home as their winter ~~sup~~ support. By the sale of a part of this, they are provided with ready money, and the remainder supplies their tables. Now ninety-nine per cent of these families lost every ounce of their winter provision in the general sacking of the villages. Hence, they also are applicants for aid to a large extent.

About the middle of November a campaign of systematic destruction was set on foot. Among the villages lying between Van and the Persian frontier fifty were pillaged in the space of two weeks and their inhabitants driven out helpless and naked. Already the famous Kurdish Pashas, Hussein and Erin, had devasted thirty-eight or forty villages on the north side of the lake and a thousand of their inhabitants came to Van and its near villages for help. So a vast army of wretched men, women and children, bore down the city, filling every inch of available space. A more helpless, homeless, wretched set of people surely never were gotten together. Just at the beginning of winter, robbed of all their winter provision, stripped of all their property even to the clothing on their backs, driven out from their homes, many of their men killed or severely wounded, wanderers on the face of the earth, with not a crust to eat, not a rag to put on, and neither house, bed or fuel wherewith to withstand the cruel cold! And for what? who can [illegible] great [illegible] to [illegible] of a political situation of which they are ignorant. some sixty families [illegible] their stables?

Robert Van Lindstrom

In addition to this, the large region of Anizan, (mostly in Bitlis Vilayet) comprising some thirty-five villages, has been reduced to a still more deplorable condition. It is practically under the sway of a Kurdish chief of great influence and "holiness". This man and his retainers have converted the entire population of the district to Islam. Some two hundred refugees have found their way here, and are entirely helpless wards of whomsoever is able to take care of them.

The regions of Kavash and Moks are in great distress, though the heavy snows prevent even appeals for help. From Shatagh a delegation has come in, reporting some five hundred families as on the verge of starvation while, in a word, all the villages in the province-some five hundred and fifty-have suffered each in its own degree-from total annihilation to the milder forms of robbery, and all look to Van as the only source of help and hope. Hence, it will be seen that in the relief work we have a double problem to deal with-to relieve the peculiarly distressing and helpless condition of the city proper; and to bear the burden which the already impoverished city people cannot bear, of this immense influx of village refugees. The added task of helping the villagers in their villages must wait until safety is secured both for those carrying help and those receiving it. Any assistance given to these poor starving wretches now would only invite further depredations by the Kurds.

The Industrial Bureau has proved itself a double blessing to the community by furnishing honest labor to hundreds of families-a happy exchange for either free bread or starvation-and at the same time it has provided us with a rich supply of the very kinds of materials needed to clothe the hordes of village refugees. As the generosity of the people of England and America permitted us, we gradually increased the number of workers from four hundred and seventy-six, reported in October, to over one thousand at the present time. Of these seventy per cent are women occupied in spinning cotton and wool; twenty per cent are weavers-men and women-of cotton and woolen materials: and the remaining ten per cent are employed as overseers, sizers, carders, spindle-fillers, knitters, dyers, and sewers of clothing and bedding, while some twenty men are employed as door-keepers, examiners and clerks. With the exception of three men, who act as accountants and head-clerks, every person in the employ of the Industrial Bureau is thereby relieved of actual hunger and suffering. These three men are well-known and respected merchants, who, in the total cessation of business, have been able to take up the work. A salary of seven dollars a month (L.T.1.50) is given, not in compensation of service, but as a retainer on the part of the management-they being to serve their own people in this capacity. The daily pay-roll averaged over 2 hundred last week, while one hundred and forty-six employed as carders, sizers, spindle-fillers, door-keepers, etc., were paid their weekly wage last Saturday as against twenty-seven shown in the October report. As the cold weather has come on, we have been obliged in many cases to supplement the scant wages by gifts of money to buy fuel, or of clothing and bedding. A little goes a great way here, and eighty cents (a Turkish Mejidia or about four shillings) will buy fuel for a family for two or three months. In some cases we have doubled the rate of wages to enable the family to live as by their own labor: and in some other cases we have helped them by giving an allowance of bread in addition to their wages. Thus, taking every case on its own merits, we endeavor to ensure the bare necessities of life to each of our workers. The danger of imposition necessitates keeping a corps of workers busy examining into cases, since we believe no one's story until our own agents have verified it. No one can tell what a boon this work is to these poor people, and they do not fail to give frequent and enthusiastic acknowledgement of it.

The new department of sewing has been a great addition to our means of helpfulness as it gives support to some sixty families, who could not live by any of the other kinds of

work offered. This branch takes in the poor but respectable class who in consequence of the misfortunes spoken of above, have been reduced from comfort to lack for daily bread. In addition to this, we keep a certain number of men and women busy making mattresses and coverlids for free distribution. Thus, in the complete cessation of the regular industrial life of the city, our work stands out as a beacon of hope and light to the poor wretches who would otherwise die of slow starvation. And the advantage of this form of help over gratuitous charity will be evident to everybody.

The cost of the Industrial Bureau at its present running capacity is some twenty-five Turkish pounds($110.00) a day, including the cost of the raw material used. Hence, we are giving work to one thousand persons who support about five thousand souls at an expense to us of two and one fifth cents per capita; while the product of their labor (already paid for in the T.L.25 daily expenditure) furnishes us with abundant supplies of clothing for distribution. We frequently supply from one hundred to one hundred and fifty families with clothing in a single day, and if we were to push our division of average cost still further it would bring us to small fractions.

November was a month long to be remembered by the Christians of this vicinity for the unprecedented devastations of the Kurds. The villagers were taken in regular order and dealt with according to the unbridled cruelty and subtlety of their Moslem neighbors. As I have said, immense numbers of these homeless wretches crowded into the city to be housed, fed and clothed. The local Armenian authorities looked to us as the only source of material aid, while they formed committees of examination and cooperation, all applications for aid came to them in the first instance and examined by them and sent to us with specifications as to the aid desired and as to the urgency of the case. Just at the time that this crowd of villagers bore down upon us, came, most opportunely, a cablegram from the New York Christian Herald, bringing us the news that ten thousand dollars was forthcoming from the fund in process of being raised by that philanthropic journal. It was with joy like that of a drowning man at the approach of his rescuers that we and our Armenian fellow-workers received this news. Within forty-eight hours we had a bakery in operation and the stress of the situation was relieved. After a fortnight the capacity of this first bakery was exceeded, and we opened This too, had to be supplemented by help from a third oven to the extent of eighteen hundred pounds a day. So that at the present time we are running two bakeries-"Christian Herald Bakeries" we call them-and hiring the extra amount needed from another oven. Three thousand seven hundred and fifty pounds of bread is given to about five hundred families or some twenty-five hundred persons daily -most of them village refugees obliged to spend the winter here. Hundreds of refugees have been supplied with bread for a longer or shorter time while waiting to return to their villages. Wherever their wheat has not been entirely stolen-as in some cases it was not, thanks to a custom the people have of burying it in pits-we strongly urged them to take all risks and return to their villages, though in some cases there is great danger in so doing. Many now in the city and receiving help will little by little be returned to their homes in this way. There is a great economic danger involved in their staying and getting weaned from their ruder and less secure village life, thus deserting their lands and becoming a permanent burden on the city population. The daily cost of the bakeries is L.T.15 or $66.00. The problem of housing these refugees has been entirely assumed by the Armenian Committee, and they have also attempted to supply them with beds and shoes. These latter bureaus have now exceeded their financial ability, and we have begun to supplement their efforts. The winter's severe cold is upon us. Most of

these villagers have little or no fuel, and the quarters allotted to them are cold, damp rooms-if rooms they could be called-the floor, the earth itself, with no mats or carpets to keep them warm. This exposure is bound to bring about a large per cent of mortality unless relieved. Hence, we are giving special attention to bed manufacture, in the hope of speedily relieving the most needy cases.

The clothing department, inaugurated in earnest late in November, has been an untold blessing to the people. In the beginning we simply distributed the goods ~~to be~~ produced by the looms of our Industrial Bureau by the piece. But two days experience showed that this was a mistake, as the goods being salable put a premium upon imposition and brought crowds of frauds down upon us. So we immediately called a half dozen tailors and set them to cutting out garments and took on from thirty to forty women applicants for work to whom are given out the garments to be sewed. In three days time our new sewing department spoken of above, was in full operation, and was giving us a supply of from two hundred to two hundred and fifty sewed garments daily. This department, up to January first, distributed three thousand thirty-one pieces of cotton and woolen cloth; three thousand two forty-nine sewed garments; one thousand two hundred eighty-seven pairs of socks and fifty-five carpets and coverlids.

The most urgent need of the present moment which we have not, as yet, undertaken to meet is that of a hospital. Negotiations are already on foot and we hope that in a few days we may see this need met in a simple way. There is greater danger of widespread epidemic breaking out as the result of so much exposure, insufficient food and unsanitary housing, and we are alive to the duty of using every means of preventing trouble.

We have to acknowledge with gratitude the redeipt in total of L.T.2760.15 ($12136.61). Of this sum, L.T.1309.96 ($5763.80) was received from England, through the Woman's Armenian Relief Committee; L.T.31 ($136.40) from the American School, Smyrna; L.T.113.63 ($500.) as the advance guard of The Christian Herald Fund; L.T.639.81 ($2815.16) from the sale of goods manufactured to the Sassoun Commission; and the remainder from various sources, public and private, in America. To The Outlook is due thanks for a considerable sum in this balance, but, owing to the censorship of the mails, I have not been apprised of the exact amount.

The expenditures reported to October 15th. amounted to L.T.697.04 ($3066.98). From October 15th. to January 1st. L.T.739.23 ($3252.61) has been expended for raw material; L.T.627.00 ($2758.80) for wages; L.T.696.38 ($3064.07) for the bakeries and supplies of w wheat; L.T.23.80 ($104.72) free aid (fuel, &c.); L.T.19.82 ($87.20) administration, rent, fuel, postage and telegraphic expenses, &c.; L.T.152. ($668.80) notes payable; leaving a debit of L.T.195.12 ($866.57) Jan. 1st. As against this indebtedness we have the assurance of $10.000 from The Christian Herald Fund, and other promises of help.

In closing I cannot sufficiently express my admiration and gratitude to the various Agencies and individuals in England and America through whose untiring efforts all this relief work is being done. I should fail in my duty, as well as deprive myself of a pleasure, were I to omit to render heartiest thanks to the Woman's Armenian Relief Committee of England, and to the New York Christian Herald of America for their distinguished services.

But generous as have been the sums received in the past, we must still beg for renewed efforts and larger gifts to avert famine and death through the remaining months of winter, and with the opening of spring to supply the villagers with the seed and implements necessary to enable them to take up their self-supporting life again.

Respectfully submitted.

G. M. Kimball

E. Report relief work
Oct. 15, 1895 to June 1, 1896.

J. L. B.
Rec'd 4-10-96
Ans'd 13

FOURTH REPORT
of
THE VAN INDUSTRIAL BUREAU
and
VILLAGE RELIEF WORK.
Feb. 1st - Mch. 1st., 1896.

- Small caps ✓

By Miss Grace W. Kimball M. D.

During the early months of the winter we clearly fore-saw that February, March, and April would make the heaviest demands on all departments of the Relief Work, and our expectations are being fully realized. The people have been literally eating themselves out of house and home; and every day brings to light scores of thosein the city who have completed this process and who therefore fall into the lists of the hungry. These families, often those who two years ago were considered the well-to-do of the city, make application through any one of the many channels, and the caring for these cases has been one of the heavy tasks of the management. Work is given whenever work can be found or <u>created</u>. And here it is encouraging to notice that almost all the applications we have from city people are for work. Many resist free aid to the last degree, and we are not infrequently obliged to give help to such, when work is not to be had, by indirect means. I have known many families to go hungry for days, while insisting on work rather than free aid.

In the case of the villages the process of exhausting the winter supplies has gone on as in the city; but the heavy snows have kept the people in their villages until the cessation of the January storms and the opening of the roads to some extent. And with this and somewhat milder weather, the villagers have apparently risen as one man and descended upon us. Most are driven by the sorest straits to incur the dangers and hardships of several days journey over snow-covered mountains to reach us. It is pitiful to see the half-clad women and children who have come several days march through cold and snow and over the cruel mountains that we see from our windows, dazzling in their cold beauty. Many of these refugees are frost-bitten and some have died in the mountain passes.

So great have been the crowds, both of the city poor and village applicants, that we have been obliged to treat them <u>en masse</u> to a great extent. In the case of the city poor we oblige them, so far as possible, to make application through their ward officials and treat the lists thus presented as a whole, after they have been verified by our own examiners. In the case of the villagers, we again treat them in groups through their headmen or priests. The entire group is called up, looked over to get a general idea of the degree of misery represented by them; and their appearance, together with our own knowledge of the condition of their village, is made the standard of our giving. These groups are often very pitiable. One in particular included many women and children who were in such a terrible condition from their long endured poverty in the village and their cruel sufferings from cold and hunger on the way, that our entire secreteriat was dissolved in tears at the sight of their misery.

The villagers from the districts of Khizan, Moredus, and Moks show the most distress. In Khizan, a district partly in the Bitlis, partly in the Van vilayet, there is a large Kurdish population - fanatical Moslems, headed by a sheikh, the son of the famous Sheikh Jeladin. Last fallthe Sheikh instituted a regular campaign against the christian population with a view to rooting out that religion from his borders. This outburst of fanaticism was avowedly brought to a climax by the visit of a British Vice-consul to the region. All the Armenians who entertained him or in any way had to do with him were either killed or barely escaped by flight and hiding. As a result of this crusade of last fall, practically the whole christian population has nominally accepted Islam, the churches are turned into mosques, and even the gravestones, bearing the sign of the cross, have been pulled down and defiled by serving as lavatories for the Kurds. Very many - it is impossible to know how many - were killed out of special spite and as an argument to facilitate the "conversion" of the rest. The priests in particular were victims either of slaughter or of forcible conversion. One poor priest was brought in disguised as a common villager, who for over four months had been buried in a pit, never seeing the light of day, through fear of detection. As he pathetically related, he could not even have

his children brought to him, lest they innocently say afterwards that they had seen their "Der Baba." Another priest and a vartabed who had been the hosts of the British Consul, escaped as by a miracle, and their friends made a "grave" for them under the mangers of the cattle in a dark, damp stable. After more than four months imprisonment in this unhealthful and melancholy refuge, they were helped to escape by night, by their friends at the risk of their lives. The attitude of the Moslems of this remote region is one of rampant fanaticism, and the poor christians are entirely at their mercy, both as to their faith and their lives, --property they practically have none left. Nor can we send help there. We can only succour those who succeed in escaping and find their way here.

The region of Nordus is nearer us and should be in better condition, but it is under a reign of terror at the hands of the Kurdish outlaw, Shakir, who for years has been allowed by the government which tried and sentenced him for the worst of crimes, to rob and kill and generally terrorize the entire Armenian population of the region. Many have already emigrated, but those left are impoverished to the verge of starvation and naked beyond decency. All their possessions are in the hands of this chief and his men -- even to the treasures of their monasteries and churches. The peasantry are obliged to do the work and provide the fodder necessary for their former flocks; but not one drop of milk or a single sheep can they use or sell. We must care for those who come in from this region until the snow melts and we can perhaps return them to their homes. We hope to have the funds to at once send a relief expedition there, under government protection, so as to save others from being forced from their homes.

Noks is another district to which we must get immediate help. And we have appropriated, on the faith that it will be forthcoming from abroad, L.T.200. to that district, to be sent this week if possible.

Our plan of action now is to send the villagers back as fast as possible and to care for them in their own villages wherever there is reasonable safety for life. This object is much desired by the government, which looks askance at the crowds of villagers in the city. It promises to co-operate with us in getting them back to their homes, by securing safety in the villages. On this understanding, we have already sent over 700 persons back, with the promise of sending help to them in their villages. On the prompt fulfilment of this promise, in the majority of cases, hangs the very life of the people.

During February we have sent help to the amount of L.T.100. to the region of Arjesh, to be distributed by a resident Armenian Committee. And they are asking for more. We have also sent under government escort a deputation to Shahdagh with L.T.150. They report great destitution, but have not notified us as to the amount of money still necessary. We need imperatively L.T.3000. to carry on the village relief work, both to supply bread until the spring opens and the villagers can help out their diet with green things, and more imperative still, to give them oxen and farming implements, with seed-corn so that they can again become self-supporting.

Turning to the work actually done in the city during the past month in the various departments, we will take first the Industrial Bureau.

Industrial Bureau: The number of employees has reached 1900. And the demand for work is constant. The wages in this department during February amounted to $2312. (L.T.436.). The product has been 2314 webs of cloth, woolen and cotton; 486 pairs of socks. The Tailoring Department shows 6167 garments manufactured, and 427 beds have been made, -- chiefly on orders from the local Relief Committee, with which we constantly work shoulder to shoulder. They have assumed the distribution of bedding, as well as of fuel and shoes. The bedding we manufacture and sell to them at something below cost, so that both Relief Committees have an interest in the distribution. We have already received from them $161. ~~(L.T.37.)~~ for bedding sold to them. The value of the Industrial Department becomes more and more evident both as supplying the greatest amount of help with the least possible outlay, and also as preserving the moral tone of the community. The need for this department will not cease until some degree of prosperity is restored to the

community. Hence we urge its further claims on the benevolent friends abroad, that we may be able to continue it for at least three months. The total cost of this department for February was $2984. ~~(L. S. 565.)~~, but out of this sum was also provided more than one-half of the clothing distributed. In the future we shall expect to sell almost all the product and thus reduce the expenses to a minimum. This sale however will depend on the restoration of peace and security, as does every thing else here.

Department of Clothing Distribution. Although during February every effort was made to limit the work of this department and thus to reserve our resources for the more vital matters of bread and of spring reimbursement, we have still been obliged to distribute

Webs of Cloth - - - - 1963.
Sewed Garments - - - 6496.
Socks - - - - - - - - - 119.

This distribution benefited 5601 persons; and the value of the goods at current prices is some $2830. ~~(L. S. 640.)~~.

The Bakeries. Now six in number ~~the bakeries~~ supply some 7500 persons with bread. In addition this department has furnished 142 bushels of wheat where wheat could be given instead of bread, thus saving the expense of milling and baking. The bakeries are using about 60 bushels of wheat and are running at a daily expense of $125- ~~(L. S. 25.)~~. We are making every effort to cut down the bread list by returning people to their villages, where they can be helpedat less expense than here; more than 700 have been so returned. But the incoming tide is greater than the outgoing, and no real decrease can be as yet reported, although we have even asked the government to use means to keep the crowds from coming in.

Department of Free Aid. This has been called upon as the cheapest and most expedient avenue through which to reduce the number of refugees in the city by returning them to their homes. Each village is taken in turn; it is ascertained if safety exists, and if this is affirmed, the refugees from that village or district are called, their needs inquired into and a certain sum decided upon for each family represented; their most pressing need for clothing is relieved, their bread tickets are taken and they are wished Godspeed. During February we have used in this way $662. ~~(L. S. 160).~~ Since this sum was divided among about 700 families it will be seen that it is only a tentative help, given in the hope that we can speedily send relief expeditions to the people in their villages.

To sum up --a total of $7838. ~~(L. S. 1101.)~~.was used in February, helping thereby, in work, freebread, clothing and bedding, some 19000 persons. We can as yet see no end to the need. It is simply a desperate fight for race existence; and without this help in the past there would have been no question as to the issue. Nor will the demand for help cease for at least two months, even if the most sanguine hopes for reform are realized. The Industrial Department should be continued for at least three months.

The time has not arrived when the Armenians are free even to express gratitude for what is being done for them. But let not their benefactors think for a moment that this great wave of beneficence sweeps over an unfeeling and unappreciative people. For the present they cannot speak; but this that is being done for them will never be erased from their history or their memory --the only bright spot in this, their darkest and most terrible experience.

Respectfully submitted,

G. W. Shrimbold

Van Relief Work Feb. 1896.

J. L. B.
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Return to 133
THE MISSIONARY HERALD,
E. E. STRONG, Editor.
13 CONGREGATIONAL HOUSE,
A. B. C. F. M. BOSTON.

Fifth Report of THE VAN INDUSTRIAL BUREAU and VILLAGE RELIEF WORK. March 1st.-- April 1st. 1896.

The work in each Department has assumed no new features over those set forth in former reports. The matter of the return of the villagers to their homes has been the most vital question. As noted in the Feb. report, the Government, even at that early date, urged their return and promised safety. Major Williams, British Vice- Consul, co-operated with the Government and with us in a joint effort to bring about this so necessary result, and as the spring began to open the villagers themselves were most eager to get away -- but many of them very sceptical as to safety. However, up to date some 3000 have gone. But, much to our chagrin and sorrow, during the last days of March, that is, as soon as the roads admitted -- practically all the villages lying to the North-east of the city, and from but to 8 to 15 miles distant, were again attacked, and 4 or 5 looted; everything they saved from the fall sacking carried off, and some 30 men and 4 or 5 women and children killed. These were the villages considered most safe and among those to which our pensioners of the winter had been sent back. The Reform Commissioner of the Sultan, under whose assurances we sent these people back, expressed himself as deeply distressed at so unfortunate an occurance; sent out the Chief of Police at once to the nearest group of villages; and two days after went out himself with one of the three detachments of soldiers sent out in three directions (ostensibly) to circumvent and arrest the Kurds. (As to the success of this military expedition, it is too soon to hear; but we have reports from numerous eye-witnesses of the conduct of the expedition of the Gendarmerie. This detachment of about 10 men arrived at the scene of the trouble while the Kurds were still in sight, making slow progress because of the condition of the roads and the difficulty of driving the considerable droves of stolen sheep. When the Gendarmerie arrived with their Chief the main body of the marauders moved on with the spoil, while half a dozen Braves took up a position in a narrow pass. The Gendarmerie fired a few shots into the air and then held a parley with the brigands, which resulted in the return of the police to one of the robbed villages, while the marauders pursued their way unmolested. This valiant party has just returned after having stayed in the village until they had eaten all the stray fowls and other scant edibles which the Kurds had left.)

Hence the whole question of safety to the villages, with all it envolves for the future, is even more uncertain than it was a month ago; and the tendency is to believe that life in the villages will be impossible for Christians. Should this be the case, their fall sowing of wheat -now in fine condition and promising an abundant crop-will all fall to the ruthless possession of the Kurds, who will not even take the pains to cultivate it and bring it to the harvest. And all the spring sowing will be left unsown-a state of things that can hardly fail to cause famine in the fall. There will remain then the alternatives of massacre or wholesale emigration. The former terrible possibility hangs continually over their heads, while as yet we have no intimation that the Government will allow the latter.

Meamwhile, the villagers already in the town are dissuaded by fear from all idea of going to their homes; and those sent out are returning by scores and hundreds in utter destitution and hopelessness, begging for rations of bread to keep them from starving. During the past few days we have cared for 1382 of this class. This heavy additional demand when all our efforts were being directed to reducing expenditure in the city with the hope of sending help to more distant districts; and when,

from all sides, we hear that our English and American Benefactors are losing interest, puts us under a heavy load of anxiety as to our finances and the future.

THE INDUSTRIAL DEPARTMENT, since the middle of the month, has been under the disadvantage of having no raw material with which to supply its workers. Hence all families supported by their wages and not otherwise helped have been given help in money equivalent to half bread rations. This has much diminished the monet output but has had the disadvantage of entailing a great deal of suffering upon the people and for the time being, doing away with the benefits of the industrial element. We have taken advantage of this cessation of work to go over our list of employes and to weed out all who can possibly find other means of support. Including in the Industrial Department all workers finding employment in the Relief agencies as Bakeries etc., we have in all 1178 workers reduced from one thousand nine hundred shown in the February report. This number represents some 3100 souls supported. This reduction has, in most cases, involved great suffering to the workers cut off, but they are not starving, though to many some slight gratuitous help is given temporarily; the state of Relief finances made the reduction in all directions imperative. We hope that the condition of the roads and safety to travel will soon be such that caravans bringing cotton from Persia will be able to get through. We have about L.T.200($1000) of cotton and woolen goods manufactured and waiting for a purchaser. It would be ministering to a very real need of the people to use every yard of this for free distribution; but, on the one hand, our finances do not allow of it; and on the other, the effect of clothing distribution is to bring such crowds down upon us in the city that we dare not give it save in exceptional cases. The cold weather is past, and the people can live in such rags as the Occident wots not of. The expense of the Industrial Bureau for March was L.T.400(2000$).

CLOTHING DISTRIBUTION:- Owing to the inadequacy of funds and the tendency of the villagers to crowd into the city drawn by the hope of getting free clothing, our Committee voted to issue an order that the distribution of clothing be stopped entirely March 13th. This cut-down also involved much hardship, but the general result was for the best usefulness of the relief work. Since that date we have given clothing only in isolated cases of particular need, the whole distribution for March amounting to:-

Sewed garments - - - - - - - 2331.
Webs of cloth - - - - - - - 288.
Pairs of socks - - - - - - - 69.

Value, L.T.225. ($1113.) benefitting 1313 persons.

THE BAKERIES:- In this department, as in all others, retrenchment has been the order of the month. To the lack of funds, has been added great difficulty in finding grain - a difficulty which has had the result of sending the price up 20%. The local Government has responded promptly to our request to facilitate the engress of grain from the out-lying districts, but bad roads, fear, and heavy losses through pillaging have so far conspired to leave us in great straits. To cope with both the above difficulties, we were obliged to cut down the bread rations of all the city poor one-half, and by this means we were able to close two of the six Bakeries. But this retrenchment - more perhaps, than any other - causes bitter suffering to thousands of people - reduced by long poverty and the peculiar conditions obtaining, to utter resourcelessness. But the weather is milder, and the snow is gone from the fields and gardens, and they can supplement the bread with roots and herbs - poor Wretches. "Keeping body and soul together", when reduced to the last equation, is grim work. The ovens supply 7167 persons with breaddaily - of whom 5220 are city people, and 2247 villagers.
The supply of one person a day with bread at full rations costs about two cents.

THE DEPARTMENT OF FREE AID:- has supplemented the ovens by giving the equivalent of bread in money to the villagers. This has been necessary because of the scarcity of wheat in the city; and has had the added advantage of diminishing the crowds in the city. In this way during the month 7045 villagers have received rations, usually for a month, -the amount so expended being L.S.318 ($1590.) In some few cases, also, money has been given to buy tools for artisans. This would be a very important branch of the work if only there were any work to be found. But things are at such a pass that even the richest have money for only the necessities of life-while the one effort of the mass of the people is to get daily bread. Carpenters and masons have no work - for who is building houses ? Tailors are idle, for every one mends and patches, and patches and mends what he has. Shoe-makers in the same way - for can go bare-footed and live. And so of all the handicrafts. Only a few men from each can find work. The shops are still closed, with the exception of a very few, though no longer so much from fear, but because every-body is insolvent and hides from his creditors.

THE SUMMARY of work shows 19230 persons as having received help at the central Bureau since the last report. Of this number, as will be seen above, 10867 are permanent beneficiaries on the list of the Industrial Dept. and Bakeries. Of this large number, there are very few whom we can hope to see self-supporting until that far-away day when prosperity shall be restored to this demoralized town and security to the villages.

DISTRICT RELIEF:- During the last of Feb. and March three Relief Expeditions were sent to out-lying districts. To ARDGISH, a region to the north of the lake, embracing some 35 villages, L.S.100 ($500.) was sent to a reliable local Committee. This region was extensively robbed in the fall; and the Committee report great destitution and plead hard for more money. This is a great wheat-raising region - one of the granaries of Van, and it would be good economics to help the people towards self-support. But lack of funds, together with absence of safety, block the way as yet towards that desirable consummation.

To SHADAGH, a mountain region to the south, three men were sent with L.S.150 ($750.) This expedition has just returned, having helped the most needy cases to 15 days bread, -again we have no money to follow the work up.

Another Expedition was sent out two weeks ago to a group of villages in which 400 refugees from the devastated region of Boghas-Kesen have found asylum all winter at the expense of the villagers. Recently 200 more who had been in Yezedee villages, but were driven out by the threats of the Kurds, fled to the same region, and we sent L.S.60 ($300) to relieve the necessities of the 600. The discription which the Distributors bring in of their utterly destitute condition and of the hopelessness of all the people - robbed of their homes and lands, so adrift in danger of their lives - is most heart-rending and discouraging. They can neither return to their lands, nor find work and a means of living else-where, nor are they allowed to emigrate to Russia or Persia. When the relief funds give out, there seems no prospect save starvation.

MOSUL with its 80 small mountain villages, for weeks has been sending deputations begging for aid; but we have not yet been able to divert the funds from the nearer demands.

And so on all sides we are surrounded by difficulties and perplexing problems. There seems no more hope for the people now than in mid-winter, unless real safety is secured against the Kurds.

Respectfully submitted,

E. W. Kimball

HOSPITAL DEPARTMENT.

One of the greatest difficulties encountered, in connection with relief work, at the outset was the properly providing for the needs of the sick. The thousands of refugees who flocked into the city in consequence of the massacre and pillage of the villages, last fall, found some sort of abiding place among the houses of the city, but the quarters available were usually stables, or dark, damp storerooms, with only the ground for a floor. In such quarters the maintainance of good health was very difficult, and the condition of the sick was miserable in the extreme. Simply to furnish patients so situated with medicine was a mockery. The probability of its being used, or at least properly used, would be very slight. Even if properly used, medicine without food and care would accomplish little. A few calls on patients so situated convinced me that different conditions must be secured. The Armenian Committee also appreciated the evils of the situation particularly as it brought sickness, especially the prevalent typhoid, into their own dwellings. Theu finally proposed to rent a house for the use of the sick, if I would attend them, and the running expenses could be provided for from our relief funds. It was nearly the end of Jan. before arrangements were finally completed for the reception of patients.

During the month of Feb. 23 patients, 16 males and 7 females, were received to this house, of whom 5 males and 1 female died, 10 males and 6 females recovered, and 1 patient went over into the next month.

During March 27 patients, 20 males and 7 females, were received, 2 males and 1 female died, 10 males and 6 females recovered, while 8 remained at the end of the month.

This statement however embraces but a small portion of the work accomplished. A considerable proportion of the sick were found, who could be cared for by their friends, if proper food and supervision could be secured. So a suitable man was found to visit patients at their places of abode, report on their needs, distribute tickets for food, take medicine to them and often administer it with his own hands. Then milk, eggs and meat for broth, with rice, were provided and distributed from day to day, so that proper nourishment should help toward recovery.

During Feb. 91 cases were thus provided for, 58 males and 23 females, of whom 5 of each sex died, 25 males and 14 females recovered, and 36 were receiving aid at the close of the month.

During March 99 new cases were received, 77 males and 22 females, from whom 2 of each sex died, 40 males and 14 females recovered, while 41 were receiving aid at the end of the month.

Of the 228 cases helped, 138 were villagers and 90 were Van people.

The total of daily rations issued during Feb. was 1436, and during Mar. 1622. The actual average daily expense for this food was less than three cents, or if the expense of all wages to employes is included, five cents. Besides this, medicines at a cost price of about $17,40 were used.

The whole expense of this department for the two months under review is, for hospital fittings (largely copper vessels that can be sold for about cost price) $27.25; for food $83,60; for wages $56,50; for medicines $17,40, Making a total of $184,75.

It seems pretty certain that this amount of money could not have done more in any other way to alleviate suffering and preserve life.

Respectfully submitted,

George C. Raynolds, M.D.

Sixth Report

VAN INDUSTRIAL BUREAU
and
VILLAGE RELIEF WORK.
April 1st.-- May 1st.
1896.

During the past month the manufacturing department has been suspended owing to lack of raw material; and the struggle to reinstate the Villagers in their homes has continued. In this last matter, H.B.M. Vice-consul, Major Williams, and the Governor General have cooperated, and have used every means to secure this so desirable a result. And yet in spite of all efforts, every day has seen new incursions of Villagers from all regions, near and far, coming by scores and fifties and hundreds and representing all grades of poverty and distress, who as by instinct, find their way at once to the quarter of the town where are the Relief Bureau, British Consulate and American Mission. One passing through this quarter would think a perpetual Carnival of Poverty were in progress, so thronged are the streets with wretched men, women and children. A special police has been put at our disposal to control these crowds and to act as door-keeper at the Bureau.

The task of dealing with these people -- enquiring into their condition, past, present, and for the future, the most feasible means of securing relief -- is no light one. The local Government sents its representative, Zaynal Bey, to be present --though without voice -- during our parleys with the people and the distribution of aid. Our Committee receive all petitions through their Executive Member, and regulate the distribution by registered vote.

The efforts of the Government to restore security for its Armenian subjects are, in some localities, beginning to bear fruit; though in other the reign of terror is as bad as ever. Every days delay in this matter of restoring security increases the dark outlook for the future, for it means no sowing and no reaping, which, if carried to any great extent, wil bring famine next winter. As the case now stands, it would not be wide of the mark to say that of the Van Vilayet, about half is in a condition of moderate security.

The work done during the month of April is shown below:-

INDUSTRIAL DEPT.- Employees, 1150, supporting 3300 persons.

Wages to employees		L.S. 31.	$162.80
Free aid	"	96.	506.00
	Total	L.S.127.	$668.80

CLOTHING DEPT.- Benefitting 523 persons.
Sewed garments, webs cloth, socks, &c., Total, 809 pieces
Value total, L.S.67.50 $309.

Bakeries.- Four Ovens are in operation, using 30 bushels of wheat daily. Supply bread to

Village refugees	1800.
City poor	5250.
Total	7050.

Total cost for April, L.S.689. $3633.80

Note. Nearly every evening, from 20 to 400 or 500 Villagers, who are found in the streets hungry and homeless, are furnished with bread by our Examiners, who are especially detailed for this purpose.

FREE AID DEPART.-

3780	Villagers received	one months rations in cash	L.S.266.	$1800.
133	" "	help to return to village	8.	40.
75	City poor "	one months rations in cash	8.1/2	42.
120	Persons "	sundry free aid	12.	60.
4128.		Totals	L.S.274.1/2	$1942.

Dr. Graves Relief Report Apr. 1. to May 1. 1896. Rec'd June 15.

HOSPITAL:- In charge of Dr. Geo. C. R

Patients remaining over from March		8
" received during April		29
" receiveng food & medicine in their homes from the Hospital		192
Total		229.
Total expens	L. T. 20.	$100.

Note.- This work under Dr. Raynolds care is in addition to his Dispensary work and out-practice--a large share of which is gratuitous.

THE SUMMARY shows the approximate number helped at the Central Bureau to be 15230.

The policy of sending the Villagers away from the city envolves the immediate formation of Relief Parties to distribute aid to these people in their homes in the out-lying districts. To this end we are about to send out expeditions to

Kavash, Gargar, &c., numbering	52	villages	L. T. 145.	$ 725
Shadagh, 2nd expedition,	32	"	135.	675
Koks	30	"	135.	675
Haigatzor	35	"	135.	675
Kordus	14	"	99.	495
Temar	33	"partial	45.	225
Totals,	196.	Villages	L. T. 694.	$3470.

L. T. 55. ($275) additional has also been sent to Ardjish, making L. T. 155. ($775.) to that region.

We employ our corps of Examiners for this village work largely, sending three men in each group, with a Government guard. Besides honesty, good judgement and knowledge of the region and people whom they go to relieve, not a little personal bravery is demanded to go with considerable sums of ready money into regions so dangerous as many of the above are. Their instructions are to throughly examine the condition of the people, to give immediate assistance in the form of at least one months rations of grain or its equivalent in money, and, where-evr practicable, to give seed-corn, either as a loan, or out-right.

The out-look for the future continues dark, in spite of the fact that our local Government is honest and active in its efforts to restore a normal condition. The fact still remains, however, that the murdering, marauding Kurds have not been brought to justice, nor even been made to give up their booty. Doubtless some good advice has been given them and thus some degree of quiet reigns. So the Armenians return to their robbed and desolate homes and have to be content with the slender help the relief funds can afford, while their own, often very large possessions, are being enjoyed by their unmolested Kurdish neighbors. It is indeed a long and weary road they have to travel before they can again realize even moderate comfort, and of that they can have no hope save through future immunity from the malevolent Kurds.

In the city stagnation still continues, and the people grow poorer and poorer--or rather more and more people come to absolute poverty. Prabably 20,000 Villagers and 10.000 City people will need help during the next three months, and many still longer.

Blessings by the thousands are constantly called down on the relief work. On all sides one hears it referred to as the salvation of the entire people. Many times have we heard it said, when some rumor of personal danger to the distributors have gone abroad, "Nothing can hurt you. The prayers of thousands of poor people make you invulnerable."

Respectfully submitted

[signature]

Dr. Grace Kimball Relief Report April 1 to June 1, 1896.

Seventh (special) Report

VAN INDUSTRIAL BUREAU
and
VILLAGE RELIEF WORK.
to
June 1st., 1896.

The Women's Armenian Relief Fund commenced operations in Van in July, 1895 by starting industrial relief for women, under the management of Dr. Grace N. Kimball. The yearly increasing poverty of the Christian population had been further accentuated by a bad harvest in 1894 and the distress was very considerable. The results of the working of the Industrial Department appear to have been most satisfactory; and the bulk of the goods made during the earlier months of its institution were sold to the Sassun Relief Committee. Industrial work was continued until March, 1896, when the supplies of cotton failed, since which date the employees, principally women, have received a small money grant. When cotton is forthcoming it is intended to start again with a small number of widows, &c., so as to tide over the harvest, after which it should become self-sup porting or be closed altogether.

In October and the early part of November massacres took place all over Anatolia. Thanks to the local Governor, His Excellency Hazim Pasha the town of Van escaped, but the surrounding villages suffered severely. Most were robbed of their sheep and cattle; some were regularly pillaged and a few were completely distroyed - the loss of life amounting to about 300, equivalent to about 3 per 1000 of the Armenian village population. The distress in the town at once became acute. The artisans and petty traders who were dependent on the villages for a livelihood suddenly found themselves out of work, many losing their tools or stock in trade; while the inhabitants of the destroyed villages flocked into the town. On Dec. 1st. the first oven for the distribution of bread was enabled to be started in consequence of the generous contributions of the Woman's Armenian Fund, The Christian Herald Fund and of other charitable people. Later help was forth-coming from the Duke of Westminster's Fund. On January 1st. 1896, 1500 men, women and children were suppported by the Industrial Department and 3000 were receiving bread. During February the distress in the town considerably increased, and the total number of those receiving relief rose to about 17.000 During February and March 1500L. worth of clothing, manufactured by the Industrial Department, was given away to about 16.000 people, many of whom had struggled, almost naked, through the snow of an exceptionally severe winter, and must have perished but for this timely help. During March the villagers having pretty well exhausted their winter's food, began to crowd into the town, and were helped and sent home in large numbers. Prospects at this period appeared much more hopeful, and it seemed as if these poor people were through the worst of their troubles when suddenly the Kurds attacked three villages close to the town. A time of great unrest followed, and 40 Armenians, including those killed in the attack on the villages, were murdered in the vicinity of the town This naturally had the effect of increasing the terror of the villagers who flocked into the town in ever increasing numbers. During March

April and May L.750. was given in small sums to help these people back to their homes, and arrangements were made to send out to the various districtsso as to help them in their own villages. The results have been most satisfactory, the local officials have shown themselves most sympathetic, and consequently the people have, to a certain extent, recovered from the state of panic into which they had fallen. Fortunately, last fall a large breadth of wheat was sown in most villages, and with the help that has been given, the Christian population should gradually recover if there is reasonable security in the future. If security can not be obtained, no fund, however large, could attempt to cope with the distress of the coming winter. I am of opinion that sufficient safety will be obtained to enable these wretched people to struggle along, though the prospects are, at best, not very bright. The less so as the revolutionary party have committed several outrages and, disregarding the interests of their compatriots, this handful of criminals seems determined to try and prevent any peace in the country.

As regards finances, there is at present a balance of L.1000 in hand, all of which has, however, been appropriated to various districts The harvest will be early in August and promises well. If The Woman's Armenian Relief Fund can manage to send, say L.2000. before that time, I am of opinion that the work may be satisfactorily closed.

Before concluding I must ask you to allow me to bear witness to the sensible and business-like way in which the Relief Work has been conducted by Dr. Kimball and the members of the American Mission. No money has been given without full and searching enquiry; and only those who know the Armenians can have any idea of the later involved in this. The money has been given without any distinction of creed or sectarian prejudices, or any idea of proselytizing. I look upon the American Mission here as a model of what such institutions should be; and every subsriber to either the Mission or to the funds distributed under their auspices, may be sure that the money has been well spent and has done much to mitigate the hardships suffered by thousands of innocent people.

(Signed,
W.H. Williams,
Major Royal Artillery
and
H.B.M's Vice-Consul.)

(Special report to The Woman's Armenian Relief Committee, England.)

7th (special) Report, Van, June 1. 1896.

Rec'd June 27.

Report of Relief work at Van, Turkey, for the month of August, 1896.

Since the last report was issued, the Administrative department of this work has sustained a serious loss in the departure for America of Dr. Kimball, to whose enthusiasm and executive ability the work has owed its success from the beginning. All connected with the work, whether as donors recipients, or administrators, heartily regret that her circumstances seemed to to render it necessary for her to leave Van, before the work could be closed. It should be said that it was supposing that the need had practically ceased, and that the work could be substantially closed when she left that she made her arrangements for going. It looked as if conditions were improving, and business would get measurably started by that time. But the terrible experiences of June 15th. to 22nd. changed the whole aspect of affairs. For the time being every exertion had to be put forth to supply bread for the thousands who flocked onto our premises, and into the immediate neighborhood. For nearly a month after the city people had returned to their own homes, or those of their friends, throngs of villagers had to be kept alive, and all this work had to be done in the face of great difficulties. In addition to the ovens that were already running, extensive soup kitchens were opened, requiring a supply of several oxen daily, and even so the need was but meagerly supplied.

By the 1st. of Aug. when Dr. Kimball left the city and passed the work over to my hands, the mass of the villagers had withdrawn, and we were able to look over the situation and lay plans for the future. It had now become clear that the hope we had entertained, and which found expression in Maj. Williams' report for May, was no longer tenable. Not only was any gain that had been made in the recent months lost, but the people were thrown back to a position much worse than that which prevailed a year ago.

Allow me to present a brief summary of the result of the massacre.

The statistics for the city are pretty complete and as presented by the Head of the Armenian Community, show that 547 persons were killed in the city during the massacre, of whom 519 were men, while 520 more of the latter class are missing, i.e. left the city with the revolutionists and were killed between here and the Persian border. The whole number of deaths at the time of the massacre and as a result of it is put at 1215. Estimating the Armenian population of the city at 25 000, and counting one quater of this number as able bodied males, or bread-winners, and it becomes evident that one sixth of this class were sacrificed in the city. Taking the whole vilayet, and as far as reported, the number of killed and missing (as explained above) is 5522, of whom 4454 were from the class of bread winners, or nearly one fifth in the vilayet. Statistics from some of the remoter districts are not yet in, and will considerably increase the proportion The mere statement of this loss shows an immense increase in the need of help for the province. But to appreciate the situation, we must add to the account the immense loss of property, which has taken place, and which is somewhat more difficult accurately to estimate. In the city 354 houses were burned, leaving their owners houseless. A low estimate of the pecuniary loss is 42925 leras, equals $190587. The number of houses robbed was 1514, and the Arachnort estimates the average loss at 100 leras. A considerable number of these houses were of the best class, and many of them, with their gardens and vineyards are still in the hands of those who killed the owners, so that the surviving members of the families are, in many instances, forced to apply for help for securing their daily bread. Hundreds of families who last year received assistance because they had nothing on which they could realize money to meet their needs, have now lost the beds, copper vessels, and the rest of their very meagre supply of household utensils, as well as the roofs that covered them, and are now lying on the bare floor, in the houses of friends, and with almost nothing to cover them, a condition of affairs which the autumn nights will soon render intolerable. Hence it is evident that the need of help for the city of Van will be very greatly increased over that of last winter.

The necesities of the villages it is somewhat more difficult to estimate as yet. 6771 are already reported as perverts to Islam, and when full statistics are in the number may reach 10000, or one tenth of the whol population of the province. Sad as this prospect is to the Christian heart, it at least eliminates this number from the lists of those who will apply for foreign assistance. In some sections, especially on the north

side of the lake, the granery of the city, it is said the Koords are taking possession of everything, land, houses, grain (household goods, cattle and sheep were already in their possession) and taking the poor villagers, with the scanty clothing on their backs to the border of the country and leaveing them there to fare as they may. To what extent this movement is goig to lighten the problem of relief we can not yet say. Probably at least 50000 will still remain in the villages. Fortunately the harvests for the present year are exceptionally abundant, tho suffering in some places from lack of irrigation, after the massacre broke out. Still there is an abundant supply of grain in the country for the coming year, tho the loss of their cattle is preventing the villagers from sowing for another year, and prices will consequently remain high. To what extent the autumn will find this grain in the hands of its rightful owners, and how far the Armenians will be able to supply themselves with food, it is too soon to determine. There is no doubt however that a large part of the village population will be dependent on foreign charity for the means of securing food, while in the direction of clothing and bedding the need will be pitiable.

The books show that upwards of $600 000. was used in carrying on relief work, in this province last year. With no larger contributions than this for the coming year, it is evident that the amount of suffering must be much greater than last year. As compared with the pressing needs of the people, I am sure I am making a very modest request in urging a generou Christian public not to allow their gifts for this work to fall below this figure. As it is not yet evident what we may expect, and the present is the time when existende can be in some way prolonged, I am bringing the work down to a hard-pan basis, pruning out all employès not absolutely essential, however needy they may be, cutting down wages to the lowest possible point and reducing the number receiving free aid as far as possible. To continue work on this principle during the winter would require a steeling of heart, and closing of ears to the cry of suffering fearful to contemplate, and which I trust may not be required.

The amount expended during the month of August, since I took charge of the work has been 1658 leras Turkish, equal to $~~2921~~ 7330. Of this, 822 leras $3649. was distributed among the villages with the advice and assistance of the Govt. 510 leras, $2264. was distributed as free aid in the city, tho every effort has been made to cut this department as low as possible. 50 leras, $220. has been used in caring for the wounded and sick. More than a hundred wounded were received at the time of the massacre, and several room in our schools, together with another school-house near, were devoted to hospital purposes. Another hundred or so, mostly villagers with no abiding place sick with typhoid fever, dysentery, etc. were accommodated in these buildings for two months. Besides this, milk, broth, etc. are furnished to large numbers, who are cared for in their homes. I am confident that no portion of our expenses has been more usefully applied than this. 269 leras, $1193. has been expended in starting again the Industrial Bureau, which had been closed before the trouble, because cotton was not obtainable. In return for this expenditure we already have a considerable amount of yarn in hand, but less than will come in after we are well started, as a few ounces of cotton, or wool have to be given free, to each woman to begin with. The principle on which this work is being conducted is considerably simplified from that in use last year, in accordance with Dr. Kimball's advice, given in view of her past experience. Instead of having all the processes of manufacture conducted under the supervision of the Dept. which required the employment and superintendence of a large number of laborers, the work is now conducted as is ordinarily done in the city, by giving out a certain weight of raw cotton, or wool, and requiring a certain weight of yarn in return, the excess being purchased from the spinners, to furnise them means for living. With the multifarious duties now pressing upon me, left entirely alone as I am at present, I should be unable to carry on this department on the former basis. Work is issued to 713 houses, and provides food for 3556 souls.

The donations that have reached us this month amount to but 658 leras $2921. and the balance now in hand is reduced to about 430 leras, $1909.

Major Williams kindly continues his advice and cooperation in the wo

Earnestly soliciting generous contributions from the friends of the Armenians, and promising utmost efforts to secure faithful and economical administration, this report is respectfully submitted.

G. C. Raynolds

Copy of Proceedings
for Aug. 1876.

Report of Van Relief Work for the month of September, 1896.

The swiftly speeding days have brought us to the end of Sep. and I ought to inform our patrons of the work that has been done in relief lines. We have appreciated the fact that these months of early autumn were the ones when, if ever, the people could care for themselves, and have made every effort to reduce the number of those receiving free aid. The names of all able-bodied men, with as many of their dependents as they ought to be able to support, have been expunged from the lists. Then from the remainder, all who could possibly support themselves by spinning or weaving have been supplied with work in these lines and 4797 individuals have been provided for by means of work thus afforded. But the sad fact remains that 4177 individuals have remained on the list of those receiving free rations The reason why so many are found entirely unable to provide for themselves is found primarily in the fact set forth in last month's report, that so large a number of the bread-winners were killed during the outbreak in June., while their families were robbed, and in many cases their houses burned, and many of the gardens and vineyards which ordinarily supply the need of the owners, are either in the hands of the Moslems, or their owners are prevented by fear, from caring for them. From a single section of the city petitions have just come in for aid to procure bedding, fuel and clothin These petitions contain the names of 109 houses from which 146 persons, the bread-winners of the families, were killed in June. Several other section of the city would present a showing almost equally bad, while all have suffered severely, aside from the fact that business is entirely prostrated. Under these circumstances it is evident that the inability to provide for daily need must be very general. This difficulty has been greatly enhanced by the fact that sickness has been very general throughout the city. An epidemic of typhoid has prevailed since last year, greatly increased in intensity since June. Mumps, measles and diphtheria are also very prevalent, and a severe form of dysentery has claimed many victims, and it has seemed as if there were not a house without its sick, while very frequently three or four invalids will be found side by side. So the workers are often laid aside, or compelled to care for the sick. With this condition of affairs in Sep. I tremble to think of the prospect in Jan. The outlook is made indefinitely worse by the fact that the needs for bedding, clothing and fuel have not yet been touched, and as things now are, hundreds must perish from cold before spring, even if food is supplied. The question presses home, How are these needs to be met? The end of Sep. finds us with less than 50 Ls. in hand, while the expenditures for free aid during Sep. amounted to 230 Ls. We have sufficient cotton on hand to keep the industrial department running for 50 days, and the value of the yarn and woven material in store is about 450 Ls. This material will go part way toward supplying the bedding and clothing needed, but must be supplemented by large amounts of wool, to fill the beds and coverlids.

We have also a supply of grain sufficient to keep the ovens running, at their present rate for 50 days.

During the month of Sep. our very kind friends of the Woman's Armenian Relief Com. in Enghave sent us faithfully the 50 Ls. a week which they had promised, and 90 Ls. has been sent to Maj. Williams, thro Mr. Whitall, as coming from the Austrian Embassy. This Maj. Williams has kindly turned over to the general fund. Mr. Peet's Aug. statement has also been received, containing credits for 30 Ls. sent by friends in America. These are all the funds that came in during Sep. for the general work.

One special donation has however been received, which brought very great satisfaction and pleasure. This was the sum of 250 Ls. from friends of the cause in Germany, for the support of 50 orphans for a year. This is a department of work that has especially enlisted my sympathy, and I sent out an appeal in regard to it some time since, and it is a very great satisfaction to be able to begin, even on a small scale, work for this very needy class. I am now making inquiries which shall enable me to select the most suitable from the large number who are in real need. I am making arrangements to receive them into our schools as boarders, that they may receive the advantage of a Christian education, as well as the supply of their bodily wants. A few have already been received, and this work, while increasing my labors, at the same time lightend my burdens, thro the joy of being able to help some of this needy and promising class.

Respectfully submitted,

G. C. Raynolds

Sept./90.

J. L. B.
Rec'd 4-27-96
Ans'd

Financial Statement
of
The Van Industrial Relief Bureau
and
Village Relief Work,
Jan. 1 - Mch. 14,
1896.

List of Credits.		L.T.
Receipts acknowledged to Jan. 1st, 1896		2760,15
Credit on exchange, Ottom. Bank remittance, Dec. 20th, 1895		12
Contributed by Woman's Armenian Relief Committee	L.S. 150	165,75
,, ,, ,, ,, ,, ,,	,, 118.	130,69
,, ,, ,, ,, ,, ,,	,, 200.	221,50
,, ,, ,, ,, ,, ,,	,, 200.	221,50
,, ,, ,, ,, ,, ,,	,, 200.	221,50
,, ,, ,, ,, ,, ,,	,, 200.	221,50
,, ,, ,, ,, ,, ,,	,, 200.	221,62
,, ,, ,, ,, ,, ,,	,, 300.	332,62
,, ,, American School, Smyrna, Turkey		37,00
,, ,, Vassar College, New York, U.S.A.	$133,51	30,35
,, ,, Friends, Newton Center, Mass, ,,	2,50	57
,, ,, Mrs. E.A. Seccomb	80,00	18,18
,, ,, Miss Hilda Seccomb	93,00	21,14
,, ,, Miss Hilda Seccomb	5,00	113
,, ,, Citizens of Andover, Mass. ,,	35,00	7,95
,, ,, Miss E.O. Butler	54,00	12,27
,, ,, Mrs. C.H. Dennison	30,00	6,82
,, ,, Woman's Board, Boston, Mass. ,,	186,08	42,29
,, ,, Christian Herald, by cable Dec. 30	10,000,00	2272,22
,, ,, Boston C.E. C[illegible] from D. P. Kimball	300,00	68,18
		7035,05

Statement of Expenditures.

		L.T.	L.T.
1896.			
Jan. 1.	Account rendered, ~~Oct. 15~~ July - Dec. 31		2066,74
,, 1-30	Industrial Bureau:		
	Raw Material	439,73	
	Wages to Employees	318,15	757,88
,, ,,	Free Aid:		
	Cash distributed	25,43	
	Cloth bought for distribution	235,13	260,56
,, ,,	Bakeries:		
	Wheat purchased	587,50	
	Wages, Rent, & Freight	42,80	630,30
,, ,,	Administration:		
	Rent of Apartments	4,91	
	Premium on Gold	12,21	
	Loss on Exchange	13,44	
	Sundry Expenses	5,19	35,75
Feb. 1-29.	Industrial Bureau:		
	Raw Material	86,48	
	Wages to Employees	459,78	546,26
,, ,,	Free Aid:		
	Cash distributed	408,23	
	Cloth bought for distribution	93,08	501,31
,, ,,	Bakeries:		
	Wheat purchased	490,81	
	Rent, Wages, & Freight	176,13	666,94
,, ,,	Administration:		
	Rent, Sal. of Dep't Heads	10,78	
	Premium on Gold	13,41	
	Loss on Exchange	15,35	
	Sundry Expenses	3,67	43,21
Mch. 1-11	Industrial Bureau:		
	Raw Material	38,31	
	Wages to Employees	257,78	296,09
,, ,,	Free Aid:		
	Cash distributed	139,46	
	Cloth bought for distribution	141,31	280,77
,, ,,	Bakeries:		
	Wheat purchased	510,47	
	Rent, Wages, & Freight	60,09	510,56
,, ,,	Hospital Expenses	22,22	22,22
,, ,,	Administration:		
	Premium on Gold		
	Loss on Exchange	12,00	
	Sundry Expenses	7,63	19,63
	Total Expenditures		6688,22

Summary of Expenditures.

Expended previous to Jan. 1st, 1896	$9,131,65	L.S. 1897,00	LT. 2066,74
,, in January ,,	$7,411,76	LS. 1517,56	LT. 1684,49
,, in February ,,	$7,735,97	LS. 1583,53	LT. 1757,72
,, From March 1st - 12th ,,	$3,100,79	LS. 1014,39	LT. 1130,27
Total expended	$29,423,17	LS. 6012,48	LT. 6688,22

Cash Balance.

Dr. To	LT.	By	Cr. LT.
Total cash received	7171,00	Total expenditures	6688,22
		Payments to Bills Rec.	206,94
		Cash balance on hand	275,84
	7171,00		7171,00

Ledger Balance.

Dr. To		By	Cr.
Total credits	7035,05	Total cash drawn	7171,00
Goods sold to Jan.	15,86	Bills Payable	1490,46
Goods sold to March	97,18		8661,46
Goods on hand, valued	368,25		
Bills Receivable	206,94		
Amount overdrawn	632,34		
Cash on hand	275,84		
	8661,46		8661.46

H. W. Allen.
Treasurer.

E. S. Kimball
Manager.
G. H. Williams
H. B. & T. Canal.

National Armenian Relief Committee.

OFFICE, 63 BIBLE HOUSE, NEW YORK.

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New York, June 30, 1896.

Dear Dr. Hamilton,

I write to you with regard to Miss Rebecca Krikorian, who, as you know, came to this country to secure funds to carry on her work in Aintab but was turned aside from that by the dreadful events of last Fall to the more urgent work of raising funds to relieve the sufferers. She has proved a very interesting and effective speaker, and has been instrumental in securing generous contributions which have been forwarded by me, at her request, to Aintab, for the relief work. The money has been sent to Dr. Fuller. The first time I met her was early in January at a great meeting in Washington where we had both been invited to speak. I appreciated at once the fact that she might be utilized and her effectiveness largely increased, by being under proper auspices, while, on the other hand, if left without guidance or endorsement, she would be less useful and also exposed to the temptations arising from lack of supervision. When the matter was presented to her she at once expressed a readiness and eager desire, to work under the direction of the National Armenian Relief Committee and has been doing so up to the present time. We pay her travelling expenses and $15. a week, which, in view of her arduous work and her success, as well as her desire to assist her family, does not seem an excessive amount.

During this period, my attention has been called several times to serious rumors reflecting upon Miss Krikorian's character; and when I have investigated them, in each case I have been informed that the charges had proceeded from yourself. On receiving from Dr. Barton a letter, a copy of which I enclose, I wrote to Dr. Fuller to ascertain whether his opinion coincided with yours and received from him a letter dated May 14th, a copy of which I also enclose. Dr. Fuller's letter seemed very frank and discriminating, and confirmed the opinion which I had already formed, that Miss Krikorian was an enthusiastic and gifted person who, under proper encouragement and direction could be helped and made very useful. It is easy to understand your disappointment in her considered from a medical standpoint, but that is evidently not her forte, while it is just as evident that she is strong in other lines. I must say that the impression which Miss Krikorian has made upon all who have met her is that she is a sincere and worthy young woman. Many

Local Armenian Relief Committees.

PARTIAL LIST OF THE NAMES.

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Spencer Trask, *Chairman.*
John Crosby Brown, *Treas.*
Archbishop Corrigan,
Chauncey M. Depew,
Morris K. Jesup,
John S. Kennedy,
Alexander E. Orr,
Bishop Potter,
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Chas. F. Warwick, *Chairman.*
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Robert C. Ogden,
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Chas. A. Schieren,
Stewart L. Woodford,
James McKeen,
William G. Low,
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Hagop Bogigian,
S. B. Capen,
Edmund Dwight,
E. G. Porter,
J. W. R. Shapleigh,
and others.

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George R. Angell, *Chairman.*
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Rev. M. A. Brownson,
Rabbi Louis Grossman,
and others.

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Alexander Gilbert, *Chairman.*
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UTICA, N. Y.

Robert S. Williams, *Treas.*

ELMIRA, N. Y.

Allen F. DeCamp, *Chairman.*

people of prominence including Miss Willard, have taken pains to encourage her and secure opportunities for her to speak, and it is possible for her to continue along present lines and accomplish an important work, provided she is not discredited. You can easily understand that such charges as you have felt called upon to make in a private way cannot be kept so; if they mean anything they demand a thorough and open investigation or explanation; nothing less will satisfy Miss Krikorian or the people who have become interested in and to a certain extent responsible for her. You also realize how fast and how far such rumors travel and how they gain in seriousness as they spread. I felt at the outset that your opinion of the girl had been formed in connection with medical work, and that you might be in ignorance of her present work and the safeguards under which it is being conducted; and I hoped that it would prove unnecessary to go further in this matter. I have refrained from making any mention of it to Miss Krikorian, or to anyone, whose attention had not already been called to it by statements from yourself.

My object in writing to you now is to let you know how the case looks to us and to inquire what you propose to do about it. If you still feel as you did when you wrote to Dr. Barton urging him to warn everybody against her, I would be the last one to try to dissuade you from such a course. But in that case, allow me to suggest, that it is high time for definite and specific charges to be made on which people can form their own opinions as to her merits and what treatment she should receive. If, on the other hand, you feel that in view of subsequent developments you may have misjudged the case and do not feel compelled to oppose future efforts in other directions, would it not be well for you to notify your correspondents to that effect so that they may counteract, as far as possible, the impression already created in some quarters by what you have already written.

I am glad to say that in my frequent opportunities for judging, I have never seen any unworthy motive or act, nor heard an unkind expression from Miss Krikorian with regard to yourself or any one else. I hope you will remember that I have been a missionary myself among the Armenians and understand the trials and disappointments which we have in dealing with some of them; but every case should be treated on its own merits and we should always be ready to give even those who have made mistakes chance to correct them; and I am confident that you would not wish to do Miss Krikorian or the cause any harm. I have managed this whole matter with great caution and trust that you will feel perfectly free in writing anything which you think ought to be said and known.

With sincere regard,

Frederick D. Greene

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With sincere regard,

Frederick D. Greene.

To Dr. Hamilton
New York, June 30, '96.

J. L. B.
Rec'd 7-20-96
Ans'd 29

140

Van, June 13th. 1896.

Dear Dr. Barton,

Your kind favor of April 28th. came two weeks ago, but I was too busy over semi-annual accounts to write last week, besides knowing that Dr. Kimball would write you, so that you would have word of our condition. Dr. Kimball's decision regarding her own course is one that causes us keen regret, but looking at the matter from her standpoint, I can not blame her for it. The probability of Turkish officials ever viseing her diploma seems microscopic, and one can not blame her for not wishing to continue on with the precarious standing of the past. Any possibility there might have been of a vise has probably been destroyed by her prominent connection with relief work. She has reached that period of life where she can not afford to wait long on uncertainties, as to future work, as a younger person might, while on the other hand, she is not so near the end of the period of active service, as to feel that she might as well stay on as long as possible, even on uncertain tenure, as some of us old codgers may feel. Such an opportunity as this now presenting for a useful and successful career is hardly to be expected to occur again, and it seems as if her position made it important that she should accept this offer. So with regret at being deprived of her society and work, I have felt compelled to vote affirmatively on her request that her resignation be accepted.

The semiannual just sent off shows that we have just about used up half of the estimates we made for our boys' school, which means, I suppose, the whole of our a propriations, and we wonder what we are to do for the future. A few small gifts from friends in America have come in, and this, with what the T.M.A. has granted us, will suffice for the remainder of the present term, but some other provision must be made, if the fall term is to be opened. The twenty five leras already used from my salary will not permit me to do more certainly than to pay for

what may strictly be considered Mrs.Raynolds'return expenses from Persia,and it is not probable that Mr.Allen will be able to contribute much,if anything from his salary. The one available source of help apparent seems to be my medical receipts.. I asked you in my last letter to be allowed to use a few leras from this source toward purchase of material needed for the improvements on the premises. Now I want to ask if I may be allowed to use from the same source,what is needed to keep this school agoing? Will it be deemed necessary to secure a vote of the mission for this purpose? I have already mentioned the subject informally,in letters to the other stations.

In some directions,I am able to report a slight improvement in political conditions. On the north side of the lake,I am told that a little something is being done in the way of returning stolen cattle tho I fear it is not likely to amount to very much. Still it may enable the villagers to protect,water and harvest their fall sowing of wheat,which was fortunately pretty abundant,and for the growth of which the damp cool spring has thus far been very favorable. Another thing to be thankful for is that some 30 innocent men,from the distric of Shadakh,who have been in prison,without trial,for more than a year, in consequence of one of Bahri Pasha's characteristic attempts to injure all the Armenians he could,have been released during the last ten days. However,Shekir,the famous Koordish putlaw,the one who murdered the father of one of our pupils,and caused the pupils death in prison by poison,and who has been the terror of all the region south of the Lake,for years,has now brought down his followers to the district next south of us,and is said to be especially watching for these men,on the return home. It is even said that he himself is in the city,and so much apprehension is felt that he may lead his men upon the city,that the shops were again closed yesterday,and I suppose today.

One of the very most discouraging features of the whole situation is the course the Armenians themselves,or some of them,are taking. Within the space of a week,three night attacks have been made,within ten minutes walk of our houses. One is supposed to have been made by revolutionists,for the purpose of collecting money. In this,one of the attacking party,and one man from the house were killed. The next was a most dastardly attack on a house occupied by a poor woman, whose husband is away. A shot was fired thro the window,penetrating the leg of the poor woman,but she as yet survives. The third was a case of house-breaking and robbery,in which the man of the house was killed,tho he made no resistance. There seems little doubt that all these deeds were perpetrated by Armenians,and all were on Armenians. A large company of revolutionists are said to have gone across the border,where they are said to expect to be joined by others,till they make up a band of over a hundred,and they intend to return with arms. Of course there is great likelihood of a collision occurring with soldiers,or Koords,which may precipitate a general rising. The revolutionary propaganda is extending,and boys of ten to fifteen years of age are being got in,and we have reason to suppose even the boys of our school are being implicated. It is hard to know how to meet such a condition of affairs. Persecution might simply mean extension. As long as the troubles from which the poor Armenians were suffering were mainly from the Turks,one felt like devoting himself wholly,and at whatever of personal risk,to the work of helping the oppressed. But when evil doers are thus multiplying among the Armenians themselves,and our educational work may be made a training of revolutionists and nihilists,we feel strongly tempted to wa h our hands of the whole business,and leave the people to work out their own destruction. Still,I have no present purpose of resigning,but feel it mu present duty to hold on,despite all discourag ments and dangers,till Provi-

dence clearly indicates that the time has come to withdraw. I desire however that you should know just how discouraging the situation is becoming.

Several teachers and pupils from the girls'school are desiruos of uniting with the church,and it seems probable that several will be received at the July communion.

Mr.Allen's last announced program is to go from Trebisond to Oroomiah,via Russia,and bring back the families there to Van. I trust he has given up the immediate intention of resigning. I may go out twenty hours,to the border,with our cart,and the necessary guards,to meet them. I hope the revolutionists will not spoil this little plan

With love for yourself and family,and all the kind friends at the rooms,I remain

Most sincerely Your's

P.S.Baron Livonean has gone over to Salmas,with his family,hoping to secure work there,as he had heard the mission was seeking a preache

Tuesday,16th. Just now Van is in the furnace. Sunday night, just after midnight,an affray occurred,half a mile or so east of us, in which a soldier and an officer were wounded. It was claimed by some of the Armenians that it was a party of Koords trying to run in contraband salt,but it seems pretty well established that it was revolutionists,and at any rate the Turks make this assertion,and act on it Yesterday morning showed much excitement among them,and about noon the sound of firing began in different directions,and kept up till sundown Smoke rising from different places showed that houses were being burned. The disturbance did not come very near our premises. Thro the kindness of the Consul,and also from its own motion,Govt.sent guards for our premises,who still remain here. A pretty large number of women and children have taken refuge on our premises,it being the con-

sul's strict orders not to receive men,since it would be impossible to distinguish between revolutionists and others,and would be every way unwise to shelter this class. The night,I am thankful to say,was allowed to pass in quiet,but the morning has brought a renewal of yesterday's conditions. Firing is not as frequent as yesterday,but much more so than is pleasant,and a number of fires have taken place already. We are unable to get full,or reliable news of what has taken place. We learn of a good many murders,and of a number of houses looted,and burned. One of our most lovable Protestant brethren is employed as assistant treasurer for relief work,and came up yesterday morning as usual,and was unable to get back,as his house was beyond the the line which it was possible to pass. He learns this morning that his house has been looted,his brother killed,and can not learn where his family may be.

Wed.A.M. I7th.

The Major has word from the Govt.that the Koords are apptoaching,and that troops will be sent out to prevent their approach,but he considers it best to take precautions,and has put up his flag on our premises,and given orders for all who wish,of both sexes,to come onto the premises.,and hopes to be able to protect them. Large numbers were already here,and more are coming. We only hope and pray for the best

Van, June 13, 1896.

J. L. B.
Rec'd 7-23-96
Ans'd

No. 9.

141

Bitlis, April 28. 1896

J. W. Whittall, Esq.
Chairman Compte Relief Com.

My dear Sir,

Our relief work moves on as successfully as I reported last week, though the consul left us to return to Mosul on Thursday last. Our arrangement with the Armenian prelate here is that they care for the refugees at present as far as distribution of money goes, while we give them material for clothing, and supply the Bitlis poor through our industrial department - it taking on largely the form of wages for spinning, weaving, &c as I have written in the past.

As I am about leaving to accompany our families as far as Mosul or Khanoos, necessitating my being absent from one or two distributions, wheat or money will be given out by my assistants as pure charity, without any work whatever being supplied them. Should it seem best on my return, and money will warrant, I may do a little something at road-building in a few places near, thus giving women & children a chance to earn bread, equal to use of the pickax & shovel

Bitlis: Matter

2/ may come out of their self chosen hiding places for fear of arrest, and set to work on day wages, this arrangement taking in not a few refugees as well. We are much run upon for seed and a few open at least. I have just returned from a call on the Vali Pasha who also favored our doing something in this line but the time for sowing pass. When he called on the Consul & myself some days since he spoke as though Gov^t would do something in this direction, tells me just now that he has written on the matter to C. but fears in this delay time for seed may pass.

We are glad to learn through the Consul that you were sending on two more remittals, one of £530 and the other 350 I think it was. But just how much you would feel to have us invest in seed with, perhaps a few open assigned most destitute villages we are in doubt. The Consul seemed to feel we should not invest much in this open line at least.

As the Armenians came as short of funds, and as we could hardly carry distribution to refugees as well as the city, we passed to them a 2^d £100 to distribute for us, in hopes they may have more up so as to carry the refugees.

3

I was much in hopes the Consul would hold on here at least till I returned from taking my family and the Knapp ladies with children on to Khanous; but he felt he should return to Meerush, even if he were to come on here again. This lays me under the necessity of leaving the place with only my assistants in charge for some two weeks. Permit me to close with my budget for the week.

To Pasdel the Armenian prelate for refugees	100 00
18 Gorlus millet 1.00 Khoultig village, weavers & spinners 7.00	8 07
Helf cent Sghagh village twice plundered	300
Weavers & spinners in Khoultig again	1012
" " in Bitlis	1038
Money given out at door	300
Tops taken from weavers for the week (webs)	209
Given out whole tops (webs) ..	89
Shirt patterns 76. Shalwar patterns 37. Socks 3.	116

Yours very respectfully,

R. M. Cole

P. S. I wrote you last week as to a plan of getting over from Oroomiah Persia a Rev. Mr. Coan American missionary there to help me in this arduous work, but very not have the next week if my letter goes thus of. R. M. C.

No. 11.

Fairlie, May 12th 1896

J. M. Mitchell Esq.
Pres. Lowgate Mountain Relief Comp.

My dear Sir:

I received this on the 10th inst. after a hard journey to Kilmorey, some time yesterday & despairing when I must be away from Fairlie, as I must start for Ire. to-day at noon. Hence this rough note. I enclose cheque for £20 on account, & shall then drop at Cromore on my return, generally twice weekly, for the rest of the year. If relief, Mr. Cunningham, &c. I should hope it commences by May next at latest as I am anxious to have it completed & then cut the Fairlie & Cromore road. Unfortunately I have not the funds of the new road, or should get to having some more £25 credit given, then we functionate the work for Cromore. All in haste this week. Too busy for

Private & M. The general feeling is we cannot carry out your circular letter unless that of 15th Apr. calling for "rough estimate of probable expense" is removed from estimates. Should help most to remove. The really copy of your letter dated 15th Apr. with twice paragraph in your own hand & the £20 allocated to this, Cromore &c. where of that then was a tissue of mistakes, &c. original, and I enclose it lest leaves leaving, & giving the sample &c.

No. 11.

May be sent to Miss Mary Ely 11 Normal Ave. Buffalo, following to be sent Fred. W. C. 20 East 50th St. N.Y.

Bitlis, May 19th 1896

J. W. Whittall, Esq.
Pres. Central Armenian Relief Committee

My dear Sir;

I arrived here on the 16th inst. after a hard journey to Khamous (more than half way to Sasoun) where I went to recent our families, as I wrote you in No. 10 I was to do. I returned via Moush where I spent three days at Sasoun acct. inspection, consultation with the Pres. of relief, Mr. Hampson, &c. I shall hope to forward the remainder of this acct. in detail ere long. Unfortunately I have not the last of the bills acct. in hand yet. We having come over £25 credit from them on purchases they made for Sasoun. It is possible their acct. has been lost.

While at M. the consul passed to me another copy of your circular letter under date of 10th Apr. asking for "rough estimate of probable deaths or to be saved from starvation should help not be rendered. The early copy of same, bearing same date, with kind postscript for your own pen as to the £80 allocated Bitlis, Sasoun &c, serves that there was a Thomas al Harkin, &c. arrived, and I referred to it before leaving, giving the rough esti.

much of the money for this village at Lazoo, or something more than ½ of xn population; but as to solution a considerable proportion of these would die of actual starvation it is impossible to say most naturally. These peasants especially have a wonderful retention power of life, certainly as long as they can get hold of any form of "greens" (herbs) upon the mountains. So far as comforts are concerned, as per European ideas, of course they have none; while exposure, from lack of clothing, bedding, &c. as well as actual hunger from lack of proper diet, is beyond computation. Of this much I am fully convinced, that of all parts of the interior where relief is being rendered in Turkey, there can be no place worse off than much of our village, since previous Decrees extends from time almost immemorial to much of misrule & plunder as well as general oppression have been their portion.

Passing through the Khansur part of Erzroum village I had good opportunity to observe the status of things there, and feel, as I have felt as to so many other parts of Anatolia where I have travelled these 28 years, that the needs for many parts of our village are greatest, and yet other and much more general help and co

(3)

a larger proportion is being given out elsewhere as they receive much larger remittals.

My feeling has been, as Mr. Hampson has also expressed it, that we aim to keep "soul & body" together of the mass of needy, rather than think over much of comforts, now that warm weather is upon us. It is more important now to think of seed & sowing of the same, than of garments and bedding, as the warm sun will look after their demands not a little till we see later what may be done later on to protect against the cold of the distant winter.

From my experience deaths may occur from starvation after herbs have dried up, and before the new harvest is in hand. And yet the old supply of wheat is quite abundant, while present prospect for new so far as any has been sowed, is so good that there has been a decline of 1/2 pr. at least in prices of the grain; and with such a state if there should be a good crop it is to be hoped the outlook would not be so very bad.

I have not time to look up again as to the Jarkin affair, but had the impression the Dierkeian Consul had written the necessary as to it as well, for so he told me. Tomas is now his dragoman I hear, and I write onto him as to what is done with the wheat at Ty.

I have heard through Mr. Dewey, missionary at Mardin, that they were sending relief to Sert and Harbin, as that which may have been turned over to their Com^ee or saved, if it may not (as probably is the case) be used to Dalvorig.

Begging your indulgence for this hasty report drawn up first draft as I am so tired from the road, and with the confusion incident to having the crowd in our yard from distribution of cotton that is now going on as I write, permit me to submit the following budget of what has been given out by assistants & Com^ee during my absence.

Given out to 5200 persons		to pas (belts) cloth	257
" "	ashurs cloth 90	Shalwars 30	Shirts 222
" "	from door to the loom		pieces 178
" to	88	weavers	" 2260

All of which is most respectfully submitted.

Yours very sincerely

R. M. Cole

P. S. I came near forgetting to say that I have received the £550 remitted, as also your letter under this date. This has been delayed from my absence from town. R. M. C.

Report of Relief Work #11

Bitlis, May 19, 1896.

Rec'd June 29.

I. L. B.
Box 7-20-46

Bitlis Notes.

Frank Cole, Auburndale Home

Weekly from 1916. It was natural to have as letters from the party their first, as they were pilgrim envoys for Ireld, and would hardly find time for writing or if they did mail such at Baibourt or Erzinjan. Hermit can rest on the strength of last Sunday's tel, however, the lab are known they were safe in Ireld.

Mail call of the new Marsovan, such an aged, learnedness looking old gentleman Erek. also is said to be Catholic in faith, as Hamlak Ef. the lawyer was with him and revolves about him so much that unfortunately as to the generally faith is probably true.

Speaking of the lawyer suggest the Kneeph house matter. As, that Raimund has not come into possession, and we have heard nothing respecting such talk even since the party left. In passing the door I. reports the police gives harass & passes on. Caution I. to be on his guard in not being remiss as to the case.

Have a few imprisonments of late to work with, arrests around on them in the past, sentence out though I. does not beyond the door.

Thursday 11th called on the vali to-day to speak about order for transfer funds to Erzingh in relief at Serb, as per request of Mr. Chadwick tel, & also to speak as to order for enclosing the piece of garden from school adjacent to present Prot. building in Marsovan, Rev. Hagop writes we often sending men a 2d time (at least taking two £1½ fees at least. The first being a year or more ago) the Gov. then asks after an order for the school and refers the matter to the vali. This last official says "I will write about it", which may mean the opposite of right and no permit be granted. The plot should be shut in at least.

Having waited nearly an hour for the vali, who arrives unannounced, I had a long talk on various matters with the Marsovan again. As he came alone & he spoke Armenian had good opportunity.

Friday 12th. To-day much talk of danger again owing mostly, likely, to the news from affray between robbers, and police under Lt. Sultan Bey who, with one companion, was shot by the Kondos. The poor people seem a perfect picture of despair & hopelessness. How these races are ever to get on together in the future is a serious problem. Christians will not take heart to venture into work and are rapidly sinking into bankruptcy if ever they appear before their creditors.

Saty 13th. Hottest day of the season yet and no fire needed, though by mistake a bit was kindled in my stove. Khiamis germs and Bezas going out to a number of villages to-day, some of them from distant Khigan. The latter, by the way, Kedros' father-in-law Monnak has gotten back to his country seat well laden with cash supply, he from Van. I helped Moses, who has been here, to be might go, and try to get the family on to Aghagh but things being hoped over there apparently they are to hold on yet. Khoudig Bedros, who has been a distance into Khigan, says there is a agitation given by the villages as to their condition; and refugees arrive as looking remarkably well at Shen, one of whose chief men avowed to me they had served nothing at all!

Sab. 14th. Much tried to have Col. drill three in our yard to-day. Closing our road as he came from visiting Arvian - there many 25-30 of them, including an extra squad from near road, they coming to drill with them. Think I shall inform their chief against such & they be caught any further! Small audience at dr. theirs "Work while it is day". &c. Called on the sick.

Monday 15th. Misabek dictum got the post to-day, but should felt all the better if letter had come from the party at Urfa; as it is I must go see the strength of their tel. Cont saying "they are there safe". They may not have arrived in time to reach outgoing post for interior, or the letter may have been disputed! The day passed rather quietly as rod as general distribution for the poor. £500 came up from Oct. Watchman.

No. 10.

Dublin. May 26. 1896

J. M. Whitehall Esq.

Chairman R.I.C. Clerks Committee

My dear Sir:

Since writing you last I have received the letter, copies of which I enclose herewith, containing the 330 lines the Commissioner proposes, and I feel it is clearly our duty, then, to accept such of the lines as we can get. Other than we do hope it will be found to be practicable to give, so as not to have it appear that the Clerks have no protection to the Govt. but they have.

We have got it reduced a little from the 330, and we shall endeavour to get it further reduced, but we must not risk the loss of the whole by insisting on more than we think we can get at present.

We should be fortunate if we can make it, in our minds, but we have it in our power to do so. Perhaps we can do it by some means and explaining also, by further giving evidence as to how many men we have, and how little, only 300 is the total, and to interpret all what Govt. can do at that time.

If there long service pensions were a condition of things, and if there the existence of many men feel called upon to resign at such the longer and then have

No. 12.

Bitlis. May 26. 1896

J. H. Whittall, Esq.
Chairman S. R. H. Com. Constp.

My dear Sir;

Since writing you last I have drawn by tel. cheque on Mr. Peel for £200 more - making 200 of the 330 liras Mr. Hampson informed me I was at liberty to draw on you, there remaining only £30. From this on we hope to be able to negotiate drafts here, so as not to have it come up by post, and have so indicated to Mr. Peel by wire.

We were glad to receive a telegram from Mr. Peel on Sunday authorizing me to draw on him for £500, which may possibly be Red Cross Soc. money. We are getting to work at once to put at least £200 of that into seed.

We shall be particularly glad if we can raise the money here, and not have it sent up by post, as Powers are on the alert to impugn my name and shot my character by persuading others as to how very much money comes to me and how little of it goes to the poor, just as though all that came was for that purpose. I have long since foreseen such a condition of things, and to cover the situation I may yet feel called upon to indicate the large amt. that has

some to other parties, as well as our own Mission Treasury has been nothing whatever to do with the point under consideration.

Having written somewhat at length last week I will turn of this week's report in briefer form.

Whole number of tapes (webs) taken in	203
" " given out	30
Given out to refugees & other special cases	443
" " Shirt patterns 50. Trousers 2	52
Paid 21 weavers their hire	192
More given on service	150
May 21 Af Yarn Eff. 740 ~~goods~~ wheat @ $3 3/4 = £ at %	5995
" " 145 bots ~~of~~ cotton @ 34 3/4 =	4666
" Hamalagh, mighing, Khan fee &c 43 1/2 =	41
" Paid to 88 weavers by my assistant in my absence	2100
" Given to some 60 poor " "	415

I am not quite sure whether or not I submitted by interlining in last week's the last & 3d £100 I passed the Armenian Abbot here so they might the better help carry the burdens in my absence. The copy of the Report before me does not show it, and if it was not interlined should come in here 100 00. They have rendered me careful detailed accts of these sums. The first sum I passed over when our work was hindered. Very sincerely Yours R. M. Cole

Bitlis, May 26, 1894.

Rec'd June 27.

Boston, June 2. 1896

J. M. Mitchell, Esq.
Chairman Hennessy Relief Fund.

My dear Sir:

Our policy has been or as we understand it that each, when we have given our name as chairman (not thinking that it had come into question by way of the administration of funds, as it seems to be known) none but expressly it work in giving out such allowances.

We read the paper from Boston that came yesterday or this afternoon, and the Hennessy Relief Fund seems to be totally. The letter of the inspectors seems, and it being given out of order. Before I have it all is giving out of order & seems of the more serious character that has not made different issues or let accounts, but that we believe this unfortunately is about more is illegal and it is, as looking is giving out such that, as the burden is all the be some original objection, which we put it giving out money and under after the usual Conferred appropriation be some for without having time when such, time is allowed some, stock, among taken assuming that as we should are should be made in case as it seems a reasonable

No. 13.

Bitlis, June 2. 1896

J. W. Whittall, Esq.
Chairman Armenian Relief Committee.

My dear Sir,

Our relief has gone on as usual the past week, save we have given out more as pure charity (not thinking best to put more into clothing by way of the industrial at present, as the weather is warmer) and set vigorously to work in giving out seed allowances.

The next day after Bairam was over I called on his Excellency, the Vali, and the Armenian abbot was also present. He talked of the importance of seed, and its being given out at once. Spoke of our plan to set to giving out at once to some of the poorer villages that had met with special losses in late years, and that we wished his endorsement to send men to Khizan and Ta-tig as looking to giving out seed there, as also mulgan to all this he gave cordial approval, following which we set to giving out money and wheat after the most careful examination we could give without losing time when seed time is almost over, took strong hopes avowing that all we dole out would be used for seed so as to secure a harvest.

All this went on prosperously till we had given us about £60 aside from a little wheat, and the men were getting ready to set out to-day for Hadig and Kliegan when news came that the Vali had included in his Commission that they were to look to the supply of seed and oxen, and so there was no occasion for our sending men into the province. It is true one of the three Reform Commissioners sent up from Constn, has returned here from Van, and we have heard was to spend some £400 in such an enterprise. We only hope it will materialize before the demand for such has passed.

Meanwhile we shall keep on with work here, and may also give out seed to certain villages nearer the point if the representation of this Commission should make no objection to it.

I wrote you last week that only £30 of the £330 Mr. Hampson informed me I could draw on you was in hand. But having drawn it all on Mr. Peet you will note such direction as I shall give him presently regarding such. He has also remitted me (shillings from K.S. or where I know not) and I may let that fund pay the seed bill so as to keep them separate.

We have had most disastrous storms of

3

rain and hail the past few days, and much damage has been done to many newly sowed fields, and not a little to this city along the banks of the strangely swollen streams.

Some most touching cases from hunger and distress generally often come before me, to one of which of 13 wound-scars, one still a running sore - I may have referred to last week and concerning which I wrote somewhat at length to Mr. Peet last week. But to enter much into such incidents in these weekly reports may be some than you care for.

	Given out to our spinners for the week in part.	985 lb
	" " weavers 195 + 200 "	395.
May 27th	Part charity & part on spinners 242 lbs one wool B.	2610.
" 28th	" " " 252 lbs. another wool Bales.	2530.
" 30th	Given out on wool for nine villages	4968
	Cloth received from weavers webs	73
	" given out	31
	Shirts given out	10

Very respectfully submitted.

R. M. Cole.

P.S.

Members of my family as also my associate in this station should be in your city before this comes to hand should you care for a living epistle.

R. M. C.

#13 Bitlis, June 2, 1896.

Rec'd June 27.

No. 14.

Pontiac, Illinois, 1896

J. M. Whitehill Esq.

President Commercial Relief Association

My dear Sir:

Your favor of the 8th inst. is at hand, and I
have only time to say that we will be glad to
do our share in this very laudable work. I
doubt very much if we can do anything for
this town in cash, but will cheerfully do our
share in other ways.

I also communicated with Mr. Hamilton at once, as soon
as receiving your letter, and have the feeling that he
will be ready to do his share.

Yours truly and sincerely hoping for the success of
the undertaking, we have relatives in Commercial Point, Ohio,
who are very poor people, and we should be glad to do
anything we have in our power to help them out.

Yours truly,

[illegible]

P.S. Why a large building should be
used, after having ascertained a purchaser to be
unfortunate, with the expectation that we shall have
to use the buildings some time longer, so as to avoid
moving the goods twice. The idea occurs to me, as the most
sure way to realize the money. Unfortunately the times
are hard. Hoping to hear, and we should be glad to
know be there in anything possible we can.

No. 14.

Bitlis, June 9. 1896

J. H. Whittall Esq.
Chairman Armenian Relief Committee

My Dear Sir,

Information from our Bible House at your City indirectly letters and tells to them from Bo. do not always find their way through. I sincerely hope such may not be the case with you as well. You will bear in mind I send something each week. I also communicated with Mr. Hampson et al. as well. I informed you last week how the Vali declared the foot! was to pass out seed, and supply oxen. Of course nothing has been realized. Meanwhile we had already made up our £100 from our fund for seed, and are keeping on hence in nominal food for the stomach of men parts of which will no doubt go to the genial, inviting bosom of mother earth in many places all planted ready. To-day a large village came to us, after having presented a petition to the Vali, as I understand, with his suggestion that we help them for all their promises some days since as to what the Govt. would do for them. "He has written to C. on the matter but gets no reply," he says. Meanwhile the time for wheat-sowing is over, and we shall see what can be done in supplying millet seed.

It occurs to me that from Mr. Connell's letter just at hand it would look as though some of my weekly reports had not come to hand, as the Embassy had asked if I was at B., could distribute and needed more money? Of course we are in great need of money, all the more as greens on the nuts. & potatoes dry up & before new harvest is in hand, which will be nearly two mos. yet.

This week's schedule stands as follows.

Given out wholly for need to four other villages	4986
Daily distribution as charity & to afternoon 238 homes	2445
Paid to 86 orphans their wages	738
Given out to refugees & others at random	538
Cloth taken in today (yds)	90
" Given out " "	41
Shirt patterns given out	7

Very heavy distribution going on in the yard below with all its confusion with not a few interruptions on me for consultation as I write, but time is up and I can insert no more in this days report. Our plea is for more money and let God's help me and our efficient, faithful workers will encourage humanity in every way possible, being careful to save life.

In haste. Respectfully R. M. Cole

Bitlis, June 9. 1896.

Rec'd July 6.

Notes Read in Bristol June 27, 1918

Bitlis Notes.

Yesterday 17th May. As per arrangement with the Patriarch I waited in his cell on one a few days since. We met almost almost at same time at the government building so as to have a long interview with the Vali as to seed-giving, relief work in various ways, &c.

His Excellency has a very cordial & pleasant way of forgetting his first & usual stiff & cold manner. The vice-bishop has made enquiries and wondered if there might not be some change in the status quo. Whatever we suggested as matters, most of which he and I had talked over in previous interviews, "Yes," he immediately said, "I will do it at once." The proof of the pudding is in the eating! Now that the £500 is replaced by Mr. Bell I propose to put £200 out seed as soon as possible, possibly reserving some for pillage that may be found much later. Feeding, too, is a serious problem, especially if the Abbot has no more to help out for each day's date. In all I passed to him £300 to administer for us in my absence, though one hundred was at the time of hand-mance & our work. This compliment has shown us on a much larger scale by the Patriarch & Monsignor Abbot in passing over money for us to administer in Sassoun relief. & now we have rejoiced in much rain drops on the green herbs that helps out poor hungry ones very much.

Rec'd. 1 Oct. 1896.

I wrote Mr. Post, I believe as to a pitiful case of two that reached us from Kligan. Post village where I was guest two nights in my tour south a few years since.
The man has 13 battle scars, one of which on his arm is a bad running sore for all these nine years or more. He was left for dead by the rebels, even his granite mother, who threw herself upon his prostrate form, supposing he was dead. She received his wounds lying & bore her son. When she discovered signs of life and after the rebels had withdrawn she helped him to a sheep fold. He has been in charge of a woman and of village surgeon all this time. They are supposed to be of another faith or might not have left alive these latter days. His young wife died for three mos. in the rebels hands. So glad to get the regd letter and know the party are parting well and taking a week's rest at home.
Friday 29th. This day has passed quietly like others and it does seem as though I might take more heart and come forth. Hear what Eretson Sailer's family just in from Harpoot and Sunghoi from Van have to say of these places, and what similar things are inaugurated in the former quarter. We here at Kilis have not found so by any means.
Saturday 30th I given out nearly £6 for seed to six different villages. Had a very much on examinations at the Prelacy, thought heard and short in some cases. This estimate

of. 31st "Who knoweth thy mouth"
90:11 Aub. of sermon to-day & not long after
voice almost great storm of rain & hail
ever rood. The river is swollen at
ace this no little damage was done
few sheep going with the current
ein contently seen floating down stream
ntirely the Ls. who plundered all on
d 26th

nothing

~~nothing people between upper & nether mill stream.~~
~~nual houses built. Ls. have fallen had~~
~~ppt hear that any were taken on them.~~
uch seen floating down the stream, but
little from Y. shopes and some things
they have thought to have been carried off
that Oct. 26th Hail fell in such depth this
has two hours or more before it melted. Second
ickeys, horse & hear, cow, he carried off which
has been reported one or two persons also.
tale this last of hail needs some confirmation.
Monday June 1st I ventured out for a ride up
Lyndeau in company with Bro Hitchcock.
more especially to see as to damages to the
fields, roads, &c. as the villagers claimed there
roles were opened should be given. So great
was the damage. I have never seen the road
in such a state and especially as far as
Elmaghas & past down to the level part.
had to dismount to cross the elbow gully
ere it washes out always more or less.
efore we could reach the village down came
another rain & hail storm which we had

as yesterday, but enough to keep us wait
while at Laurois. Roaring, dashing stream
appears very low, nothing in comparison to
down the mountain side on all sides
doing damage to some of their fields, but
much on our terraces. I used my whip
once if this hogs brought to Brighton home
letting his lambs go into "Hope Lodge". Part
back wall of Knapp sitting room dug out
below it, and to save the whole structure
it will better be taken up. The one they
up last year was not well done & may
down the reason is over. Carters is
does the way from Laurois where Mr. who will
rate going to the new building they do the street
fills the road below the fountain. Say this wo
down "hitch" - "the worse than forest see did
they, too, be quite at freezing & even Rains
forest". We are allowing 2 mows & Hogs home
the wed to send men & Wagon about seed-gi
there but the wali tells the Abbot gov't is to do
so there is no demand for us to send more
charging that he authorized our dealing
to Wheeler & Wilson. If it is were witness to
they day-cold bachelor breakfast & so "Bl
hot & always cold!" Faith changing over their
don't but their allowing special parties in the
they would have no side light turned on the
doing just as has the selling order to Sassam
as Stockton and who should be
Wed. May 6th. Such a cold night though
has been actual frost. Of course all fla
and plant winter fries are killed. Afraid fr
much injured. Dr. Thy Meeting has come than 40
[illegible] the [illegible] Board is opposed.
his bro. in N.Y. up to present. Thus our Board Trustees
Matters

8-10-96

No. 19

148

Bitlis, July 14. 1896

J. H. Whittall, Esq.
Chairman A. R. B. Relief Committee

My dear Sir:

Another week has passed about 1/3 of whose distribution I reported in No. 18. The whole bill for the week mounting up nearly £750. Refugees from Sasgan, Van vicinity, are appearing in larger number, and now that an order has been given they scattered ones gather in their desolate villages, and deathly silent homes, there is to be appalling demand for funds. I am not yet able to give you reliable figures as to the actual need, but may find it possible before the next Post and think it necessary to telegraph for more funds. I may send Mr. Peet a cheque on you for £30 you authorize me to draw on you additional to what you kindly sent me by Post.

July 8th	2d ward, Bitlis, 2 pg. 9 persons	4658
	3 " " 1000 "	2425
	Spinners and wear as wages in Bitlis Workshop	1029

I am drawing pretty heavily on Mr. Peet this day for funds finishing if possible in some cases to negotiate drafts for a small premium.

Respectfully submitted, R. M. Cole.

No. 19

Berlin, den 4. 1890

Ew. Hochwohlgeboren

Ich übersende ergebenst die Liste der Empfänger einer Gratifikation

Anweisung zur Verteilung der Gratifikation für 1890 ist bereits an die Kassen ergangen. Ich bemerke noch, daß die Gratifikation in einer Summe, und zwar an alle, die am 1. Januar d. J. pensionirt waren, und diejenigen Beamten, welche im Laufe des Jahres ausscheiden, und dann die Pensionen, also so lange sie noch pensionirt waren, erhalten.

Ich bitte Ew. Hochwohlgeboren, Ihre Zustimmung zu erklären, und erwarte die Liste zurück.

Ew. Hochwohlgeboren ergebenst

K. M. Pr.

Ihrer Excellenz der Frau Oberhofmeisterin Gräfin zu Stolberg-Wernigerode

Hochwohlgeboren

Berlin

Liste der Empfänger einer Gratifikation

Hofmarschall	1000 M.	1000
Hofmeister	1000 "	1000
Hofdame	1000 "	1000
Hofdame	1000 "	1000
Hofdame

No. 24.

149

Bitlis, Sept. 15, 1896

J. W. Whittall Esq.
Chairman A. R. C. Comittee

My dear Sir,

Hard hearted as we have been against further general distribution, since my last report we have had two small ones on two different days mostly to widows lately made so by the massacre a year ago, and to others of this class in a most destitute condition, as we have gathered from a carefully prepared list in the different wards.

Sept 9th Distribution to 819 persons 1626 =	1548
" 12th " " 360 "	679
Yarn purchase (for weaving cloth)	298
Help to various persons some 30	69
On service of Dra. Sagah 57 & minor 36	93

I omitted to say above that a letter from our missionary, Mr. Andrus Martin, in whose field is Sert intimates they feel no immediate need for relief in that place, as the new harvest is in hand now, though he hints as though they might do something in that line later.

Again craving your indulgence that this time, too, I do not get off Sassoun aft upon which one small charge came in even this week, and with hope of sending final aft of expenditure of your funds in these Bitlis

regrets, even if you are not able to remit more.
I shall need to close this to be ready for the Post.
I ought to say, what likely Mr. Hampson may repeat to you by word of mouth if he sees you in passing through C. for Monastir; viz. that the outlook for the coming winter is very dark. We are trying hard to save over something with which to purchase some wheat or millet to distribute just as cold and snow may be shuttering the poor ones in to their winter fate, and at same time be able to give them cloth to some extent for garments. Onerous as these offices for humanity have been, for some of us more than a year, yet we face esp to the winter with a willingness to serve still longer if kind donors outside will supply us with the funds.
In closing permit me to say that Yanus of Hug. & and Sept 8th are both at hand respecting payment of some money nine pounds (£9) to Yanos Kulgazian and four pounds (£4) to Caspar Krikorian of Kudy. vag. The former has been paid & enclosed please find receipt with letter to sender of the money, which the latter shall be paid and receipt forwarded as soon as the man makes his appearance.
Word was sent him some time since, but it is busy season now. Respectfully, &c. R. M. Cole

to J. H. Whittall — Bitlis, Sep. 15/96.

J. L. B.
Rec'd Aug. 20, '96.
Ans'd

Sea of Marmara, Steamer, July 4, 1896.

It was twenty and a hundred years, Oh, blue and rolling sea,-
A thousand in the onward march of human liberty,
Since on her sun-lit bosom, wind-tossed and sails unfurled
Atlantic's mighty billows bore a message to the world.

It thunders down its rocky coasts, and stirs their frugal homes;
The Saxon hears it as he toils, the Indian as he roams,
The buffalo upon the plains, the panther in his lair;
The eagle hails the kindred note and screams it through the air.

Make way for liberty,- it roared, here let the oppressed go free,
Let loose your bands of tyrant bands; this land is not for thee;
The old world in its crusted grasp grinds out the souls of men.
Here plant their feet in freedom's soil; this land was made for them.

The mother slept in her island home, but the children heard the call,
And 'ere the western sun went down, had answered, one and all.
For Britain's thirteen colonies had vanished in a day,
And six and half a hundred men had signed their lives away.

And brows were dark, and words were few, the steps were quick and strong,
And firm the lips, as ever his who treasures up a wrong;
And stern the tone that offered up the prayer beside the bed,
And many a Molly Stark that night wept silent tears of dread.

And bugles call, and swords are out, and armies march abreast,
And the old world turns its weary glance to the strange light in the West,
Hol from its lurid lightening's play, free tossing on the wind,
Burst forth the star-gemmed flag that wraps the hopes of all mankind.

And weary eyes grew brighter then, and faint'ng hearts grew strong,
And hope was mingled in the cry "How long, Oh, Lord, how long".
The seething millions turn and stir, and struggle towards the light,
And the free flag streams, and morning gleams, where erst was hopeless night.

And grim Atlantic thunders still adown its rocky shores,
And still the eagle screams his note as aloft he sails and soars,
And hope is born that even thou, in some far day to come,
Oh blue and rolling Marmara, shalt bear the message home.

Clara Barton

Rec'd. No. Hopkinton, N.H. Aug. 15/96
A. W. Whitall
Bitti. Feb. 15/96

Poem by Clara Barton

July 4. 96.

L.B. 9-5-96

Mardin, August 2, 1896.

The day of miracles is not past. The children of God said, "If the Lord will make a way, might this thing be done?" Yes, we believe that our God is able to make a way. We have seen what has happened here, and quite as wonderful as what happened in the days of the prophet, even through a humble seal. For the Wednesday, the pastor of the Gard'ntown church received his passport early in the morning, and Sunday, this is our Lord's doing, it is marvellous in our eyes.

He was more than four months in the Pastor's house in Constantinople. Meanwhile his case was investigated, more than six months since the case was tried, sentence was passed, taken to Constantinople. Not a month ago we became quite high hopes of a new trial being ordered which would have thrown him out on bail. But Saturday, the official order came confirming the sentence of five years imprisonment.

The next Lord's day was observed by the church as a day of fasting and prayer. The morning sermon was a letter from the pastor to the church, read at the morning service, which showed how nearly he felt the disappointment, and expressed a most beautiful spirit of submission to the Divine will. Tears flowed down the cheeks of many as the aged Christ-like head of the Prot. Community was turning over in his mind the question of the pastor's salary which the church had agreed upon until now in the hope of his speedy release, it seemed to him to try for an arrangement which would allow the pastor to conduct the Sabbath services.

Poem by Clara Barton

was encouraged by finding that an influential person had been favorably affected by appeals to his wife from the pastor's wife & daughter, & on presenting the case to the Governor it was warmly seconded by this person & another from whom violent opposition might have been expected. This was on Lord's Day, & the Governor promised to give orders to the jailer to allow the pastor to go out with a guard Sunday morning & return at evening. Finding on Sat. morn. that the order had not yet been given, the civil head took the jailer to the Governor in his presence the order was given, & for every Sunday yesterday morning the guard took him to his house & left him for the rest of the day.

There is great rejoicing not only among the Protestants but also in the other Christian communities & even some Moslems have been congratulations. It was remarked that the pastor could hardly control his voice on beginning the service, & at times it became inarticulate, as when in prayer he thanked God for this opportunity, confessing that his affliction had been good for him. He read Acts 12 & 2 Cor. & taking his text from verse 5 of the Psalm spoke of the vicissitudes of human life, illustrating from the histories of Adam & Eve, Noah, Joseph, Daniel, &c. making application that these vicissitudes are of the Lord ordering & as such to be received with joy & we are to strive to glorify God in them. He attributed this favor of being allowed to come out Sundays to the prayers offered for him.

I have seen a copy of the paper on which he was convicted & am convinced it is a fraud — either gotten up by some zealot to fan the revolutionary flame or by Moslems to entrap Christians!

Mardin, Aug. 3, '96.

Relief Fund, Harpoot. 9 mos. Nov. 30 – Aug. 31.

Pieces of Bedding given, 3630. Suits of Underclothes, 19,233.
In 256 towns and villages aid given to 14,998 families containing 74,805 souls.
Money expended £T. 27,544.29. The Red Cross distributed £T. 8,025.15 for tools, implements, oxen &c.
The greater part of the money distributed by us was given in small sums for the purchase of food. Bread was given in place of money in Harpoot and Mezreh. About one-fifth of the £27,000 went for beds and clothing. £120 was given in wages for work, £121 for tools and capital, £10 for the redemption of girls and women, £116½ for Gregorian priests and teachers, £39 for the care of the sick.
In Malatia and 7 villages near the city 1883 orphans and 630 widows are found; in Arabkir at least an equal number.
We estimate that not less than £12,000 will be needed for relief next Winter for food alone. Probably the estimate is too small.
The Armenian Patriarch has sent us at various times £T. 3735, the Duke of Westminister's Fund £T 11790.
Merchants have deposited with us £T 3156 often allowing the money to remain for months without interest. In no case have we paid interest for the use of money.

Harpoot, Sept. 4. 1896 C. F. Gates.

Harpoot – Nov. 30 – Aug. 31. 1896

Something about Silvan District.

Mardin, August, 1896.

The devastation of last autumn was especially serious in a large region lying between Diarbekir and Sert, the central part of which is known as the Silvan, its capital Farkin, or on the maps Wea Farkin, lying almost due north of Mardin and two days journey distant. It has been very difficult to get accurate information from there, so that even at the present time we have not as full knowledge of the situation as we wish. January 31st the Pastor of the Protestant Church at Farkin wrote Mr. Andrus that about 6,500 persons, women and children, were receiving a dole from the government, about three pecks of mixed grain, barley and millet, per capita, for a month, while besides these were thousands more, equally needy receiving no aid. Later on we saw two samples of the grain issued by the government. Perhaps three fourths of the best samples was wheat and barley, fairly good, while the rest was dirt, refuse, and a course millet containing hardly any nutriment. Of the other sample rather more than half was millet, about one fourth wheat and barley much damaged though probably containing considerable nutriment, and the rest dirt, refuse, charred grain, and mouse droppings. The Pastor had been in prison on charge of complicity in provoking disorder, and at the time of writting had been out only 17 days. He dared not try to do anything in the way of distributing relief for fear of getting into prison again.

In January two men were sent from Mardin to Farkin for relief work, and most of our information up to the present time has been obtained through them. They took with them several loads of clothing and bedding and also some money. On their arrival they were subjected to a searching examination by the local authorities as to whence they came, who sent them, their object etc. Their goods were siezed and though a portion of them was released in a day or so some were kept in custody nearly two weeks. They immediately reported the most appalling destitution. Besides 8000 needy on the lists of the government and the head men in Farkin, from four to five thousand refugees had gathered in the neighboring villages of Bajeeja and Hashtel, and these later were in much more pitiable condition than the former. Not a day passed with deaths from exposure and hunger. £.T. 50 came to the Armenians for distribution, which was given out at the rate of one piaster , or four cents, to the person and even at this rate only a portion of the needy were reached. The condition of affairs was reported to the Armenian Relief Committee in Constantinople which at once assigned £.T. 2,000 specifically for this region, of which about £.T. 700 was distributed in money and goods during the four months the men were there. No doubt much more would have been distributed but for the difficulties which hampered the work on every hand. There was difficulty in getting money to them, and the obstacles thrown in their way were most annoying and persistent. As they extended their operations and became more familiar with the state of things the horrors of the fell work wrought last November as well as the terrible distress resulting therefrom became more and more evident. It may be doubted whether all the annals of savage massacre can furnish instances of more fiendish atrocity and devilish cruelty then the deeds of these merciless Kourds. It was not merely

plunder and slaughter, terrible as these seem when the innocent and defenseless are their victims; it was, as in other devastated regions, a wholesale carnival of lust and blood in which every refinement of barbarous cruelty was reeked upon the living of every age, sex, and condition, and the most shameful and provoking indignities practised upon the dead.

March 26th the distributors wrote that the infamous Hadji Rashid Agha with two other Aghas who had been prominent in the devastation, had been summoned to Diarbekir. This caused much consternation among those who had been concerned in the work of devastation, as it was feared they were to receive punishment and the turn of others would follow. At the same time they reported that the government distribution of aid to the needy was purely formal, a mere pretence. Illness was increasing and deaths multiplying daily. A strong order had been sent from the Vali (Governor General) in Diarbekir that those who had embraced Islam at the time of the disturbance should be allowed to return to their former creed. In the early part of April one of them wrote, "In our going about among the villages we saw girls not a few who had returned from the hands of their captors, weeping bitterly, shrieking, and crying 'We are defiled, defiled! No one will take us in marriage, for not only are we defiled but those who would notwithstanding that take us dare not for fear of our captors, and also the young men are few, most of them having been slain by the sword. Our fathers and mothers have been killed and we are become vagrants. What shall we do! Whither shall we go! To whom shall we turn for protection! Alas!". The writer continues, "how pitiable, how hard and bitter such a lot, especially for girls in their weakness, bodily, mentally, morally, spiritually. With my loudest voice I beg you to find some relief for them. We already have found a great many such, they can easily be brought away and are anxious to be delivered at the earliest possible moment. Wherever we see them they are imploring, crying out, and begging for deliverance. There are also many children in a most pitiable condition. There are many other things, even worse than what I have mentioned, that I have not time to write." Do you wonder that our hearts are deeply stirred by such appeals, which we are powerless to aid.

In May and June there was much obstruction from the government, at the same time that relief work was suspended in Mardin by order of the authorities and they were trying to get the funds. In the early part of May the distributors were ordered to give according to the lists furnished by the government. Referring to Mardin for instructions, they were directed to go to Diarbekir and try to secure from the Vali with the assistance of the English Consul, an order allowing them to carry on the work as before. On the way thither they met the Consul's dragoman coming to Farkin with funds and an order for permission to distribute.

They wrote, "Yesterday when Hadji Sadoon Agha and Hadji Ibraham Agha desired us to distribute to their villages and we refused because they had not been plundered, the Armenian, Jacobite, and Papists Priests were angry because of our refusal and joined with the Aghas in complaint to the

government against us, so we may delayed somewhat". Such complaints were often made because they resolutely adhered to their instructions and refused to give according to the liking of the Aghas and priests. Afterwards the Kaimakam explained to them that the cause of delay in this instance was the coming of the Vali Pasha, as he paid no attention to these complaints. While the Vali was there the Kaimakam by his order called on the distributors for P.T. 150 to put with what he had to aid in rebuilding the ruined villages as the sum he had in hand was small. They replied, "Our orders are to give into the hands of the needy, alike to great and small, and that for food and raiment only. We have no permission to give in the way you propose." The Kaimakam suggested they should ask leave from Mardin by telegram. They went to see the Vali in person about it. Finding them firm in their purpose not to give without orders from Mardin, the Vali said it was not necessary to apply for such orders, he would have nothing further to do with it, and gave them permission to go on as before.

The Vali was in Farkin in May accompanied by Rashid Agha who had not only been called to account for his misdemeanor, but had ever been appointed to a responsible and important office as Superintendant of Construction of Roads. His return with the honor conferred upon him greatly emboldened the Kourds so that they began again the impositions upon the Christians which they had broken off when he was summoned to Diarbekir. He himself did some plundering and naturally his retainers followed his example so that the state of affairs seemed likely to become worse than ever. These impositions took various forms: e.g. seizing houses worth a thousand piasters and paying for them only a hundred or two hundred piasters; appropriating vineyards and poplar groves on pretence that the owner was only a gardener or care-taker temporiarly occupying the property, or that his father before him had stood in such relation and had left it to his son- should the owner say "I have a deed" the reply would be "What is your deed good for! I have witnesses to my claim, both Moslem and Christian? And he can bring many witnesses, Christians through intimidation, and Moslems testifying for each other,- then if the Christian owner is stubborn and refuses to give up there is only the prospect of death before him. But one of the hardest things to submit to was that the Vali and officials would write papers and compel the people to set their seals to them, suffering no one to read them or know their contents or purpose. Government aid to the needy had ceased altogether, and the people were in distress, in fear, in perplexity, not knowing what to do. What I have mentiined, says the writer, is only a part of the condition. Yesterday the head men of the villages were summoned before the government and told that it was going to rebuild the destroyed villages, some four to six thousand piasters having been appropriated for restoring 18. They replied, "Recover for us the half only of what the Kourds took from us and we shall need no aid." This incensed the Government and it made a very sharp and angry reply and is like to imprison some.

In a summary of lists submitted by heads of villages 38 villages are mentioned by name with the number of robbed and captives from each, aggregating 7,[illegible]

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Seven more villages were on the list, but returns from them not given. For the district of Gurgan and Abshireyat the following details are given, each village by name. I give the footings only.

	For Gurgan.	For Abshireyat.
Number of villages.	25.	19.
Number of houses plundered and burned.	422.	185.
Number of houses plundered only.	279.	229.
Persons killed.	66.	26
Forced conversions.	24.	3.
Babes.	8.	2.
Women captives.	12.	2.

Some of these Gurgan villages embraced Islam at the time and later went back again to their old faith. Of the 19 villages of Abshireyat 12 embraced Islam at the time

Sept. 3. 96.

summer, but will be forced to huddle together in small and unsuitable quarters where disease will break out and carry off many. This is notably the condition of Arabkir city where 1,501 houses were burned and only 621 remain to the Christians. If some provision is not made for sheltering the people last years epidemic of typhus fever is almost certain to be repeated there. More than 800 died of this disease last year, the fatality is likely to be worse this year because the people are more enfeebled. Many villages are in the same condition as regards shelter. This is the most pressing need at the present moment.

The second need is that of help to start in business. Many are still unable to provide themselves with looser capital so that they may resume their former occupations. In Arabkir weaving was the principal industry. The Red Cross gave some 150 looms. Others had repaired old looms or provided themselves with new ones. With the coming of the winter there will be a demand for all the cloth they can make, but they have not the capital to purchase thread for their looms and the merchants who formerly furnished the capital have been impoverished, so the looms stand idle. If L.T. 2,000 could be invested in thread and distributed among the weavers of that city it would set that industry going and furnish employment for many of the widows and orphans there.

In Choonkoosh business is at a stand still. The people were artisans and tradesmen who pursued their business in the villages travelling all over this region through the summer and fall and returning to their homes in the winter. Since the massacres they have not dared to go out in the villages and they lack the capital to make a start in business. Malatia was in the same condition, but a recent visit there did much to restore confidence and to set things going. A visit to Choonkoosh was also planned but the road connected to our relief by the direct route on account of danger so the visit was been deferred. It would be hard to find a better investment for relief money than is offerred in this line of furnishing men with a small amount, seldom exceeding £10, with which to begin business. It is better to put a man in the way of earning his own living than to support him by alms.

The third feature of the situation is one that calls for serious thought and effort. It is the large number of widows and orphans left without any bread winner on whom to depend for support. A careful canvas of the city of Malatia and seven near villages shows that there are 1500 widows and 650 orphans there. In the city of Arabkir is said to be even larger. In the village of Babooshi there are between 30 and 40 orphans who wander about the village as the dogs do begging, sleeping where they can. Every town and village furnishes its contingent of widows and orphans, and the villagers are too much engrossed in the struggle to provide bread for their own families to care for these helpless ones as they would ordinarily do. What is to become of them?

In Malatia Mrs. Harris, the wife of Prof. J. Hendel Harris of Cambridge, has started a sewing industry for the women hoping to find a market for it in England and America. Anything that can be done to furnish lucrative employment to widows and orphans will greatly relieve this saddest feature of the present situation.

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Some efforts have been made to care for the orphans. Ten have been sent to the Deaconess' Home in Smyrna, and a few more will shortly be sent to Brousa and Constantinople. Through her kindness some 50 have been placed in homes in Kalatia for one year. But the multitude uncared for is hardly affected by these efforts.

I think the most feasible plan of caring for them is to find homes for them in Christian families who will receive them and bring them up until they are able to earn their own living. This would involve an expense of about $25.00 per year for each child. It should be stipulated that the children should attend a Christian school and wherever the number of orphans in a place will warrant it some faithful man or woman should be appointed as guardian to visit the children in their homes and see to it that they are properly brought up.

A few more, however, the children could be placed in the care of deserving widows. Some children could be received into our boarding schools if some provision could be made for the expense. Our schools are already so heavily burdened that we could not receive more without help. The cost per year would be about $50. for a boy or girl. This plan has this advantage that a beginning can be made at once. Whenever the money is procured a boy or girl can be at once cared for either in a family or in our schools.

After all that has been done or can be done in these lines, it is certain that there will be at least 20,000 people in this field who will need help to get through the coming winter.

The provision hitherto made for beds and clothing is sadly inadequate and there will be great suffering on account of cold unless more help can be given for this.

Then, too, many are in need of adequate provision of food for the winter. In the Harpoot region the harvests are scanty, and it is estimated that by the time the people have paid their taxes little will be left for them. In all quarters the government imposes grievous hard for taxes which have been suffered to remain in arrears until the time of harvest. Now the officials, who have shown no sympathy, confiscate the taxes. The people are helpless and do not appeal to any tribunal. The people to enforce payment. A great part of the harvests will go entirely to the government. Moreover, there are many who have no fields to plant the harvests which to relief. This is the case with a large proportion of those who dwell in the cities of Harpoot, Arabkir, Malatia and Kaisarieh. From all the cry for help for food. Poor Arabkir is utterly and grievously overwhelmed. It is difficult to foresee the future, but it will require at least [illegible] to provide food for the starving during the winter, and if the need of beds, clothing and shelter is to be met very much more will be required.

(Signed) G. F. Gates.

Harpoot, September 15th 1898

The pressure for taxes still continues in its extremest form. By law, the taxes are to be paid in instalments. Now the tax for the whole year is demanded as well as all arrears of taxes. Some of the collectors say that there is to be another scene of plunder and massacre, and the government wishes to make sure of its portion.

Since the affair of last November there has been no such wide spread and deep anxiety as at present. Turks too, some in the way of friendly warning, and some by threats, are talking very freely of the coming trouble. The news which the last post brought of trouble in Constantinople has greatly excited the Turks.

I spoke last week of the Armenian prisoners. Fifty five were released, twenty seven were sentenced to three years imprisonment, twelve to imprisonment for life, and eleven were sentenced to be hung. They were charged with bringing on the terrible massacre in that city. The eleven who received the capital sentence were charged with killing two Koords. One of them is an Armenian priest who was the representative in Arabkir of the Patriarch. These "Koords" are imaginary beings. No names, no residence are given. It is claimed that two such men were cut in pieces and their bodies burned. The testimony which was introduced was discordant but the necessity of proving that the Armenians brought on the massacre by incensing the Koords, overruled every other consideration. It was confidently hoped that the Sultan would proclaim a general amnesty on the late anniversary of his accession, but the rashness of the revolutionists at the Capital and Van probably hindered it.

The day before the massacre in Eizenber, in November, a party of Koords attempted to drive off the village cattle. Zadoo rallied some of the villagers, rescued the cattle, seized the six the Koords had passed them over to the government. The Koords complained that Zadoo had robbed them of some money, whereupon they were released and he was imprisoned, and until last week was kept in prison, under the guarde of having excited the Koords and brought them to the plunder of the village. The judge insisted that he should be sentenced as his trial took place last week, but the majority of the court over ruled him and Zadoo was released after ten months imprisonment. These are merely illustrations of the course of justice at the present time. No Turk has been punished for the series of crimes perpetrated last fall, while Armenians are everywhere suffering under the charge of having instigated those crimes.

The different Repartiends of the Sultan opened on Monday last. As many as 600 have already been admitted, the majority of course, in the Frisery Department.

The present prospect is that the suffering of the poor people will be scarcely less the coming winter than it was last winter.

Sig Strong

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Harpoot, September 22, 1896

I am very sorry to report that a great calamity has befallen the city of Egin. There is no town in the interior with more wealth probably and with better houses. There were about 1,000 Armenian houses and an equal number of Turkish. Of the Christian houses it is said that more than 600 have been burned. The estimate of the killed is from 800 to 1,000.

Egin is one of the few places that was spared during the devastation last autumn. A large ransom was paid to the Kourds at that time and the Turks and Christians joined in defending the place. The official version of the late affair is (I have it from superior officers) that the Christians gathered in large numbers in the churches Sunday morning and Monday morning and prolonged their services so that the suspicions of the Turks were excited. On Tuesday the Armenians set fire to some of their own houses in the upper part of the city, and began to fire on the Turkish houses, killing a soldier.

The facts seem to be these;- The local governor, who is a native of the place, with two or three others, has represented to the Governor here that there were some seditions characters there and it is claimed that some Eginlees in Constantinople were concerned in the late disturbances there. The Vali spoke to some of the Eginlees who live here in regard to it and they wrote to their friends, and they said there was only one suspicious character there, and he was a Harpootlee and had been sent away. Correspondence between the Egin, Harpoot and Constantinople authorities has been going on for several weeks and it would seem that the Constantinople government was pursuaded that there was a seditious element in Egin, and orders were sent to eliminate it. A few days ago, the Kourds, but not in large numbers, threatened the place, but they were sent away by the soldiers. This was repeated two or three times. On Monday the 14th instant they again appeared, and the Christians had begun to distrust their own neighbors and closed their shops. Tuesday morning as the shops were not opened, the governor sent criers throughout the city, to proclaim that the Kourds had been dispersed and the government would assure the perfect safety of every citizen and every person was commanded to open his shop and resume his business. Upon this, the shops were opened and business resumed its usual course. About noon a single shot was fired, and the slaughter immediately began. The gun is supposed to have been the signal, although the Turks claim that it was fired by an Armenian. Massacre seems to have been the first thing in order, plunder and the burning of houses later. It is reported that many women and girls threw themselves into the Euphrates which flows just at the foot of the city.

The Kaimakam has telegraphed that two or three thousand persons are helpless and hungry, and he appeals for aid. The government will probably do a little for present relief, but it will be only temporary and inadequate. Egin seems to have suffered even worse than Arabkir and Malatia.

Some prominent Turks intimate that the probabilities are that trouble is in store for this region and they say that if it comes it will be worse than last year.

Sept 22.

W. W. Peck Oct. 17/96.

Secy Strong.

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9-25-96 See Tues. P.M. - Sept. 30th, and also Boston, Sept. 30th.

Under date of Aug. 25th we have the following information from Bitlis: "Last week with approval of our Vali Pasha we sent two men to the Gargigan region to visit the villages in company with an officer, to write down the names of the poor and the extent of their real needs, and to give each needy house a ticket, so as to prevent their imposing on us in future distributions. They went with a zabtich to Kindrants, and from there wrote us to this effect,- "The Kaimakam received us and lodged us as guests at the government buildings, telling us that a commission consisting of a Mos'em and an Armenian, the Kaimakam being chairman, will sit with you, the villagers will be called here, their needs examined, and the names of the needy written down; there is no permission to visit the villages, and no tickets will be given out. All aid to the poor must be distributed here.' Monday we got a telegram from these two saying: "As they inform us that the poor here need no aid, we await your instructions as to our movements"...The Kaimakam of Kindrants told the head man of one of the villages, who said there was no way of raising money to pay taxes, nothing to sell as they had been plundered recently, "Sell anything-sell your wives, sell your soul, and pay your taxes". From several trustworthy sources we learn that the taxgatherers are gathering the taxes with unusual vigor. When the people have no money they are told to sell their grain as it stands, and a harpy who accompanies the taxgatherer is pointed as one who will buy the grain at a very low price. Well laid on blows induce the owner to sell. He gets little for his grain, and must feed the buyer till he can thresh and deliver the grain. We hear that the few sheep that were not carried off by the Koords are now being brought here and sold to pay taxes. It seems that the money given in aid to villagers has been forced into the taxgatherers' hands".

From Harpoot (Aug. 24th) we have the following as to the collection of taxes: "The prospect for the coming winter is very dark. The govt is collecting taxes with great vigor and even violence. From all sides we hear that great cruelty is practiced in the collection of taxes. Men are beaten, and even women and children are made to stand in the hot sun and not allowed to drink water. The grain upon the threshing-floors is going mostly into the hands of creditors and the govt. Then there is this multitude of widows and orphans, penniless and helpless, all about...In the one village of Habousi there are between thirty and forty children, without father and mother, and living in the streets almost like dogs...Everything is at a standstill in Arabkir. The great industry of the town is weaving, making "Manoosa" as it is called here. Dr. Hubbell arranged for 150 looms, but there is no thread in the city, and the merchants have no money and no credit with wich to import it. Probably from £50,000 to £100,000 were formerly invested in this business, but this capital is all gone. We have thot that perhaps Manchester merchants might be persuaded to donate thread, so as to get the people to work again...There is probably a committee there. Cannot your committee make a strong appeal to them, and persuade them to start thread this way without delay as a grant?...If £2000 worth of Manchester thread for looms can be given, business will revive, and widows and orphans find employment.....Arabkir needs £3000 to provide shelter for the winter. 1561 houses were burned in Arabkir, and they the best. People are living

Turkey

Bitlis, Harpoot, Arabkir

huddled together. I believe that only two or three persons have done something toward rebuilding. It is absolutely essential that something be done in this line. Now they can sleep out of doors, but it would be to the peril of health, to say nothing of other considerations, for people to live again as they did last winter.

If we should be able to give five liras for a house, it would encourage the people to undertake to build one or two rooms. The Arabkir houses are of stone, and the fire has destroyed all the walls. It is not as it is in Malatia, where the walls are of "kerpeej" (sun-dried brick) and many of them are still standing and can be used. Building in Arabkir, too, is more expensive. We hope that if we had the means to help, say six hundred families, the rest would manage in some way. Some of them have the timber in their gardens.... The ruined villages are now appealing for help to build shelters for the coming winter."

From the Hajin field we learn that as yet nothing has been done towards rebuilding or repairing the houses in Shar, tho the government has repeatedly promised to attend to the matter.

Copy

Therapia, 5 September, 1896

Sir:

I have been informed by the Foreign Office that the Armenian Relief Fund have set apart £3000 for the relief of the widows and orphans of those who perished in the recent disturbances in this town.

Mr. J. Whittall's Committee inform me that the work of distribution in the provinces is already a severe tax on their powers, and that they feel unable to undertake this additional labour. I propose, therefore, to organize a small Committee under the Presidency of Mr. Munck, Her Majesty's Consul, to report on the present situation and decide how much money is required and how it can be best applied. As it is exceedingly desirable that the members of this Committee should be gentlemen who possess a practical knowledge of the various quarters of Constantinople, and experience of relief work, I trust that I may

count on your valuable assistance and cooperation. I shall be much obliged if you would communicate with Mr. Wrench without delay, in the event of your being able to take part in this charitable work.

Dear Sir,

Your most obedient Servant

(signed) Michael M. Herbert

Mr. M. M. Herbert to
Rev.

Therapia, Sep. 5, 1896.

Rec'd Sept. 25.

4-13-97

To Patrons of the Orphanage in Bitlis Koundistan.

Dear Friends:- As your almoner for the cause of orphans in this large vilayet, or state, it becomes me to take a wider sweep in my report than I have in what I have sent individual benefactors in the past, and cover the first five months of our year - beginning with March 1st and closing with a few words relative as to the condition of our work.

Naturally it was very difficult to set running such an enterprise in the midst of winter with its deep snows and cold. Our boys' high sch. building with two new rooms added a few years since to the girls high sch. served as our rendezvous. Following upon the massacre here in Oct. of '95 the boarding department of our boys sch. was disbanded as our teacher fell a martyr and great fear seized upon all. These rooms with most of the supplies on hand, the cook, etc. were turned over to the new comers. Here we harbor the waifs from town and the provinces, as also some having mothers but living in wards of no schools.

Aside from this center we have 135 day-pupil orphans, some of whom take their meals here but sleep with friends in so-called homes; while others in more distant wards are collected in schools there, but sleep at home, though we allow them 40 cts help on eating & to assist and certain articles of clothing with some bedding. Though another American Board sch. room helps out in one ward we have to pay $33 rent for accommodations for the girls. Thus all in one have stowed away 250 of the unfortunates that most children with two parents in poverty think to be so fortunate! Most of our provinces are represented in our large family, though Sassoun & mouth region are yet left out, partly from doubt as to local Govt. attitude. It is rumored the Armenian Patriarch of Constp. is to bring on 80 from S. but we know not. I am now thinking quite seriously of trying temporarily at least a branch of our plant up on the river in a village two hours from Mouse, where are extensive buildings partly built by the village under lease of Rev. Avedis Vartanian, now of Fresno, Cal. with money he raised in America some years since. In this way we should have kept out from under the eye of Govt. and find it more economical in many ways.

The above gives a general glance of the situation, and what we are seeking to do for this little of desolate little ones within our borders from 6-13 years of age. We have in the past described to some of our patrons the difficulty of collecting mid-winter such hungry ill-clad little ones from the provinces; how in their rags and head as some come shouldered by friends and how dazed in the snows on barefoot; and how dazed certain of them were as they were let down upon the rugs in our comfort cheery room.

Report of Orphans Work

[illegible] so-journ among the wild Tonas that they had lost their mother [illegible]; told also the story of our private orphan, Makrolei kept shut in the lonely day while her little brothers were in search of some pittance to keep off starvation:

or Hester (Esther) who was left as so much driftwood in the street, no father, mother, sister or brother! I may not have spoken of Seträgi a boy of 12 years. He, monomaniac like, possibly from late fears, seemed to have a passion to beat his fellows over the head, taking their mangarees at dead of night! It came near being death to one little boy. I took the vicious one aside with the rest for a leading string for a more serious talk before casting him off as worthless, and offered him a fair chance to amend. That seemed the turning point in his life. He now one of our promising boys - clothed and in his right mind! And so we might say of some of the dear little ones who are once more gathered into a home-like surroundings - some of them doffing their wild manners, composed under the enforced religious surroundings of a Christian home again.

But distant as we are, we feel our own responsibility in education and purposes & find at little satisfaction in taking this large family of kids into our hearts and home as if my own offsprings and helping them on towards happiness and heaven.

Only that my report is becoming long I might tell you of progress made from a following in the estimation in some cases, as seen a few days since in our examination following which we have urged them out among friends some to village schools - so they may not forget earlier surroundings. Real reason [illegible] brought them forward in general intelligence. They take great pleasure in our form of worship though the boys go regularly once on Sab to the Mangarian chapel and some of our teachers are from that people. They are fond of our hymns especially such as "Sweet by and by" and no matter how [illegible] loved ones are [illegible]

Many few of the boys are large enough to do much at trades though such as can are kept more or less busy out of school hours about the kitchen and dining room, sawing wood &c. Two little fellows may be seen pulling from either end of an American [illegible] logs in the yard and others lean meditatively upon the gravel-[illegible] while others more sportive amuse themselves in playing see-saw [illegible] Faithfully, Latter Knapp [illegible]

Whole amount received on behalf to date [illegible] £ 11,[illegible]

Food, etc. Clothing	85.58	Service	33.68		
Clothes & bedding	78.58	Tuition	8.48		
Fuel & [illegible]	211.71	Miscel.	42.96		
Medical bill	16.51	336.38 forward	336.46		
		£	416.46	£	1,832.[illegible]
Balance to date			2227.54		9,801.18
					11,633.8[illegible]
Paid to date		£	2227.54	£	9,801.16

On behalf of the Stations

[illegible] Aug. 14, 1890 [illegible] can receive

J. L. B.
Rec'd 1 - 5 '97
Ans'd

Relief in Bitlis Oct. 1st to Nov. 15th

We beg to pass along our report of progress in relief work at this depot for the last six weeks. Heretofore we have directed such papers to Mr. Whittall for the most part, as the money was so largely from England, though often copies of the same were sent to Mr. Peet, Conifer and Dr. Barton of the American Board, Boston.

It can hardly be necessary for us to attempt to picture here with the suffering, as well as actual danger to life from hunger and exposure amid such desolation, lack of clothing, bedding, &c. The story for these vilayets has already become an old one, and your ears are only too familiar with the cry of agony that comes up from every hand. Hence we shall content ourselves with presenting the following schedule of what we have been doing the past six weeks, in hopes that of the outside world will know of ways to give us a lift financially are all the money we have is gone. Nearly all our work run on industrial lines, as you will see, we having about 800 spinners and weavers in Bitlis with some 300 in near villages - 1100 houses - representing more than 5000 souls.

Bitlis Refuges, wiles, &c. 1400 persons (nearly 1000 in our work on aprons)	2789
" Cotton and wool purchases	9950
" Yarn purchase for cloth 5931. Hide for moccasins 42	5973
" Spinning and weaving for Bitlis and the villages	4486
" On wheat purchase 337. Charcoal 68. Bedding 374 =	779
	24177

All of which is respectfully submitted

R. M. Cole

Bitlis, Nov. 24. 1896.

Report of Henry Ward in Bethel

R. M. Cole, Oct. 1 to Nov. 15.

The next time we saw these little people they were assembled in the garden of the Mission House to be photographed. We were glad to see that one or two of the lads, who had looked pale and listless, had now got sun-burnt fresh colored faces; the happy result of a few days in the country. It would be a great thing if in future provision could be made for a real country holiday for all the children. As it is the expense would be too great for the present resources of the Orphanage; so Mr. Chambers has sacrificed his own much needed vacation to avoid being separated from his charges.

I will now proceed to give the names, ages and a few details about each child interviewed, who may be recognized by the numbers attached to the accompanying photographs Nos, 1 and 2.

(signed) Bessie C. Graves.

ERZERUM ORPHANS.

In a letter from the Honorary Secretary of the "Friends of Armenia Association" dated May 22nd, the suggestion was made that personal details about some of the orphans admitted to the Erzerum Orphanage would prove of interest to those who have so generously contributed to their rescue and support.

Accordingly, it was arranged with Mr. Chambers that my husband and myself should visit his house for the purpose of taking down in brief the stories of some twenty of the children, boys and girls. It must be borne in mind that these were not specially selected but are simply fair representative cases.

I may mention that two or three of the little ones named in my report are missing from the accompanying photographs they having been sent for a day or two into the country at the beginning of the Summer vacation.

We were therefore, in Mr. Chamber's pleasant drawing room when the first detachment made its appearance, accompanied by an Armenian teacher. They entered very quietly and grouped themselves seated about Mr. Chambers who was seated on a low settee, kneeling fashion with his feet tucked and sitting back on their heels in the quaint Oriental fashion while they drawed the shawls that formed their head covering tightly about them. On the whole they seemed wonderfully unembarrassed by the presence of two strangers, pencil and paper in hand, eyeing them seriously. These children all have a certain quiet self-possession of manner. Some, however, were painfully shy but the shyest showed no fear with Mr. Chambers. When he drew the little things near him and questioned them, bending his kindly face over them to catch their answers they seemed to gain confidence as to go on. Each girl as her turn came rose and remained standing while the questions were being put to her. When all was over they filed out drawing their shawls once more about their faces.

Then the boys grouped in one of them, for one little fellow was in

the sick-room. Being filled with a spirit of greater enterprise than the girls they advanced with one accord and solemnly shook hands with my husband and myself. After which they fell back a pace or two and settled themselves on their heels from which posture the youngest and fattest, whose turn came first, was with difficulty hoisted to his feet by his neighbors left and right. Their suits of brown native serge, though neat and serviceable enough, looked hot and stuffy in this July weather and made us wish that funds were available to supply each boy with a little holland jacket. The girls were more seasonably clothed but I longed to see them in something less harsh of outline and allowing more freedom of limb.

We noted that they showed less shyness and more animation than the girls had done, and in some cases there were strong evidences of emotion in their faces as they told their stories.

+ No. 1 Kyrane Shetijian, child of Vartan and Yegisapet--native of Kian. The father was a coppersmith. Some time before the massacres he had gone out to Alesshgerd-some three days distance from Erzerum accompanied by his nephew to earn money for his family by the sale of his wares. Returning through the Delibaba pass they were set upon by a band of marauding Kurds who having stripped and plundered them left them dead by the way-side with their throats cut. Kyrane is a little, brownhaired child, ten years of age with dark eyes and a pleasant, cheerful face.

No. 2 Syranoush Yi[illegible] child of Kevork and Pepig. The father a native of Russian Armenia. He had a shop in the village of Keupri. At the time of the massacres he was seized upon and was about to be put to death when a Turkish neighbor interfered to save him. The shock, however, had been too great and he died a few weeks later in

sad privation,his shop and house having been completely plundered. Syranous is a slender little creature twelve years of age with curly dark hair,grey eyes and an intelligent face.

No.3 Elmas Sahatdjian,daughter of Philibos and Hermon.The father was a watch maker of Erzerum.He had gone to the market to buy fire-wood at the very moment when the massacre broke out and he was killed in the market place with many others of his countrymen.At the same time his shop in the Tash Maghzalar-"street of the stone shops"-was broken into and pillaged.
Elmas and her sister Arevaliuis were taken in by their grand-father who dying shortly afterwards left them wholly unprovided for. Elmas is twelve years old,rather ill and with a serious face too old for her years.

No.4 Arevaliuis-signifying "Light of the Sun"-sister of the above,is eight years old,has a small,neat figure,a bright mischievous face,rosy cheeks,wavy brown hair parted demurely down the middle and big dark eyes full of intelligence.

No.5 Arooseag Sahatlian,daughter of Garabet and Elmas.The father was a shoemaker of Erzerum and his shop was close to the Government House.On the outbreak of the massacre he fled for refuge to a neighboring shop from whence he was dragged forth and butchered.His shop was pillaged but his dwelling house escaped.His brother having also been killed the family was left destitute. Arooseag is twelve years old,tall and slight with a sweet sad face but tired looking,a fair skin,brown hair and hazel eyes,almost an English type.She looks delicate .Her small brother is also in the orphanage.

No.6 Asdghen Sabondjian,child of Setrak and Pepron.The father was a public letter-writer.At the time of the massacres he was at the gate of the Government House engaged in writing out a petition when he was set upon by a crowd of Turks and killed.His wife and three small children were left wholly unprovided for.This girl was taken in by the Orphanage but the others are still in receipt of out-door relief.
Asdghen-signifying "starlight"-is eight years of age,small and neat,with wavy golden hair,apple cheeks and big round grey eyes

with long dark lashes. Altogether a pretty baby face and desperately shy.

No.7 Nectar Mighirditchian, child of Mighirditch and Elmas, natives of Moush. The father went to Constantinople some years ago and has no news of him has been received for a long time it is supposed he must be dead. In the Winter following the massacres the mother fell sick of typhoid frver. One night in her delirium she escaped from the house and after wandering for hours in the snowy streets was found at morning lying dead in the stone drinking trough by the door of the British Consulate.
Nectar is twelve years old, tall, very dark, with bright brown eyes, very curly hair and a most pleastant expression.

No.8 Virginia Tashdjian, child of Mighirditch and Hripsima. The father died before the massacre and the family was supported by the mother's brother, priest of Tifnik village who was killed at the government house where he had gone to present a petition complaining that his village had been plundered.
Virginia is eleven years old, not pretty but with a serious face thats lights up with a pleasant smile. She has dark hair and eyes and a worn look that makes her appear older than her age.

No.9 Aghavni Shramdjian, child of Krikor and Karoun. The father died of cholera in 1892. The family, consisting of a mother and five daughters was supported by the grand-father now 90 years of age. At the time of the massacre the house was pillaged and they were left in dire poverty. The old grand-father has been received into a monastery where a certain number of destitute poor are provided for. The mother and four of the daughters received out-door relief. One of the girls has been taught to weave "manoussa" and is now beginning to help towards providing for the family.
Aghavni is twelve years of age, has red hair, brown eyes and a thin little face with a gentle expression and a pleasant smile. She is rather fair and slender and has a fair skin.

No.10 Syranoush Nazaretian, child of Nazaret and Anna, natives of Chiflik, near Erzerum. Her father and brothers were masons and well known as good workmen. They had been working on a mosque at Taghodja and returned to Erzerum with their earnings just after the massacre had begun. Turkish fellow-travellers endeavored to ensure their safety by tying white turbans about their caps so that they might pass for Mussulmans, but a soldier by the city gate interfered and shooting down the unfortunate men plundered the corpses. Syranoush's mother went out of her mind with grief. Of the four daughters, three, namely Parensim aged ten, Syranoush and Satinik aged five have been admitted to the Orphanage and the eldest sister is now in the weaving school.
Syranoush herself is nine years old, a little creature with a slim graceful figure, wavy brown hair cut short and big brown eyes, infinitely sad and pathetic-a sadness dreadful to see in so young a face

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No.1 Pedros Vahan Ercyan is the son of a tailor, who, during the first massacre at Erzerum managed to escape to the neighboring village of Kian. Fifteen days later he returned to the city in search of food and was killed in the market-place during a fresh outbreak in which several Armenians were murdered. He left a widow and three small children in destitute circumstances.
Pedros is six years old very small and plump with round brown eyes, chubby cheeks and a solemn expression that irresistibly reminds one of a young owl.

No.2 Hamparsoum Gorgoryan, son of a well known gun-smith of Erzerum. His three older brothers followed their father's trade and were suspected of revolutionary tendences. One was wounded in the massacre of June 1890 shortly after which date the parents died. During the massacre of 1895 the brothers barricaded their house and defended themselves. They were attacked by the troops who set fire

to the house and the three were killed fighting to the last.
The boy Hampartsoun and his one sister, who happened at that time to be absent from their home, remained litterally waifs on the street. This boy is thirteen years old, sturdy of figure with a quaint face wearing a carewornlook. He has a serious manner and it is evedent that he has the makings of a very determined man whether for good o or evil.

No.3 Harontig Oznitzian is the son of a mason who was at work on a new building with others of his craft among whom there were Th Turks at the time the massacre oke out. His Turkish fellow workers seized him and flung him from the top of a high wall thus killing him on the spot. Harontig is now learning tailoring. He is ten years of age, slight and rather delicate looking with small features and interesting dark eyes and lashes.

No.4 Herant is the brother of Aroosag Sahatlian-No.5 in the girl's list-where a full account is given of the death of their fatherGarabet. Herant is ten years old, a sturdy little boy with a rosy sun-burnt face, bright hazel eyes and a wide awake expression. He is learing shoe-making.

No.5 Garabet Kaprilian is a native of Keghi. His father, a cook in service at Constantinople, was murdered in the massacre which took place there last year. Garabet is small and pale with sad dark eyes. His little sister is also in the Orphanage.

No.6 Yervanth Mirzahanian is the son of a money changer who was lying ill on theday o the massacre. A mob of Turks attacked the house and attempted to fire it, they were fortunately driven off in time. The poor man had received a severe shock, however, from the effect of which he died shortly after. Yervanth is nine years old and though small is straight built and well set up. He is dark skinned and has splendid black eyes and lashes. He is now learing tailoring.

No.7 Souren Kevorkian's father was a messenger in one of the government offices who was badly wounded in the massacre. He was taken to a Turkish military hospital where he died of his wounds. The boy Souren was in a bad state of health when admitted to the Orphanage but the care he has received there has made a fine sturdy looking boy of him. He is nine years old, with rather pronounced features, handsome dark eyes and a very self-possessed manner.

N .8 Vahak Tchapian is the son of a tea-seller who was murdered at the gate of the government house during the massacre. The boy's three uncles were also killed. Three months later his grandmother, on whom the care of the family had devolved, died, likewise. Vh Vahak is eight years old with a funny little butter-head a sad little tired face and pathetic eyes.

No.9 Ardaches Marabian is a native of the village of Moudergar. Both his parents are dead and he had some time lived the life of a vagrant when the people of his village came to beg Mr. Chambers to give him shelter in the Orphanage. He is now doing well at shoe-making.
Ardaches is twelve years of age but looks older for he is very big for his age. He is dark, has black eyes and a long serious face.

Orgroom Orphans

Orgroom Orphans.

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Hanford Orphanage. Feb. 15. 1897.

One of the Kind friends who is interested in Orphans wrote to us recently asking if we could send some photographs of the children under our care so as to deepen the interest already felt in them. This we cannot do at present for one of the photographers was killed more than a year ago, and the other has only recently been released from prison, and part of his apparatus was destroyed. I will try however to give you a few incidents connected with these redeemed children. I have often wished we could send you a picture of some of them as they have come to us in their filthy tattered garments with vermin, and then another picture of them after they have returned from the bath dressed in their own new clothes. The transformation is often so great that one can scarcely recognize them.

Every child is examined separately and often one is to be refused. It is quite touching to see the anxiety of some while their cases are under examination. Sometimes the tears will come in spite of them if fails to restrain them.

It is a great joy to see the happy faces of the children in the Orphan Homes. One little girl had been rescued after several efforts from a Turkish family where she had been kept since the massacre, and she had forgotten how to speak Armenian, though she understood what was said to her. In a few days however it came back to her

and now she does not wish to be addressed in Tu
A few weeks after she came to the Home we receive
a poor girl who with her step-grandmother was
wandering about, sleeping in stables or wherever t
could find a place, and begging their daily bre
It was cold, but the girl had on only two, poor
cotton garments, and her feet were bare. Great w
the joy of these two girls when they met in the
Girls Home that evening, for they were step-sister

The other day four children appeared a
the door from a village a few hours distant. The
mother had been killed, and the father died "fro
fear". The oldest girl, 13 or 14 years old, had bee
struggled to keep the children together and provi
for them, but in vain. We put the two girls an
their little four year old brother in one of the Girl
Homes, and the other brother in the Boys Home no.
As we were fitting out the children with clothes
one of them said to the other with a smile, "O
what beautiful things!"

In one of the Homes is a little boy, 5 or 6 years ol
rescued the other day with much difficult
from the Turks. He too had forgotten his name
and his friends besides. He cried lustily w
brought to our house. His older brother, Muggu-
dich, was rescued from Turks. already in the Home, broke up with
a broken bone, but little Krekore would have
nothing to say to him, but threw himself on the
floor and screamed. We have no playthings left since
the looting of our houses, but a picture book, a few
empty spools, and some large acorn cups, with candy

some difficulty to find room there were with Rosa, and the two boys were room having together.

We have now four homes in the city. Two are already full, having in them 31 boys and 30 girls. The other two are rapidly filling up, and we have 58 children in our Female. The whole number in the City under our care is 150, of whom about 71 are girls and 79 are boys. The receiving and providing for so many children is a great work, but we feel that we are not alone in this work, we have prayers in other lands who not only give of their money, but are continually doing what we cannot do, and who give time, strength and prayer in this object. We do not know what the future of these orphans will be. We cannot plan for them now, but we trust daily on our Father day by day. We are using the money for the purpose to help the greatest number without increasing debt. Some of them come to us from villages which we never heard before. They are very ignorant, and know little, or nothing of the Christian religion. They are being taught to be neat and to go to school. Only a few can read at present. They all come to Sunday School and attend the Protestant services.

There is a marked change in the demeanor of most of them, but the most of the incidents of the day, which happen in their work, tend that direction. These children are no longer as when we "saw the weeping widow, we had seen no one to care for her."

In Mexico, the seat of government, we have [illegible] other homes where about 60 children are cared for, and in all values of this work 350 more are being taught for present in the school only. These most pitiful cases, [illegible] in extreme necessity. [illegible] the multitude of [illegible] which are in our power to relieve, but the means at our disposal do not seem to justify us in going beyond the work which we have undertaken to carry on. Perhaps the Society will take the means for extending aid to them also.

Mary E. Parmenter.

MS. Sermon
Ephesians

J. L. B.
Rec'd 10-26-96
Ans'd

Rev. E. M. Bliss D. D.
The Independent.

~~Yarpost~~ Sept. 29. 1896.

The news which I gave last week concerning Egin was derived chiefly from two candid Turks who were there at the time of the massacre. They left there before there was a definite knowledge of the extent of the disaster. I do not know of any more news has come from there to-day, but letters received by today's mail have confirmed the first reports. Last week's mail brought almost no letters. All the letters which I have seen agree in fixing the estimate at about 2000 as the number of the killed. Three women and children in exportation, can to have escaped. Never before in any previous massacre of which I know. Many of the dead were left in the streets for days as the food for dogs, and large numbers were thrown into the Euphrates. Dry have been seen floating down the River for a little, since the City is in some cases the bodies have been obstructed. Exact statistics of course cannot be given now, but it is thought that 2000 is an under estimate. This is a large proportion in an Ottoman population of between 5000 and 6000 Christians.

The letters give the number of houses as 1100 and of these it is said that only about 150 are left. This carnage of blood and fire lasted from Tuesday, the 15th to Thursday, the 17th. I am glad to say that after the massacre of the four women of Pierpont Esq. Imperialism was over.

All the testimony concurs in showing that the

massacre was official, and that it was wholly without reason. There was no disturbing element, except in the imaginations of a few officials. They had alarmed the central government. The Vali and the Military Commander were in the telegraph office here most of the time from the beginning to the end, communicating with Egin and Erzerum. As far as I can learn, the people made no resistance whatever, and no Turks were killed, except possibly by accident in the division of the spoils. There were no Kurds in the place. The work was done by citizens and soldiers. The massacre extended to several of the Egin villages, but we have no details.

The local government is constant in its assurance that no further massacres will take place in this region, and a good deal of energy is shown in restraining the turbulent elements. Five peoples were killed in the Agham villages, one of them a priest, but the timely arrival of soldiers, prevented a general massacre. After all that has happened it is not surprising that the Christians have no sense of security, and that they are unnerved by fear. The destitution of the coming winter promises to be almost as great as last year.

We were extremely glad to welcome Mr. Brown on Saturday, just six weeks from Boston, and Strong has come without his family. His coming gives us much cheer and courage. He hopes soon to visit Egin with some other members of our circle.

The schools have opened prosperously with nearly 700 pupils. They are mostly in rented premises.

Orphans at Harpoot.

The massacres removed thousands of fathers. Many of them were in comfortable circumstances, but the looting and burning of houses left the most of their families destitute. The forlorn condition of this multitude of widows and orphans has deeply impressed us, and the means hitherto placed at our disposal barely sufficed to keep them alive.

The first distinct effort made for orphans separately was in Malatia in August, by Mrs. J. Rendel Harris, who, during a visit to that city, with Dr. Yeates and Miss Peach, gave the money for the support of 40 for a year. These were placed in suitable families, under the supervision of a committee, through whose hands the money is paid month by month.

In the autumn, Mr. Dodd informed us that an interest had been awakened in Germany in the orphan class and that he had placed L.T. 250 to our credit, and later he credited us L.T. 750 more. We have taken for granted from the warm awakened interest in America, England and Germany, that more funds would come, and so we have been carefully at work the thing the most needy, upon our lists, until now, with these Mr. Dodd's supports, we are caring for about 420.

Our method is, whenever there is a reliable protestant community, such as Erkneh, to have the children placed in families where they will be under good influences and go to school. We take none who have mothers or any other natural protectors, although the condition of many such is pitiable in the extreme. We have time to be exact for from general relief funds. Several weeks ago two good sized houses were rented in one quarter of the City, one for boys and one for girls, and they are now under the care of competent

Christian family, and each in a happy home. There are 30 boys and 30 girls in these homes. We have taken into these homes, only waifs for whom no suitable provision could be made in private families. Two other houses have just been rented, and they are to be occupied this week. There are many waifs in Hazebrouck, the seat of Government, and two houses have also been rented there with about 50 inmates.

Mrs. Harris has made provision for 10 more orphans in Malatia and 25 in Egin. We have already expended, apart from the money which she has provided, some £. T. 600, and our recent rate of monthly expenditure is about £. T. 120 although we are daily adding to our lists. We have a record of many in villages where there are no schools and where no satisfactory provision can be made for the children, and so, if sufficient funds shall be furnished, it will be well to bring them here. There are also large numbers who have mothers who ought to be provided for as orphans, but we do not venture to take them upon our lists from lack of funds. Almost every child whom we have taken, comes clad in wretched rags. Each is sent to the bath, is furnished with new clothes and a bed. It is not easy to recognize them when they appear in this change of garments. It is a very interesting and hopeful work. 20 girls were sent to Smyrna and 10 to Broosa before we undertook this work. Quite a number of the children whom we have taken, have recently been rescued from the Turkish harems, and there are still others whom we hope to rescue. It is touching to see the majority of these little creatures lest they may not be welcomed when they are brought here and their cases are under investigation.

The winter thus far has been remarkably mild which is a blessing to the poor. The Pain Pastor and his Armenians are still in prison, under the absurd charge of murdering the Assistant Kaimakam an Armenian. There is a marked increase of lawlessness among the Christians in this region, owing largely to the threats of the Turks in case of active European intervention, no Christian malice will be spared.

Aintab, February 1, 1897.

K. M. B.

ORPHANS [illegible], TURKEY

I desire to address a few words to patrons and friends concerning the need for work for orphans in this province, and at the same time tender most hearty thanks for what has been done towards supplying this need. The contrast between between the present condition of this city and that existing a few years ago is sad in the extreme. The natural situation of Van is one of the finest in the Empire: located on the shore of this beautiful lake, the snow-capped mountains standing around it, yet not so near as to interfere with a wide horizon, its broad expanse of green in the midst of surrounding dryness, its clean and shady streets, and its general preponderating Armenian population, which has exclusive possession of large sections of the city, all combine to render it a pleasant place of residence. But now how changed! A third of the better class of houses present but blackened, crumbling walls, where a few months ago were comfortable, pleasant homes. Hence the people are crowded together in the remaining houses, several families in each, existing, not living. Bedding and household utensils are largely conspicuous by their absence. Bare rooms with not enough to make the sick comfortable are the rule, and sickness is fearfully prevalent. It makes my heart ache to go my rounds from day to day and see the sick and those just recovering really more numerous than the well, hardly a family with so few as one sick. And the families are so fearfully decimated! More than 500 males were slain during that fearful week in June, while as many more, attempting to reach the border, were surrounded and killed before getting there. Thus one in 25 or 30 of the whole population, and nearly one seventh of the adult males perished, and the number of deaths since has been very large. Hence it is evident that a great number of women and children are left without their natural protectors and providers, and largely without property or means, save as friends give temporary cover.

It is these helpless orphans that appeal most strongly to one's sympathies, and I ventured some time ago to send out a letter appealing for help for this unfortunate class. It was no small gratification then to receive notice a few weeks ago that £250 sterling had been sent us from Germany to support 50 of this class for one year. How eagerly did I begin arrangements for receiving and caring for them! The disturbed state of the city and the necessity of securing the approval of the authorities caused a little delay, but it is now nearly a month since we were able to begin caring in some of this needy class, and it took but a short time to bring the number up to the 50 allowed, and then began the sad duty of refusing those equally needy and deserving, and this burden will continue to press upon us during all the coming months. It has taken some time to prepare the clothing for these poor, half naked children, but now they are neatly, the plainly and economically clad, and it was a real pleasure yesterday to see them file into chapel in their clean and comfortable clothes, as it is a satisfaction to watch them at their studies, or at their meals, or on the play ground. They have all been received as boarding pupils in our schools, that their mental and spiritual natures may not be neglected, while their physical wants are being supplied.

Of course tuition is free, and all money given goes to supply food, clothing and bedding. Nearly half of those received have neither father nor mother. The large majority lost either father, or the one who had taken the place of father, during the June massacre, and the remainder, already orphans, were rendered helpless by the events of these recent months. I wish my time and your's permitted me to give a detailed history of each individual, but I must content myself with a few specimen cases.

Here is a bright, attractive boy from Haigavank, a quarter near the walled city, which sufferred most severely during that time of carnage. It was separated from the distinctively Armenian part of the town, Armenian and Turkish houses being mingled. Like other similarly situated, outlying portions, it sufferred severely in the initial outbreak on Monday, a large number being killed that day, and many houses burned. The large house of the Mayor of the city was in this quarter, and after the first wave of destruction had passed, most of the Armenian population fled to him for protection, and were received within his premises and kept there till Friday night, when they were turned out, and on Sabbath morning fiends in human shape were let loose upon them and murdered in cold blood more than 100 unresisting, unoffending victims, nearly all young men, the bread-winners of their respective families. The boy in question was one of our pupils at this time, and had come to school as usual that Monday morning, and remained here during all that dreadful week, with no news of what was going on among his friends, as all communication was cut off. After the massacre had ceased, and some measure of quiet was restored, we sent the boy home, under safe escort. After ten days of anxious separation, one can imagine how eagerly he looked forward to seeing parents and friends again, but when he reached his home, he found it burned and deserted, as was the whole neighborhood, church and school included. With a sinking heart he went on to the walled city, and succeeded in finding his mother, but only to find that father and two uncles, and two brothers had fallen victims to the dreadful slaughter, and from being a member of a large and prosperous family, he was a penniless orphan, home, friends, and property all swept away at one fell swoop. It was hard for the poor boy to bring himself to concent to come and subsist on charity, but he came and brought with him a touching letter of thanks, which at the same time affectingly described the trials of his sadly changed condition.

And here is another boy whose father, a priest of that church, was killed in that same Sabbath holocaust, while the boy himself escaped disguised as a girl. A girl from the same quarter weeps as she tells how her father was wounded on Monday and after three days of suffering, the fiends came back and finished the work. Another girl, whose father had been long dead, saw her two brothers killed; one on Monday and one on Sunday. Here is a priest's son from a different church, who saw his father fall at his side by a bullet, while his brother of 18 had his head entirely severed from his body. Another, a boy from the same parish, was shot through both legs, and spent some time in our temporary hospital while recovering.

This boy of 14 years of age is from a village 15 or 20 miles north of the city. His mother had long been dead. When the disturbances began, his father took him to the fields, hoping they could be concealed in the standing grain, but they were discovered, and a Koordish bullet pierced his father's breast, and after two days of suffering, the Kourds came and dragged him to his house and killed him with knives. The homeless boy made his way to the city, hoping to find an asylum with his uncle living here, but found that his uncle and cousin were among the victims, and his aunt and remaining cousin have since died. It is a satisfaction to know that this father, though unknown to me, had purchased a bible and loved to read it, and taught it to his boy, at the same time trying to live as it directed. We hope that these poor boys and girls, some of whom are already finding a warm place in our hearts, will receive not only food and raiment for their bodies, but will come to partake of the bread of life, and secure the clothing of Christ's righteousness.

I return most hearty thanks to the donors of this money, and ask that they will give their prayers also for these little children. And will all remember that we have but touched the fringe of the suffering that exists in the city even, while the cry of the villages has not yet been permitted to reach us, save here and there an isolated voice.

Let me append a brief statement of what has been done in the way of relief during the month of October. 1006 persons were supplied with work, and their labor furnished support for 5030 souls. Subtracting the value of the manufactured products, the actual cost of supporting these people is very small, but a considerable amount of this product has been used to supply bedding to the people of the Haigavank quarter, spoken of above, and some has gone to fit out the orphans. It is my hope that sufficient funds will come in to enable us to use most of this manufactured product to furnish clothing and bedding to those so sorely needing it. Besides those thus supplied, 4357 persons have received a dole of bread, most of them during the whole month. The cost of this relief has been about 100 Turkish Pounds. During the first part of the month considerable grain was purchased and stored for use during the winter, but certain Turks who wished to purchase all the grain there was and hold it for a rise in price, raised a considerable excitement against us so that Major Williams deemed it prudent to desist from buying for a while. It now looks, however, is if this prohibition would be removed, and I feel inclined to lay in one or two hundred pounds worth more, in the faith that funds will surely be furnished to enable us to use it to keep these people alive, but if not, it can be sold.

Supreme ev'n an, Turkey. —

Overland Mail Co.

Sgin, Oct. 19, '96

J. L. B.
I have sent one to Sub.

J. L. B.
Rec'd 10-26-96
Ans'd

Harpoot, Sept. 29. 1896.

The news I gave last week concerning Egin was derived chiefly from two candidates who were there at the time of the massacre. They left there so there was a definite knowledge of the extent of the disaster. I do not know of any news we have come from there since that time, but letters received by today's mail have given confirmation to the first report. Last week's mail brought almost no letters. All the letters which I have seen give an idea in figures the estimate at about 2000 as the number of the killed. Since women and children in proportion, seem to have escaped this fate than in any previous massacre of which I know. Many of the dead were left in the streets for days as the food for dogs, and large numbers were thrown into the Euphrates. They have been seen floating down the River badly or little, miles below the City. In some cases whole families have been obliterated. Exact statistics of course cannot be given now, but it is beyond doubt 2000 is an under estimate. This is a large proportion in an estimated population of between 5000 and 6000 Christians.

The letters give the number of houses as 1100 and of these it is said that only about 150 are left. His carriage of blood and fire lasted from Tuesday the 15th to Thursday the 17th. I am glad to say that Apelian, the youngest of the four sons of Vicarios Eff. Jangoulian was saved.

All the testimony comes in showing that the

massacre was official, and that it was wholly without reason. There was no disturbing element, except in the imaginations of a few officials. They had alarmed the central government. The Vali and the Military Commander were in the telegraph office here most of the time from the beginning to the end, communicating with Egin and Constantinople. As far as I can learn, the people made no resistance whatever, and no Turks were killed, except possibly later in the division of the spoils. There were no Kurds in the place. The work was done by citizens and soldiers. The massacre extended to several of the Egin villages, but we have no details.

The local government is constant in its assurance that no further massacres will take place in this region, and a good deal of energy is showing in restraining the turbulent elements. Five people were killed in the Agiun villages, one of them a priest, but the timely arrival of soldiers, prevented a general massacre. After all that has happened, it is not surprising that the Christians have no sense of security, and that they are demoralized by fear. The destitution of the coming winter promises to be almost as great as last year.

We were extremely glad to welcome Mr. Barnum on Saturday, just six weeks from Boston, even though he came without his family. His coming gives us much cheer and courage. He hopes soon to visit Egin with some other members of our circle.

The schools have opened prosperously, with nearly 700 pupils. They are mostly in rented premises.

The Press

this City who had mas-

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Kearnsport News, Oct. 13, 1896.

6 Copies 170

Address given by Miss Rebecca Krikorian,

at the ~~National~~ Annual Meeting

of the

National Womans Christian Temperance Union

held at,

What State is St Louis in?

St. Louis, Mo. November 18th, 1896.

It may ~~truly~~ fairly be said that one of the most praiseworthy movements ~~in~~ on behalf of the Armenian Relief Work in this country has been brought about through the Woman's Christian Temperance Union. The powerful and timely appleals made by our loving President, Miss Francis E. Willard, through the Union signal, and other papers and her personal speeches and letters which were unique, have awakened a deep and wide-spread interest. Moved by these strong and humanitarian appeals the Presidents and Secretaries of various states have taken the cause to heart and one result has been that invitations to speak about the subject have been pouring in upon me like showers, as we say in our oriental style.

I wish on this great occasion to express my hearty thanks on behalf of my suffering people to all who, directly or indirectly, have helped this cause. This blessed exhibition of charity is not confined only to this side of the ocean. The Christian people of England, sometimes censured for their inactivity, have shown a benevolence which is most praiseworthy, and have used their influence with the Government

to bring about the protection of my people. I am sure our beloved guest, Lady Henry Somerset, who was ~~much~~ distressed beyond language at the apathy of those ~~xxx~~ in power, will be kind enough to accept my gratitude for her sympathy and to extend the same to her people beyond the water.

In presenting the subject of my address I want to begin with a question, - how shall we avenge ourselves upon the Turks for the cruelties which they have perpertrated upon our people.[2] (Begin new paragraph) One of the most effective helps to the correct understanding of the Bible is our own Christian experience. By these last Armenian troubles we have learned deeper Christian truths. Our eyes have been opened to our duty towards our enimies, our murderers, the Turks. We have often heard it said that the best treatment for the Turks would be to wipe them off from the face of the earth. While Christian Governments should interfere to put an end to their misrule, yet it seems to me that the Turks themselves are more to be pitied than condemed, because most of them do not know what they are doing and even think that they are doing God's service. The great marvel is, not what the Turks have been doing, but that they have not done more ~~xxx~~ and worse things, having a religion that requires them to do every possible harm ~~and degradation~~ to the non-moslems and to reduce them to the lowest degradation for the glory of Allah and Islem. The same cannot be said of the Sultan and his officers and the enlightened part of the nations because they knew ~~better~~. what they did and did it intentionally.

If we look to ourselves before judging others we shall find something blameworthy ~~xx~~ on our part as Christians. Have the Armenians

as a Christian nation in the past shown the purity of the gospel in their daily conduct with their Moslem neighbors? Have the Christian Churches cared for the salvation of the Turks, as they could and should have cared? Have the Missionaries had courage enough to take an aggressive attitude even had a period of myrtardom followed? Are we not all obliged to confess that the Christian Church has lacked in this special and sacred duty, and by these terrible massacres has not God designed to stir up his people to more consecrated thought and action? Our aim should be, not to exterminate the Turks, but to bring them to the light of the gospel and to Him who died for His enimies and murderers. The more I survey the bleeding Cross, the more deeply do I feel the meaning and influence of the divine love, and nothing gives me more pleasure than the consecration of my life to the work of saving the Turks through that unspeakable love.

Some kind hearted American friends propose to us that we as a nation should leave Turkey and emigrate to the United States. Even if it were possible and practicable is this the best for us and for the Kingdom of God? We have struggled for centuries for our existence and tried to keep an average level with the civilized world, and our ideal has been to evangalize the Turks, yea the whole of Asia. In a place where nations have risen and fallen, a handful of Armenians, in spite of Roman, Persian, Mongolian, Arabian, and Turkish invasions, and persecutions, have been kept as a civilized and Christian race. Is not this an indication of a providential plan and of a high calling?

If historical events ~~are arranged~~ have been planned according to the eternal Wisdom and Love of an infinite mind, what other interpretation can be given to the existence of the Armenian nation?

Already something has been done in the line of evangalization. The Bible and various religious and educational books have been translated into the Turkish language by the cooperation of the American Missionaries and Armenian workers. By using the Turkish language in many of our pulpits and schools for 50 years at least, we have already christianized it and prepared it for the use of the Turks themselves. By secret personal interviews and labors we have sown the seed of truth in not a few hearts. I am very glad to say that many Turks are reading our Bible secretly and quietly passing it on to ~~each~~ one other.

Are you not surprised to hear that within the last six months, two Mahometan Turks of the priestly party were secretly baptized by a native minister in a place which, if I were at liberty to name it would be well known to you. They came first to the native minister with Bibles in their hands delivered to them by a dying friend, another Mahomitan Turk. That most Armenians have weapons concealed in their bosoms is a false accusation, but that many Turks have a Bible or a Christian book concealed in their bosoms is a true statement. Yea! by our often suppressed Church bells, and low toned religious songs, calm and silent Sabbath and quiet ~~nativity~~ Christmas and Easter celebrations, we have been speaking to them something about "Christos" whom they know by name at least. By our patient endurance of constant persecutions for centuries and at the same time remarkable progress,

by our brighter schools and happier family life, by our mutual love and charity towards our poor, and by our ambition and labors for civilization, we have been testifying to the supermacy of Christianity. And last of all by our suffering such unheard of atrocities for the sake of our faith, we have proved to them that the Christian belief, so often despised by them, has some significance. Not a single one of the 50 Gregorian priests and 16 Prostetant ministers, who were butchered with "slow torture" for their faith, was willing to exchange his religion for his life. Not only they but 100,000 of their followers were steadfast in their love for Jesus, and were not willing to utter even one word or to raise one finger in token of their acceptance of Mahomidsm in order to save their life. When a poor mother saw her only son cut into pieces she grasped the blood stained hand which was cut off, weeping and kissing it, saying at the same time, "my beloved son, such becometh a Christian". One of the Turks at the Sassoun massacre was often heard to inquire of those around him, "who is this Hissous Nazovretsa, (Jesus of Nazareth) to who every one whom I killed was crying"?

On the horrible days of the massacre in Aintab some Turks were heard to ask, "where is that basket headed" (hat wearing) girl, refering to myself! Thank God she was not there; God in his mysterious Providence had conducted her to a safer and more blessed country of true liberty, not merely to preserve her life which is not more worthy than one hundred thousand other lives, but to give her this privilege of appealing for the rescue of those who suffer, and of those who are in a more wretched condition through disobedience to the Lord and his Messiah.

If we want to be useful to our murderers and secure their salvation we must go on and show to them that Christianity is even more than suffering martyrdom - it is forgiving our enimies and laboring for the salvation of their souls.

The Turks are already expressing their surprise at the secret power which enables those Christians to be so happy and prayerful after their families and friends have been killed, and they have been outraged and plundered. Islam is already loosing respect even in the minds and consciousness of its own followers. While this negative process is going on let us try to put the positive truth in that empty void.

This is a most critical time for the opening of the iron doors which have been shut against Christianity for centuries. We are earnestly expecting some change in the political aspect of the country, and the Christian Church must be wide awake to grasp the opportunity as soon as it arises.

Let us approach the Mohametans with the divine love of our Heavenly Father, and heap coals of fire on their heads, not to burn them in hellish torments, but to melt their stony hearts with the warmth of grace and repentance. They thus shall know that the sign of the cross, which they make with axes upon the skulls of their victims, is the pass word of the Infinite Love, and the only remedy for the sins of nations.

Six years ago while I was in London preparing myself through Obstetrical studies to return to my native land, and carry on, on a broader scale Gospel work which should

~~While I was in London, preparing my self for doing Temperance and Gospel work, which~~ included the Turks as well as Armenians, I had repeatedly thought and constently prayed for the salvation of the Turks. Yes the pitiful condition of the Turks was and is now "a burning fire shut up in my bones, and I am weary with forbearing. I can no longer stay." But now I see that God is answering my prayer, and a voice which I cannot resist is calling me to work for Turkey and for the Turkish nation. A divine assurance is given to me that by God's grace and might I shall be able to preach the gospel to the Mohomitan Turks, and the Mission Hall which I hope to see erected in my own city, will always be open to them. This is not only my desire. Among my friends and fellow church members I know many, who will join me in this effort. We Armenians feel that

Nothing will be enough to atone for our unparalled loss, except that the blessings of Christianity be extended to the Turk.

Dear Friends I am thinking that we have done what we could by ourselves, lately now we emplore your co-operation and help towards this end. Hereafter you must call me the Gospel Temperance Woman of Turkey - of Turks as well as the Armenians. I have consecrated my life for this work. By the Grace of God and the good example of his servants these feeble hands are dedicated for their rescue! Hold them! and let the power of the Holy Spirit vivify them by your co-operation. If I live I will be glad to spend my remaining days for the rescue of Mohomitan Turks. If I die in this conflict I will feel sure that God will raise other workers from my ashes.

Yea! the Mohomitans must and shall be saved. When and how? You are to give the answer to this most important question. Do not only pray "Thy Kingdom come". Behold the Kingdom of God is near at hand. It is our part to establish it upon the earth. Let us not neglect this unparalled opportunity and let the light of the Gospel be put out in that country. Who does not want to save those millions of perishing souls? By this horrible martyrdom of the nineteenth century God wants the door of His Kingdom to be opened in Turkey. Will the Church of Christ try to open that Door, or will they be so careless as to loose the opportunity, and allow it to remain closed perhaps for centuries? If so, then, alas for the suffering of the Armenians martyrs.

Woe! Woe! to the Mahomitans who rose up against the truth and abused their precious season of Divine visitation!

Woe! Woe! Woe! to the Church Universal that did not appreciate the critical moment when the truth might have triumphed, and who were not zealous enough for the Kingdom of Messiah.

Think then about the Turks, oh ye friends of the suffering Armenians! Love them, the severest enimies of Christianity. Pray for them that their eyes may be opened. Take them into the Arena of your Christian Temperance work. One of the most intemperate races, in the broadest meaning of the word is the Turkish nation; but the mightiest miricales of salvation are manifested among the vilest sinners.

By the Grace of God the 40 million protestant christians in this

country, if aroused and wholly consecrated to the service of Christ, will, by the power of the Holy Sprit, rescue the 10 million Mohamitan Turks from the bondage of their false religion, and bring them into the true liberty of the sons of God, and thus we shall have had our revenge.

In addition to the great work of the ~~evangixxx~~ evangelization of the Mohamitans of which I have been speaking, there is another duty which we must not forget, which lies close to hand, namely the sending of relief to the 300,000 homeless, naked, and starving widows and orphans whose fathers, brothers, and sons, have died martyrs for their faith in Christ. By sending relief to these you would not only save the lives of multitudes who would otherwise perish from exposure and starvation through the coming winter, but you would also show to the Turk that Christianity is a vital principle, and that these Christians of Chritisndom do really care for their fellow-christians in Armenia. Surely the Christians in this country while living in luxury ~~xxxxxxxx~~ ~~xxxxxxx~~ will not allow 300,000 helpless, homeless, widows and orphans in Armenia to die of starvation during the coming ~~six months~~ winter. Everyone of you here present can have a share in relieving this destitution. The leaflet in your hands will suggest a number of methods by which you could help. X3 ~~One dollar will keep one person or five dollars will keep a family alive for three months.~~ (newspaper tally) Every person who can be induced to give even a dollar will hence forth have a "vested interest" in the Armenian people. Every leaflet which you distribute, every meeting which you address, every article which you insert in the public papers, will help to create the public sentiment, without which the governments of Great Britian and America would be powerless to unitedly interfere, to secure the protection of our people.

I expect that you, with one accord, will put forth every effort in your power, in order to arouse such a wide spread Christian public sentiment, that the Government of these countries should be induced to unite their efforts, in demanding and securing justice and religious liberty for my long oppressed people.

The Woman's Christian Temperance Union is one of the greatest sources from which we may expect help for my people, and the salvation of Turkey. The task is hard but not impossible. "The things which are impossible with men are possible with God."

X3 One dollar will keep one person, or five dollars will keep a family alive one month. The need for help is as great, if not greater, than ever, the experience already gained, the agencies for relief now established, and the new channels opened through the work of the Red Cross, make it possible to conduct the Relief Work on an increased and thorough basis. The machinery of distribution through resident American Missionaries and foreign Consuls is so well organized that Miss Clara Barton has felt that her personal presence on the ground is no longer necessary. All funds for the Relief Work should be sent direct to Brown ver)

Bros. & Co., 59 Wall st New York who are the authorized treasurers of the National Armenian Relief Committee. Inquiries in regard to literature, leaflets and meetings should be sent to Rev. F. D. Greene, Secretary of the National Armenian Relief Committee 63 Bible House. New York

Thos Kirkorian

HARPOOT ORPHANAGE

Feb. 15, 1897.

One of the kind friends who is interested in orphans wrote to us recently asking if we could not send some photographs of the children under our care so as to deepen the interest already felt in them. This we cannot do at present for one of the photographers was killed more than a year ago, and the other has only recently been released from prison, and part of his apparatus was destroyed. I will try, however, to give you a few incidents connected with these orphaned children. I have often wished we could send you a picture of some of them as they have come to us in their filthy tattered garments, with unkempt hair, and then another picture of them after they have returned from the bath, dressed in their clean, new clothes. The transformation is often so great that one can scarcely recognize them.

Every child is examined separately and some have to be refused. It is quite touching to see the anxiety of some while their cases are under examination. Sometimes the tears will come in spite of their efforts to restrain them.

It is a great joy to see the happy faces of the children in the various Homes. One little girls had been rescued after several efforts from a Turkish family where she had been kept since the massacre, and she had forgotten how to speak Armenian, though she understood what was said to her. In a few days, however, it came back to her, and now she does not wish to be addressed in Turkish. A few weeks after she

came to the Home we received a poor girl , who with her grand-mother was wandering about, sleeping in stables or wherever they could find a place, and begging their daily bread. It was cold, but the girl had on only two borrowed cotton garments and her feet were bare. Great was the joy of these two girls when they met in the Girls' Home that evening, for they were step-sisters.

The other day four children appeared at the door from a village a few hours distant. Their mother had been killed and the father died "from fear". The oldest girl, thirteen or fourteen years old, had bravely struggled to keep the children together and provide for them, but in vain. We put the two girls and their little four year old brother in one of the Girls' Homes, and the other brother in the Boys' Home No. 2. As we were fitting out the children with clothes, one of them said to the others with a smile, "Oh, what beautiful things!"

In one of our Homes is a little boy, five or six years old, rescued the other day with much difficulty from the Turks. He, too, had forgotten his Armenian and his friends besides. He cried lustily when brought to our house. His older brother, Muggerdich, also rescued from from Turks, was already in the Home, laid up with a broken bone, but little Hiekore would have nothing to say to him, but threw himself on the floor and screamed. We have no playthings since the looting of our houses, but a picture book, a few empty spools and some large acorn cups with candy and raisins to put in them were utilized, and the two boys were soon happy together.

We have now four homes in the city. Two are already full, having

in them thirty-one boys and thirty girls. The other two are rapidly filling up, and we have fity-eight children in private families. The whole number in the city under our care is one hundred and fifty, of whom about seventy-one are girls and seventy-nine are boys.

The receiving and providing for so many children is a great care, but we feel that we are not alone in this work, we have noble helpers in other lands who not only give of their money, without which nothing could be done, but who also give time, thought and prayer for this object. We do not know what the future of these orphans will be. We cannotnplan for them now, but we go trustingly on day by day. We are using the money with care so as to help the greatest number without incurring debt.

Some of them come to us from villages which we never heard of before. They are very ignorant and know little, or nothing, of Christinaity. They are delighted to be here and to go to school. Only a few can read at present. They all come to Sunday school and attend the Protestant services. There is a marked change in the demeanor of most of them, but the "Fathers" and "Mothers" of the Homes, while happy in their work, find that it requires much love and patience. These children can no longer feel what one girl so pathetically said, "There has been no one to care for us."

In Mezereh, the seat of government, an hour distant, we have two other Homes where about sixty children are gathered, and in other towns and villages of this field 350 more are being cared for.

At present we received only those whose parents are both dead, ex-

cept in some cases where it seemed necessary. There are a multitude of half orphans who are in a pitiable condition, but the funds now at our disposal did not seem to justify us in going beyond the limit which we had assigned to ourselves. Perhaps the newly awakened interest in these unfortunate children will provide the means for extending aid to them also.

(Signed) Mary E. Barnum.

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(Signed) Mary E. Barnum.

Harpoot Orphanage.
Feb 15, 1921
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Crews Notes from Harpoot
Rev. G. F. Yates, D.D.

Dear friends:— Harpoot, Feb. 23. 1897.

For the first time in the history of Harpoot station the missionary circle has been broken by the death of an adult male. Egbert Smyth Ellis died Monday morning Feb. 22d at 2.15. He came to Harpoot in Nov. 1894. While learning the language he rendered invaluable service in caring for Dr. Wheeler, especially since Nov. 11th and when Dr. Wheeler went to America he accompanied him as far as Constantinople. After his return he began to visit the villages and to preach in Armenian which language he had studied very thoroughly. He had also the care of the Book Depot and the distribution of scriptures. In the early part of the winter he made an extended tour to Chorkoush, Diarbekir Haine and to some of their villages for the distribution of relief. The day of his return from this tour he started with Miss. Bush for the villages of Hulakegh and Bozmishen. Mr. Browne joined them later and the work in those villages became very encouraging. Mr. Ellis greatly rejoiced in this work and felt that at last he was really entering upon the spiritual work he longed to do. Returning from this tour he distributed relief in three villages. Their Sabbath School Lesson Books having come from Constantinople he undertook to distribute them in the villages. In one day he visited four of the nearer villages, and on Thursday Feb. 18th he set out to distribute books in five villages in the lower part of the plain. He wished to return to Harpoot the same day but we persuaded him not to

For the Church in Lawrence where Mr. Ellis preached.

attempt this. It was the coldest day of the Winter. In the village of Haboosi he entered the school room crowded with scholars and very hot and went out again into the cold. At Sheikhaji he was seized with a violent chill but he rode on to Ichmeh three-quarters of an hour beyond. There he wished to attend the evening service but he was so manifestly seriously ill that the brethren persuaded him to take to his bed. They sent for a physician from Harpoot who came the same evening. The next morning I followed the physician and Sunday evening Dr. Härle a German physician, arrived the day before from Constantinople, came also. The doctors did everything possible and afforded Brother Ellis much relief but the attack was very severe. Congestion of the brain had already rendered him delirious and caused paralysis of one foot. Saturday night he passed into a state of coma in which he breathed his last breath after three days of sickness.

He had a very tender, sweet Christian spirit and was intensely anxious to be used in the Master's service. In his delirium he was constantly talking of his work, speaking to the school children, praising the Bible Reader, applying Scripture passages.

The Christian brethren of Ichmeh cared for him most tenderly and bore the coffin to the wagon which carried it to Harpoot. There everything had been prepared and we laid him down to rest just as the sun was setting, there to await the Resurrection morning. He had offered to go to Bitlis to relieve Mr. Cole. The telegram summoning him there came just after he had gone home.

Rev. C. F. Gates, D.D.
Pres. Euphrates College

TheSUMMARY OF THE ARMENIAN PATRIARCH'S COMPLAINT TO THE BRITISH EMBASSY

HARPOUT MC.27, O.S.

The missionaries inculcate in the minds of the orphans the dogmas of the Protestant church.

ARABKIR Mch. 31, and Apr. 15,

A Protestant Committee has been p formed to control the orphanages and to compel the orphans to be present at the prayers and ceremonies of the Protestant church. They do not suffer the orphans to learn with their languages the traditions of the Armenian churchor to enjoy its religious ceremonies, but take them to the Protestant church, paying no respect to the conditions of the Patriarch's circular.

ERZROUM

Mr. Chambers allows the orphans to go to the Armenian church, but will not permit a priest to be received in the establishment in order to teach the children the Armenian children the belief and ceremonies of their church. He says that he already teaches the Bible in the institution, and that the priest may visit the institution, but without being charged with the religious and moral instructiin of the children.

GURUN Apr. 25 O.S.

The Committee in charge of the orphanage raises many difficulties about the attendance of the orphans at the Armenian church, and this notwithstanding the promises made when the orphanage was opened. At Easter they sent only the smaller children and that on the second day of Easter, declaring that the larger boys were free to go or not . As to the orphan girls, the committee insists that they must receive the communion at the holy altar of the Protestant church, which the girls refused to do. The professors and servants in the orphanage sneer at the children who for praying kneeling and for making the sign of the cross, and require them to pray with the eyes shut. They do these things in order to bring up the children as protestants.

VAN March 17 and April 14 O.S.

The establishment of an orphanage at the monastery of Garmirvor has failed because of the insistence of the missionary upon the suppression of pilgrimage there.

Negotiations for opening an orphanage at the monastery of Varak have remained fruitless because Dr. Raynolds required that the teachers shall be submitted to his approbation and that he should expound the Scriptures there with a prayer meeting. saying that he will lead the children to a life which shall ensure their salvation, and that he will take great interest in their reformation His intention on this score is revealed in a sermon where he gawa thanks for the progress of Prot-

estantism in the Ottoman Empire. . He is not willing to introduce into the orphanage a course of instruction in the doctrines of the Armenian church, the religious instruction remaining entirely under his control.

MARASH May 27 O.S.

The Missionaries have commenced not to send the orphans to the Armenian churchand deprive them of the privilege of attending church and of communing. The sneer at the manner in which the children pray and forbid them to make the sign of the cross or to kneel in prayer.

June 3/15 The orphans are cut off from all communication with the Armenians, and even with their mother church. In one of these establishments a boy of fourteen dying of saall pox asked to see a priest and was refused, and died crying I wish the Holy Sacrements.

May 28 O.S.

Mr. Koll (Mac Callum ?) the American Missionary asked the advice of the Bishop about opening an orphanage. He was told that the Bishob would care for the education of the orphans, but the missionary would not consent, saying that he has no iitention to educate the orphans according to the traditions of their church and to teach them to pray kneeling and making the sign of the cross.

CESAREA June 17/29

The orphans at the Talas orphanage crushed under severe labor are unhappy, and have asked the help of the Bishop. The Bishop receives them in the orphanage of the monastery of Sourp Garabet. The missionaries use every means to make the orphans forget their own church and its dogmas, preventing them from going there. In order to succeed in this they have made superintendent a fanatical Greek Protestant of bad character and his wife, who scold the orphans when they make the sign of the cross or kneel in prayer, and strictly forbid their praying in Armenian. On Sunday when the orphans return from church they are made to do penance for the sin which they are held to have committed in attending the Armenian church. The instruction in this orphanage consists merely in two hours study of the Bible and of an Armeno-Turkish book every day. The rest of the time they are occupied in pounding salt, in kneading bread in cutting wood in sweeping rooms, in cleaning the kitchen and the privies. They are thss treted like slaves and compelled to obey promptly the orders of the above-mentioned Greek. With all of this hard labor the food of these poor children consists solely of vegetables although meat is very cheap. They still wear their rags and their beds are the rags that they brought with them. The Bishop has twice visited Talas and is an eye-witness of the deplorable condition of these orphans thus doublp orphaned. Profoundly moved he has made both oral and written observations to the direction of the orphanage but has had no satisfactory answer.

Summary of [illegible]
Complaint to the British Embassy
Rec'd Aug. 20, 1897

☞ The attention of our friends is called to the need of concealing the source of the information contained herein, in case any part of it is used for publication.

W. W. Peet

Rev. H. N. Barnum, D. D.,

Harpoot.

Reverend Father,

How terribly pressed you were with business while I was with you I have not yet forgotten. I hope the Lord, seeing your self-sacrificing and humanitarian exertions, will strengthen you daily so as to enable you to bear this heavy burden in this far advanced old age of yours.

We pray Him to do so.

You will certainly remember that I talked with you in regard to the propriety of establishing an orphanage here, and so of making the helpless orphans of this region share in your benevolent care and attention.

You recommended me to prepare a report and send it forward that you might act accordingly. It is true you bade me to attend to these matters through a Mixed Committee of Protestants and Gregorians; but as there was nothing to do except reporting, and, further, as there is as yet no certainty whether an orphanage will be started at all, it has been thought proper to make out the report through a Committee of Protestants alone, and, when you approve of it, to ask the assistance of our Gregorian friends.

The members of this Provisional Committee have now made out lists of orphans. Among the 20,000 Armenians living in 51 different places in this region there are 150 children in utter helplessness. One half of these are boys, the other half girls. Some of them have neither father nor mother; others have only blind, old, poor mothers unable to care for orphans.

Finding this number too great, we propose to leave aside those of them who have mothers, and so to bring the number of the orphans down to 100, —60-70 of them parentless, and the rest children of utterly helpless mothers.

Three large houses and one workshop will be necessary for the orphans. Their yearly rent is estimated at 30-32 liras. There will then be required three Christian families to take care of them, with wages of 100-150 piastres each. But I think it will be better to keep here 40 boys and as many girls, and send the remaining twenty on to you, or to Erzroum should we meet with difficulties in sending them on to Harpoot.

We have made out full lists of these children, with their names, surnames, ages, and residences, and will send them on as soon as the work is begun.

We have shoemakers, tailors, house carpenters, and smiths.

Shoemakering and tailoring are considered here as sufficient for an orphanage; and master workmen can be procured at a monthly wage of 100-120 piastres each. And if we could undertake to teach the orphans how to work manissa or alaja (a native cloth), not only they, but the whole of this region, would be greatly blessed. Master workmen could be brought here for the purpose from Erzingian.

As for the children's bedding, it will cost little to order cotton stuff and alaja from Harpoot and make them here. So too the material for their clothing may be sent from there, and here they may be cut and sewed.

Food, fuel, light, and service will on an average cost each orphan 5 liras a year.

I think it out of place to enumerate the reasons why this place should share in the benefits of an orphanage. It is sufficient to say that, aside from the fact that this region—with the exception of Geghi and a few villages—has been ruthlessly looted, its inhabitants are poor, and the Constantinople event of last year has seriously injured this place. Besides, this region, though it belongs to the Harpoot missionary field in religious and educational respects, is very distant and inaccessible from Harpoot, and is destitute of many blessings. Therefore it naturally expects such a favor from it; and that again will doubtless give a strong impulse to the Gospel work.

As it is late in the season, we are compelled to send a special messenger with this letter in order that, should you permit an orphanage to be founded here, we might have time before winter sets in to gather the orphans and prepare the necessary provisions for them.

Accept of my warm love and humble regards,

I am your pupil,

* * * *

Geghi, in Erzroom Province.

7th September, 1897.

Sept. 7, 1897

#1. J. L. B. Rec'd 4-20-97 Ans'd 29

A Statement respecting the Department for Orphans of the Mardin Station of the Eastern Turkey Mission.

A little more than a month ago we were informed from Constantinople that £. T. 300 had been sent to this station from "The Congregationalist Fund" (Boston, Mass. U.S.A.) for orphans. Two weeks ago a letter from the "National Armenian Relief Com." of New York, (U.S.A.) received thro' Mr. Peet the treasurer of our mission in Constantinople, announced the sending of £. T. 350 for special work for orphans "for the Mardin & Diarbekir fields."

Until these funds came we had done nothing for this class of sufferers by recent events outside of what they received from funds for general relief — save in the case of a few who were provided with places in our High school by the aid of a special donation from Boston sent thro' the Rooms of the Am. Board.

When the above mentioned funds came to the station it felt a providential call to rise & attempt something for the orphans of its field which should possess the elements both of definiteness of purpose & continuance of endeavor.

A Department for Orphans was accordingly organized & a missionary appointed to conduct it, as is the case with other departments of station work.

After a careful discussion by the station the following general methods of procedure in the development of this new line of work were decided upon: —

1 — Make local provision for orphans, so far as practicable, where they now are: e.g. in the village of Karabash, where are 88 orphans — 45 boys & 43 girls.

2 — Appeal to christian widows & families in the churches of the station field, & to such in our congregations & those of other communities as are of high moral standing, to receive into their homes & bring up with, as, their own children — whether in school or at learning a trade — so many as may in this way be

accommodated. Where the parties are unable to meet the expense of caring for such in their homes aid them financially to an extent not to exceed £.2.
2½ ($11.00) for an orphan per annum -

3 - Accommodate, in the buildings of the High schools conducted by the missionaries, so many orphan boys & girls of special promise, morally & intellectually as can conveniently be received, while they prosecute their studies either in the day schools of the city or in the preparatory departments of these High schools as their progress may determine -

4 - It may be found advisable, in the natural development of the work, to establish in the field, at points outside of Mardin, orphan homes in rooms rented for the purpose. In such cases they must be provided with suitable matrons of tried christian character, ability & influence who shall be directly responsible to the mission any in charge of the orphan work. The orphans in these homes will be expected to attend the day schools in the place; but should the number gathered at any one center exceed the accommodations of such schools, provisional arrangements, with special reference to their need, may be made.

5 - In our field the majority of orphans are villagers; the majority of them, therefore, should be made ready for village life. Industrial training in such work as will fit them for such life is of prime importance. But aside from the financial outlay involved there are many difficulties to be encountered in the lack of sympathy of the people themselves with these ways; in the opposition of others to the development of industries, whether new or old; in the lack of a market for the output of industrial enterprise - Manual training also demands for its best success vigilant supervision, & that by those who not only have a theoretical knowledge of the technique of an industry but also an appren-

ticeship therein. Few missionaries are prepared for such supervision.

The problem before us is this:- To develop these orphan boys & girls into manly & womanly christian citizens, who shall become honest, upright, industrious, thrifty & frugal bread winners & heads of families, helpful to the development of both society & the state in this land. This not yet apparent how these difficulties are to be met & these objects attained, & no definite plans on the lines of industrial training were left for the development of the work to suggest & realize -

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The principles by which the station seeks to be guided & controlled in the conduct of this department are the following:-

(1)- The securing to the orphans a fair knowledge of reading writing & arithmetic &, should the way be opened thereto, an apprenticeship in some trade &, in the case of girls, in sewing & housekeeping - This simple education is to be accompanied with moral & religious training & special Bible instruction that they may be fitted for the duties of life in the station to which God may assign them. The brightest & most promising among them may possibly be encouraged to take a course in higher education so as to be fitted for the more influential positions in life in more prominent service for their own people.

(2)- The development of the department on normal lines & in ways which shall not conflict with the interests of work already in hand.

(3)- The principles upon which such work of the station rests & is prosecuted shall also be applied, so far as practicable, to this department, especially with reference to promoting the welfare of the orphans thro' our coöperation with the people, & in seeking their speedy attainment of a position of self-support & independence as farmers, artisans & housekeepers.

(4) - Move slowly, carefully, economically, but with steady progress toward a well defined purpose with the intention of continuance so long as the preparation of these orphans for their life work may require it + the necessary funds are forthcoming. Should the experiment prove successful it may prepare the way for the permanent establishment of an Orphan Asylum.

— So much having been determined upon measures were at once taken to obtain as accurate a census as possible of the orphans within the bounds of the field covered by the appropriations for this work. We have only made a beginning upon it but already for the town of Nisibin (ancient Nisibis) + 9 villages near it + 11 villages about Diarbekir we have the following to report in regard to 174 families:—

No. Places	No. Families	Mothers Dead	Mothers Living	Total	Fathers Dead	Fathers Living	Total	Mothers Killed in massacres	Mothers Died from effects of	Fathers Killed in massacres	Fathers Died from effects of	Total mothers lost	Total fathers lost	Total of Parents lost	No. Orphans Both Parents gone	No. Half Orphans	Total Orphans	Total male Orphans	Total Orphans in attendance
21	194	74	120	194	186	8	194	12	26	79	44	38	123	161	112	267	379	276	100

Again these 379 orphans are made up of 211 boys + 168 girls: of these 213 are Jacobite Syrians, 119 are Gregorian Armenians, 46 are Protestants + 1 is a Papal Armenian - total, 379.

We have also sent out an appeal to the churches + leading congregations of the field to throw open their christian homes to some of these orphans either by adopting them as their own, or receiving them to train + educate as their own children + with them — they to meet the expenses where able + we to supplement their efforts as stated above.

As the city of Diarbekir is included within the district we are to work we

shall hope to secure the complete & hearty co-operation of the best element in its Christian population in arranging for this destitute class.

— Our field is wide & its population a scattered one, & the christian element morally & financially able to mold & equip these waifs for life's labors & conflicts is relatively small indeed. We cannot, therefore, promise a rapid disposition of the number of homeless & helpless orphans now appealing to our & your christian sympathy & aid.

The superintendent of this department contemplates an early visit to the city of Diarbekir in the interest of the orphans as well as for aiding in general relief work.

On behalf of the station,

Mardin, Mar. 12, 1897.

A. H. Andreas-
E

Regarding orphans, Madras –

P.S. Report on Egremont Relief work to March 31. 97.

Since writing the above we regret to report increasing destitution in Egremont city, Egremont & Birkwith, while our Khanowe agents report that they have been obliged to exceed the appropriations made for each month. This condition of affairs is largely due to the results of the uncertain political outlook & consequent stagnation in business & the labor market. With this fresh call upon our funds, unless we can count upon a further credit of say £500 within the next three months we shall either be obliged to reduce our productive relief work, especially the distribution of grain to the neediest districts, or to suspend relief at a date when the necessity for it will not yet have ceased. Mr. Frances has accordingly telegraphed our appeal to your Committee in this sense, which we trust may receive a favourable reply.

Egremont. April 10. 1897.

W. H. E.

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Erzroom relief work

Nov. 1st 1896 March 31st 1897

J. L. B.
Rec'd 5-3-97
Ans'd

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After their general report dated Dec 30th 96 - the Erzroom Commission estimated that relief work might be carried on through the winter at an expenditure of about 400 £ a month.

1100 400

100

Daily rations of 100 drams (3½ lb.) of bread have been issued to the poor in Erzroom & Erzingan since November. The only large parties of beneficiaries have been the deportees from the Erzingan district during moving, & on such occasions such benefit to the people, to such an extent such benefited the people that it was thought that the work might be closed up in the near future. This is an industry in the city or village of Erzroom which women might work. A small factory of looms was opened in Erzroom & such women now weave. We hope that gradually the demand for the fabrics will increase & enable the number of weavers to increase. The affording here means of earning a livelihood in this industry will increase & relief work cease. We have not yet succeeded in establishing this same work in Bitlis, but hope to in the near future. We find the widows & orphans in Erzroom are receiving the attention they deserve. We have not yet been able to do much for the orphans of Erzroom & Erzingan

$880 £ have been expended in that district. In Khanoos 400 £ been expended, and 4500 persons relieved. Twenty six bales of clothing forwarded by Lady Henry Somerset's organization were a great benefit to hundreds of wretched people. 12 bales were distributed in Erzroom, 6 in Baibourt & 4 in Erzingan. Some were sent to other districts. The clothes were of good quality & considerable variety, but the need seems to be almost as great as ever. One woman called attention to her clothing saying: "You gave me this last year, it's all I have, it is in rags. Can you give me something now?" She was supposed she was not quite so destitute as some others. These clothes were distributed for the most part to widows & orphans who called down showers of blessings on the benevolent donors. In sorting the clothing two small red shirts were found sewed together & labeled as follows: "From a boy in England to two boys in Armenia hoping they may enjoy them and many more like them". Two Armenian boys blessed the little English boy & pray for long life & happy prosperity to him.

General Report of Relief Work March 31, 97

350 families comprising 1500 persons in Erzroom have received assistance in clothing.

Orphan work has absorbed much attention. This relief work that there are between 2-3000 orphans in the province; in Baibourt district alone our agents have registered 1382 orphans between the ages of 1-15 years. In Kzanta a village of about 130 Armenian families there are 239 orphans. Arrangements are being made to receive some of the most destitute into refuges in Erzroom. Already so much have been received. As soon as the roads are open others will be received.

As spring approaches we are turning our attention to the question of seed corn & farming cattle. Our Khanoos agents report that that district needs over 600 bushels of seed & 400 yoke of oxen. This would involve an expenditure of between 2-3000 £. At least between 2-300 £ ought to be expended there. This is a very pressing question. If the coming harvest proves to be even a fair one it will be more than we dare hope for at present. To make it that much more must be done to enable the Christian peasants to sow fields.

The following is a statement of expenditures for the five months ending March 31. 97.

	£. s.			Persons relieved (about)
Erzroom		100.00 =	$ 440.00	4500
		402.15 =	1772.00	
Khanoos		300.00 =	1320.00	4000
		80.00 =	326.00	300
			440.00	400
Baibourt		100.00 =	814.37	1100
Erzingan		184.63 =	311.96	
Erzroom		70.90 =	192.72	
" Misc. fuel, clothing, sundries		43.80 =		
For Marsovan factory	£. s.	1,320.00	$ 5,810.94	10,300

W. H. Chambers.

J. L. B.
rec'd 5/97
ans'd

Report of Van Relief Work [for Nov. 1896] and Appeal for Orphanage.

Let me begin with a brief statement of the funds that have come into my hands since taking charge of this work, at the beginning of Aug.

During these four months, the "Womans' Armenian Relief Com. of Enghas sent, thro its efficient Pres. Mrs. Madelaine Cole, 1200 Ls. Ster. equals 131-647 Ps. Of this 124534 Ps. has been used by the Industrial Dept. for the purchase of cotton, wool and manufactured products, i.e. the yarn and cloth which comes in in excess of what is required as the equivelent of the raw material given out. Manufactured goods have been sold to the amount of 47359 Ps. while the estimated value of the unused raw material and the yarn and cloth now in stock is 73476 Ps. leaving an apparent loss of 3699 Ps. This sum has gone to supply each woman with a few ounces of raw material to start with, and to furnish spinning wheels to those unable to procure them. Daily employment has been given in this department to an average of 964 persons, whose labor has supported 4817 persons. During the same period, 139107 Ps. has been expended to furnish bread to those unable to work, this incapacity being largely due to sickness. From this sum a daily average of 5000 persons has received a dole of bread, which tho not alone sufficient to keep them alive, they have thus far managed to supplement with other things. Thus the contributions of this Com. have very nearly sufficed to keep running the two departments thro whose means nearly 10 000 persons have been kept from starving. The sum of 250 Ls. Ster. has been received from Geneva for the support of orphans, and 50 of this most needy and interesting class have been taken in. I anticipate that this sum will suffice to furnish food, bedding, clothing and the use of books for a year to these 50 children who receive instruction free in our school

"The Bible Lands Mission Aid Soc." has sent us 100 Ls. to assist those of the "Household of Faith" and this is being carefully expended, in small sums, for the benefit of this class, on the principle of trying to do a little more than barely keep them alive, which is the limit we feel obliged to impose in other cases. Instead of allowing the unused portion of these two funds to remain idle, we have invested them in grain for use during the winter, since it was very important to lay in this grain before prices went up. This, together with a part of two contributions sent thro Maj. Williams one of 250 Ls. the other of 90 Ls. have enabled us to lay in sufficient corn to last us at present rates, for about 3 Ms. A part of the two sums above mentioned has been used to afford relief, outside the daily dole of bread, to individual, needy cases. Nearly 16000 Ps. have been used to supply milk, broth and nourishing food to the sick, thus greatly ameliorating their condition, and saving many lives. This has been provided for by a donation of 50 Ls. thro Rev. J. Miller, of Belfast Ire., and various donations from America, many of them from my personal friends amounting to 100 Ls.

Frs. 4000, equals 17400 Ps. came from evangelical friends in Paris, and is being used to supply some of the most pressing needs in the line of bedding and clothing for the people of Van, outside the one parish of Haigavank, for which, as the most needy, Maj. Williams secured 100 Ls. from the general fund at Cons'ple. and which has also been distributed by our Com.

Now a word as to the needs of the immediate future. As mentioned above, we have a supply of grain sufficient to run our ovens for about 3 Mos at the present rate of expenditure, but a large share of this has been purchased by loans from other funds, and must be repaid. But the present rates of expenditure will not suffice for the coming Mos. The amount of the daily ration will have to be considerably increased as the shutting in of winter prevents the supplementing it from other sources, while many who are now self-supporting will reach the end of their supplies before spring and be forced to apply to us for aid. Besides this, people are already flocking in from the villages, some 300 having already arrived. The desirable course is to supply the needy portion of the village population with food at their homes, where some sort of fuel can, in most cases be found. Maj. Williams has asked for 300 Ls. from the general fund to use for this purpose, but has received no response as yet. It is most undesirable to have these people flock into the city, both for their own sake, and for that of the citizens. The latter are now crowded into about two thirds of the usual space, owing to the destruction of so many houses in June, and consequently the poor accommodations furnished last year are unavailable this. Besides, the sickness prevailing in the city would be intensified by the coming of these villagers, and they themselves would become victims to it by hundreds. The sanitary conditions of the city if last winter's crowding

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is to be repeated, are fearful to contemplate. So we have refused, as yet to put these villagers on the list of beneficiaries, in the hope of getting some of them to return home, and at least discourage others from coming. But it will be impossible to continue this course very long, and the list of those receiving bread is sure to be very largely increased from this class, before many weeks. Those who thus come in are entirely destitute of bedding, and the apology for clothing which they possess, consists of rags scanty and usually filthy in the extreme, so that large additional expenditures for clothing and bedding must be made, if the multitude is to be prevented from dying from exposure and cold.

And now I desire to bring to your attention the needs of the class that appeals most strongly to my sympathy, viz. the orphans left helpless by the events of the recent months. I had hoped to have exact statistics to present regarding them, but they are not yet available. However a probable estimate may be made. In Van itself 519 males were killed during the massacre, besides 520 others who went away with the revolutionists and were slain between here and the border. A large part of these were not revolutionists, but were persuaded that the only safety lay in flight. At a low estimate, 400 of these were heads of families, leaving an average of three children, or 1200 orphans, 1000 of them entirely dependent on charity. The men reported as killed in the villages, in June, was 3780, probably 2500 of them heads of families, and counting three orphans for each, we have 7500 in the villages. In the city the mortality since June has been fearful. The actual figures in one parish are 590, and the aggregate for the city must be over 2000, two thirds said to be under ten Yrs. of age. Of course many orphans must have been included in this number, but possibly as many more have been newly left orphans One or two districts of the province, near the Russian and Persian frontiers, have been almost wholly depopulated of Armenians, the Koords having escorted them to the border, and then taken possession of their houses, lands, and whatever else may have remained to them. As visits to the outlying districts are still impracticable, exact statistics as to the number of survivors, and their condition, are unattainable. I am happy to state that a large portion of those who accepted Mahomedanism have been allowed to return to the Christian fold. I think it a moderate estimate to suppose that 5000 orphans remain in the villages, and 1000 in the city, and the question confronts us "what is to be come of them?" If help is not extended to them, a large proportion will perish before spring. Many more, especially of the girls, will fall into Moslem hands, and you can imagine something of the moral degredation which that implies. For very few of the remainder can it be hoped that they will receive the education and religious training that will make them Christians, or useful members of society. But as I see the bright attractive faces surmounting these heaps of rags, I think what possibilities are before them, if sweet Charity can envelope them in her arms of love, care for and train them during the next five or six years. The happy faces that greet me when I drop in on those we now have in charge, and the willingness they show to accept Christ as their Savior, when, one by one, I tell them of Him, in the sacred Sabbath twilight, prove that these children may be sent forth with the love of Christ in their hearts, to live clean and happy lives found Christian homes, and spread the knowledge of practical righteousness among the hundreds of villages scattered over these Mts. and valleys. So I feel impelled to make a definite appeal for funds, that shall enable us to gather in a considerable proportion at least, of these little ones, left destitute thro no fault of theirs, brighten their darkened lives for a few years of childhood, and then send them forth with a simple education, and a practical acquaintance with the saving truths of our blessed religion. Are there not some of the Lord's stewards, into whose hearts He will put a willingness to contribute for this noble purpose? It will cost about $25 or £5 Ls. to care for one of these children for a year, tuition free in our schools. Should considerable funds be available, it may be practicable to accept an offer that has been made, of a monastery near the city, with some buildings, and considerable land, where a manual labor institution could be established, and boys instructed in agriculture, while raising a considerable portion of their food with their own labor. "While ye are yet speaking I will hear." As I am preparing this, a generous contribution is cabled from America, a part of which I shall venture to use to gull the most needy orphans from the group of villagers whom we hope to send back to the villages.

Respectfully submitted

G. C. Raynolds.

Van, November 1896

publications

J. L. B.
Rec'd 11-27-96
Ans'd

General Report of the Armenian Relief Commission of Erzerum

December 1895 – October 30, 1896.

Dear Sir and Brother, Full returns from the outlying districts have delayed the general report of this work. As at first constituted the Commission was composed of Rev. Mr. Peet, the Director, Mr. Cowan and two other gentlemen, two of whom have since left the city. Later it was reorganized with H. A. Cumberbatch, English Consul, as president. On his departure Mr. Cowan, Rev. Mr. Peet, the president elected in the latter. On Mr. Peet's departure Rev. J. P. McNaughton arrived from Smyrna for one year and proved a most valuable acquisition. During July the Commission was strengthened by the addition of Leo Berholz, esq., the only American consul in the interior of Asia Minor, for Erzerum, Kharpoot, Diarbekir, Sivas, and all it seemed to fall to the lot of the Commission.

Agents were appointed in eight subdistricts, accessible from the city, namely Pasen, Erzingan, Khorsan, Keghi, Kemah, Kelkit, Ispir and Tercan. Orders were issued by the Pro-General to the various governors to render assistance to these agents. Food stuffs were purchased in the villages by these agents. Two men were employed to carry money. Distribution was made at short intervals of time. In the city daily dole of bread was made from meal ground for the purpose. In the villages every two or three weeks a sack of flour was provided. In this way 66,000 persons in the Province of Erzerum received assistance in food, 8,000 own houses families in 265 towns and villages. Over £L 2300 - about $11,500 were expended for food. As soon as the money began to be available distributions were recommenced in the villages and greatly reduced to a minimum in the city.

About £L 20 - $1800 were expended for fuel and blankets, that a little comfort to a very few of the most needy in the city. Some of the clothing were also distributed. Assistance was rendered to a few artisans that they might begin work. But this proved like of slight advantage as the work was not to be found at the time. 100 £L - $440 - were devoted to the care of the wounded. Over 400 £L - $1800 - were used for the purchase of seed to sow in the Caza of Khinooss the Armenian population of which were saved from inevitable starvation and dispersion by this timely assistance alone. In all about £L 10,300 - over $45,000 were expended in this work and the general testimony is that thousands of people have been rescued from starvation and death.

Your Comm. will be glad to learn that practically no administrative expenses have been incurred for the vast amount of work done. The relief agents, many of whom were themselves sufferers by the events of last year, gave their loyal services without reward or salary. And it has only been in two or three cases that we have thought it right to give a small sum in the form of a present to agents whom we knew to be in an indigent condition.

So much for the past. What of the future?

In some districts much autumn sowing had been done before the massacres took place. In the spring the villagers put forth every effort to sow as much seed as possible. The result is a good harvest. In fact it is more than the Christian villagers can well handle because of the very great lack of farming animals and implements. If a fair share of this new grain should remain in the hands of the Christians the food stress would be very much relieved. But evils, as well as blessings, seldom come singly. A rainy spell has not only retarded the work of saving the grain it has also injured considerable of it on the threshing floors. In addition the tax gatherers and private creditors have forced many a peasant to mortgage his harvest even before it was ripe, possibly at full value. Many others sold portions of their produce at sacrifice to procure food for their families. While therefore there will be much grain in the country which will render further relief easier, there will

General Report American Relief Commission of Erzroom
Recd Nov. 27. '96.

be a very larg number of people in the villages who will find themselves almost as destitute as ever after the harvest has been gathered. In the cities also there is an ever increasing distress as the season advances. In Baibourt city there are 120 families comprising more than 500 souls amongst whom there remains not a single male member able to do any work. These widows and orphans are in absolute destitution. There are as many more in need of at least some assistance. In Erzroom city there are 250 such families with over 1500 souls & in Erzingan city there are about 200 families with over 1000 destitute. But this is not all. There are hundreds of able bodied men, heads of families, who would be glad to get work & who have in one way and another gotten bread for their families during the summer months, who will be out of work in the winter and will be helpless and needy as the widows and orphans.

It will be seen therefore that even if disturbances cease there will be sad suffering the coming winter. Under the most favourable circumstances now possible there will be scores & hundreds of hungry people. It is also right to call attention to the fact that the need of bedding, clothing & firing will weigh heavily on hundreds of people. It is safe to say that only the small minority of the thousands who were destitute in this respect last winter has been able to make any adequate provision for the coming winter. The Committee estimate that between 400 & 500 £.T. a month from date for about six months would be required to relieve only the most destitute

During the last few weeks much has been done for the relief of the exiles expelled from Constantinople & sent to the interior districts: & bedsteads were provided for many of them & a few piasters to the penniless for food on the road. About one half of the nearly 2000 exiles who passed through this city received assistance.

On this the anniversary of that "Black Wednesday" Oct. 30, 1895 the outlook presents a hope that fear knows itself from fear, but which seems to gradually ascending itself. If this hope is well founded tranquility & confidence are restored - we should be able to help the distressed Armenians of this Vilayet to tide over the winter & start afresh with better hopes in the coming Spring. What is left of the Armenian population of Erzroom has been so nearly rescued from destruction that we must not despair of the means being provided to complete the work at a cost of about of about the quarter of what has already been so promptly & generously appropriated from the Armenian Relief Fund.

Financial Statement

Name of District	Persons Relieved	Villages	Amount Received	Amount Dollars.
Pacsen	5374	24	61979	2727
Erzingan	5200	27	125100	5504
Khanoos	8200	21	133870	5873
Keghi	10180	43	133651	5881
Tchabakchour	1000	5	~~[illegible]~~	
Kemakh	1000	14	32000	1408
Baibourt & Seber	13133	47	137000	6028
Terjan	9000	37	78600	3458
Ova (Erzroom	7500	45	103077	4535
Erzroom City	4743	1	131674	5794
	64,100	364	935724	41172
Bedding, fuel, Artisans, freight on clothing, Sundries Hospital &c.			79354	3492
			10000	440
Transmitted to Relief			2000	88
" " Catholic Bishop of Erzroom				
Total expenditure			1027076	45,192

(Signed)

J. L. B.
Rec'd 11-27-96
Ans'd

Cs many copies as possible

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Orphans at Van.

I desire to address a few words to patrons and friends concerning the need for work for orphans in this province, and at the same time tender most hearty thanks for what has been done toward supplying this need.

The contrast between the present condition of this city and that existing a few years ago is sad in the extreme. The natural situation of Van is one of the finest in the Empire; located on the shore of this beautiful lake, the snow-capped mountains standing around it, yet not so near as to interfere with a wide horizon, its broad expanse of green in the midst of surrounding dryness, its clean and shady streets, and its greatly preponderating Armenian population, which has exclusive possession of large sections of the city, all combine to render it a pleasant place of residence. But now how changed! A third of the better class of houses present but blackened, crumbling walls, where a few months ago were comfortable, pleasant homes. Hence the people are crowded together in the remaining houses, several families in each, existing, not living. Bedding and household utensils are largely conspicuous by their absence. Bare rooms with not enoug to make the sick comfortable are the rule, and sickness is fearfully prevalent. It makes my heart ache to go my rounds from day to day and see the sick and those just recovering really more numerous than the well, hardly a family with so few as one sick. And the families are so fearfully decimated! More than 500 males were slain during that fearful week in June, while as many more, attempting to reach the border, were surrounded and killed before getting there. Thus one in 25 or 30 of the whole population, and nearly one seventh of the adult males perished, and the number of death since has been very large. Hence it is evident that a great number of women and children are left without their natural protectors and providers and largely without property or homes, save as friends give temporary cover

It is these helpless orphans that appeal most strongly to one's sympathies, and I ventured some time ago to send out a letter appealing for help for this unfortunate class. It was no small gratification then to r receive notice a few weeks ago that 250 Ls. Ster. had been sent me from Germany, to support 50 of this class for one year. How eagerly did I begin arrangements for receiving and caring for them! The disturbed state of the city and the necessity of securing the approval of the authorities caused a little delay, but it is now nearly a month since we were able to begin calling in some of this needy class, and it took but a short time to bring the number up to the 50 allowed, and then began the sad duty of refusing those equally needy and deserving, and this burden will continue to press upon us during all the coming months. It has taken some time to prepare the clothing for these poor, half naked children, but now they are neatly, tho plainly and economically clad, and it was a real pleasure yesterday to see them file into chapel in their clean and comfortable clothes, as it is a satisfaction to watch them at their studies, or at their meals, or on the play ground. They have all been received as boarding pupils in our schools, that their mental and spiritual natures may not be neglected, while their physical wants are being supplied. Of course tuition is free, and all the money given goes to supply food, clothing and bedding. Nearly half of those received have neither father nor mother. The large majority lost either father, or the one who had taken the place of father, during the June massacre, and the remainder, already orphans, were rendered helpless by the events of these recent months.

I wish my time and your's permitted me to give a detailed history of each individual, but I must content myself with a few specimen cases.

Here is a bright, attractive boy from Haigavank, a quarter near the walled city, which suffered most severely during that time of carnage. It was separated from the distinctively Armenian part of the town, only Armenian and Turkish houses being mingled. Like other similarly situated, outlying portions, it suffered severely in the initial outbreak on Mond. a large number being killed that day, and many houses burned. The large house of the mayor of the city was in this quarter, and after the first wave of destruction had passed, most of the Armenian population fled to him for protection, and were received within his premises and kept there till Frid. night, when they were turned out, and on Sabbath morning fiends in human shape were let loos upon them and murdered in cold blood more than 100 unresisting, unoffending

victims, nearly all young men, the bread-winners of their respective familie
The boy in question was one of our pupils at this time, and had come to
school as usual that Mond, morning, and remained here during all that dread-
ful week, with no news of what was going on among his friends, as all commu-
nication was cut off. After the massacre had ceased, and some measure of
quiet was restored, we sent the boy home, with a few others of that neighbor
hood, under safe escort. After ten days of such anxious separation, one ca
imagine how eagerly he looked forward to seeing parents and friends again,
but when he reached his home, he found it burned and deserted, as was the
whole neighborhood, church and school included. With a sinking heart he
went on to the walled city, and succeeded in finding his mother, but only to
find that father, two uncles, and two brothers had fallen victims to the
dreadful slaughter, and from being a member of a large and prosperous fami-
ly, he was a penniless orphan, home, friends, property all swept away at one
fell swoop. It was hard for the poor boy to bring himself to consent to
come and subsist on charity, but he came and brought with him a touching
letter of thanks, which at the same time affectingly described the trials
of his sadly changed condition. And here is another boy whose father, a
priest of that church, was killed in that same Sabbath holocaust, while the
boy himself escaped disguised as a girl. A girl from the same quarter
weeps as she tells how her father was wounded on Mond. and after three days
of suffering, the fiends came back and finished the work. Another girl,
whose father had been long dead, saw her two brothers killed. one on Mond.
and one on Sunday. Here is a priest's son from a different parish, who sa
his father fall at his side by a bullet, while his brother of 18 had his
head entirely severed from his body. Another, a boy from the same parish,
was shot thro both legs, and spent some time in our temporary hospital
while recovering. This boy of 14 is from a village 15 or 20 miles north
of the city, whose mother was long dead. When the disturbances began, his
father took him to the fields, hoping they could be concealed in the stand-
ing grain, but they were discovered, and a Koordish bullet pierced his fa-
ther's breast, and after two days of suffering, the Koords came and dragged
him to his house and killed him with knives. The homeless boy made his
way to the city, hoping to fond an asylum with his uncle living here, but
found that his uncle and cousin were among the victims, and his aunt and
remaining cousin have since died. It is a satisfaction to know that this
father, tho unknown to me, had purchased a Bible and loved to read it, and
taught it to his boy, at the same time trying to live as it directed.

We hope that these poor boys and girls, some of whom are already find-
ing a warm place in our hearts, will receive not only food and raimant for
their bodies, but will come to partake of the bread of life, and secure the
clothing of Christ's rightcousness.

I return most hearty thanks to the donors of this money, and ask that
they will give their prayers as well for these dear children. And will
all remember that we have but touched the fringe of the suffering that ex-
ists in the city even, while the cry of the villages has not yet been permi
ted to reach us, save here and there an isolated voice.

Let me append a brief statement of what has been fone in the way of
relief work during the month of Oct. 1006 persons were supplied with
work, and their labor furnished support for 5030 souls. Subtracting the
value of the manufactured products, and the actual cost of supporting these
people is very small, but a considerable amount of this product has been
used to supply bedding to the people of the Haigavank quarter, spoken of a-
bove, and some has gone to fit out the orphans. It is my hope that suf-
ficient sums will come in to enable us to use most of this manufactured
product, to furnish clothing and bedding to those so sorely needing it.

Besides those thus supplied, 4357 persons have received a dole of brea
most of them during the whole month. The cost of this relief has been a-
bout 160 Turkish leras. During the first part of the month considerable
grain was purchased and stored for use during the winter, but certain Turks
who wished to purchase all the grain there was and hold it for a rise in
price, raised a considerable excitement against us so that Major Williams
deemed it prudent to desist from buying for a while. It looks now howeve
os if this prohibition would be removed, and I feel inclined to lay in one
li two hundred leras worth more, in the faith that funds will surely be fur
shed, to enable us to use it to keep these people alive, but if not, it can
sold and the people left to starve.

Respectfully submitted,

G. C. Raynolds

J. L. B.
Rec'd 1-12-97
Ans'd

Report of Van Relief Work and Orphanage for December, 1896.

Amid the pressure of many and various duties, the task of making out accounts for Relief Work, and preparing a balance sheet has extended almost to the middle of Jan. and I must crave the indulgence of our patrons and ask that this report be allowed to serve for both Jan. and Dec.

Those who examine the accounts will notice that the rate of expenditure during the last five months is very much less than during the previous year. This is not because the need is any less. On the contrary, the suffering in the city is greatly increased by the terrible events of June, as has been pointed out in previous reports. But it was felt that when, after hope had been given that requests for contributions would cease with the ingathering of the harvest of '96, appeals were renewed for another year, the utmost economy must be exercised in the use of funds, limiting grants, in all ordinary cases, to what was essential to prevent loss of life from hunger or cold. Funds came in so slowly during the autumn that we were not able to complete what was needed in the line of bedding till the severe cold of winter had come upon us, and I fear that a good many may have perished by cold, who might have been saved, could the supply have reached them earlier. Maj. Williams received a grant of L.S.100. for the parish that suffered most in June, which was distributed before cold weather. For the other parts of the city, some of them scarcely less needy, we began the work of distribution on faith, but our faith has been so far justified that we have been enabled to use about L.250. for this department of free aid, aside from what has been done for orphans. This has afforded a by no means generous supply for the needs of the suffering people, and isolated cases are still presenting themselves, but I hope there are now few, who hav not at least one thick comfortable over them at night. Doubtless thousands have only leaves or hay under them.

The present outlook indicates that L.300. a month will be necessary to furnish free food during the next two months, and say L.300. for the following month, after which, should the condition of the country improve, a large proportion may be able to secure work and so provide for themselves. Many must however depend on charity yet other months, for the support of li

The Industrial Department will require L.300 a month to keep it running, and its work should be continued for a year or two. L.1460, 5s was put into the industrial work during the last five months and all but 4s, 2l or less than 4 per cent, which went to supply each spinner with a few ounces of raw material to commence operations, and give spinning wheels to those unable to secure them, has been returned, and the wages paid for working up this material have furnished food to nearly 1000 more souls than have been furnished free bread. This involves no loss of self-respect on the part of the recipients, and does not put them in the pauper class. After the opening of spring, if prosperity comes to us, I should hope this form of aid would suffice for the city, with individual exceptions.

Maj. Williams has kindly taken upon himself to distribute aid to the villages, and has secured considerable grants from the Duke of Westminister fund. He is distributing a small portion of this money to supply most pressing needs for food, but is arranging to use the greater part to procure cattle, to replace those stolen, and enable the villagers to sow spring grain, which will place most of them where they can stand alone, tho it will [redacted] of safety and prosperity to put them [redacted] where they were before. It is probable that a much larger sum than that promised could be profitably used in supplying cattle and sheep for the villagers. W have not even planned anything toward restoring houses burned and destroy

That the aid that has been rendered is appreciated, to some extent at least, was pleasantly demonstrated by a gathering planned and arranged by the teachers in our schools, and the Com. in charge of relief work, on New Year's day. At two P.M. Mr. Allen and I were invited to go down to our school house, where we found the large room filled with orphans and other pupils, relief work employes, and others, who all rose as we entered, to give expression to the thought of the legend in English opposite us "Wishing yo a happy New Year." Two hours were spent in listening to songs, essays an speeches, whose constant burden was gratitude for what had been done for t temporal and spiritual good of the people. It was a frequent request that the generous donors in Europe and America should be informed of thei grateful appreciation of the efforts made to save a ruined people.

I am most thankful to receive substantial assurances that the subject of the support of orphans is appealing to the hearts of the generous, both in Europe and America. I am informed of a gift of L.500. for this specified object, thro Mrs. Prof. J. Rendall Harris, of Cambridge, Eng. and of a like amount from the Nat. Arm'n. Relief Com. of N.Y. most of which can, I hope, be used for this purpose, tho official notification of the gifts did not reach me in time to be included in the account for 1896. This week's contribution of L.200. from the Woman's Arm'n. Relief Com. of Eng. also includes L.50 for this work. We have recently taken in a good many of the poor waifs who have drifted in from the villages, and we now have 136 on our premises. Some changes now making in our buildings will enable us to bring in more. Probably 200 will be as many as we can care for on the premises, but we shall be glad to increase this number by renting houses near by. Of thos now received, 48 boys and 29 girls have lost both parents, while the fathers of 32 boys and 26 girls were killed in June. Of the whole number, 74 are from Van itself and 62 from outside. Those received in future will no doubt be mainly from the outlying regions. In a few instances we have pl placed children too small to be received into the school, with widows so situated that they can properly care for them. It is probable that when we get into communication with the villages again, we shall find a good many in need of this form of assistance. It is evident that children now of school age ought to be kept in the orphanage from two to six years according to their age, and I can but hope that there are many, unable perhaps to give large sums, who will feel inclined to send money to keep one child or more in the orphanage for a few years. Many may like to have particular individuals assigned them, whose names and circumstances they shall know, and of whose welfare they shall be informed from time to time. At present prices, it will cost just about L.5.0. or $25. to feed and clothe a child for a year. I should be glad to have any who would like to take children write me, stating whether they prefer boys or girls, and for how many years they are willing to undertake their support, and I shall be happy to write them of the person selected, entering them on our books as their beneficiaries, promising periodical information as to their welfare.

On Tues. evening, Jan. 12th.-New Year's eve according to the Armenian Calendar-we provided an inexpensive entertainment for the orphans. After an early supper, we went down to the school, to find over 70 of the dear boys (there are always some on the sick list) lining the four sides of the large room. As we entered, they all rose to their feet, and as soon as we were seated, sang a specially prepared song of greeting. Then followed an hour of social enjoyment. Some of them gave us an exhibition of their simple village amusements, joining hands and moving slowly around in a circle, to weird, plaintive music, in the sad minor key, which ages of oppression have made the natural expression of even their most joyous feelings. Then some of the boys entertained us by conversing in the patois of their nativ villages, of which we could hardly understand a word, and which was almost an unknown tongue even to the people of the city. No wonder it takes time for the boys to learn to understand our speech in the book language. Then the simple refreshments of nuts, raisins, dates, etc. were distributed, [redacted] mas tree do to the satiated sons and daughters of luxury in civilized lands. A few remarks from one of the teachers as to the source from which our blessings come, and the spirit in which they should be received, and a prayer for God's blessing on these dear boys and the friends whose gifts had made the gathering possible, and the youngsters, whose eyelids were already drooping, were sent to couches, which if not of down, were many degrees better than they knew a few weeks ago. It was delightful to see so many able to enjoy themselves on the eve of the new year, tho the sad events of the year past send a pathetic strain of sorrow thro all their joy. The girls had a similar entertainment in their own school room.

I am greatly rejoiced that Mr. Allen's return gives me his valuable assistance in caring for this large family so unexpectedly thrown upon us. We are planning just as rapidly as possible, to introduce trades among the boys, beginning perhaps with tailoring and shoemaking, which will require little capital, while the products will be immediately available. So we hope to send them out prepared to provide for themselves, and contribute to both the temporal and spiritual good of their people.

Respectfully submitted. (Signed) G.C. Raynolds.

Rev. G. C. Raynolds

J. L. B.
Rec'd 3-2-97
Ans'd

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Financial Statement of Van Relief Work, December, 1896.

(In Turkish Pounds. 1 Pound T. equals 18 shilings 6 pence, or $ 4,40)

I. Exhibit of debits & credits with Imperial Ottoman Bank & Mr. W. W. Peet.

Dr.		Cr.	
Cash drawn to July 31'96	17028,51	Expended by Dr. Kimball	16850,43
		Cash on hand Aug. 1st.'96	178,08
Total	17028,51	Total	17028,51
Cash drawn Aug. to Dec.'96	4776,02	Expended by G. C. Raynolds	4830,31
Balance from Dr. Kimball	178,08	Cash on hand Dec. 31st.'96	123,79
Total	$954,10	Total	4954,10
Total drawn Aug.'95-Dec.'96	21804,53	Total credits Aug.'95-Dec.'96	21258,05
		Balance overdrawn	546,48
Total	21804,53	Total	21804,53

II. Exhibit of Receipts and Expenses, August to December 1896.

Dr.		Cr.	
Passed to Asst. Treasurer	4229,50	Expense for free Bread	2136,75
Grants returned	4,14	Grants for Free Aid	1347,10
Received for bread sold	171,33	Food and care of Sick	161,05
" " Goods "	1074,19	Expended for Industrial Dep.	1456,57
Loans repaid	23,61	Loans, Old bills, & Incident's	97,60
		Cash on hand	303,62
Total	5502,77	Total	5502,77
Not passed to Asst. Treas.	711,35	Major Williams' Advances	128,19
		Used for Orphanage	280,28
		Used for Special Grants	175,68
		Given Teacher Hampartsoom	3,41
		Cash in hand	123,79
Grand Total	6214,12	Grand Total	6214,12

III. Exhibit of Industrial Department.

Dr.		Cr.	
Cost of Cotton and Wool	996,93	Newly Manuf'd. Goods sold	950,46
Paid spinners for yarn	416,79	Goods on hand	460,90
Wages of Com, & employès	42,84	Deficit	45,21
Total	1456,56	Total	1456,56

Average daily number of persons to whom free bread was furnished	3789
Do. Supported by work given from Industrial Department	4565
Total average daily number, in Van, supplied with bread	8354
Average number of sick supplied with food, about	400

Balance Sheet.

Dr.		Cr.	
Total credits per Mr. Peet	9825,91	Total charges per Mr. Peet	10178,88
" " "Ott. Bank	11420,95	" " " Ott. Bank	9634,77
Bills Receivable	128,19	Drafts outstanding	1660,36
Goods on hand, valued	460,90		
Wheat on hand, valued	550,00		
Cash on hand	123,79	Balance credit	1035,73
Total	22509,74	Total	22509,74

(Signed) G. C. Raynolds.

This account examined and found correct
(Signed) W. H. Williams, H. B. M. V. Consul
Auditor.

W. H. Williams

December 1896

L.B.

Report of Relief and Orphanage Work, at Van, January to March 1897.

For several reasons, I have not issued monthly reports during this quarter. I felt that full information as to the situation had been already given, and feared to weary our patrons by bringing our affairs too frequently before them. Besides, a considerable portion of the time I can spare from other work has gone to writing to individual donors, and making lists of beneficiaries for those who kindly undertake to care for them. I feel however that a quarterly report is due those who have sent us contributions, both that they may know how their money is being spent, and that they and others may understand the needs of the future. The following is our C A S H A C C O U N T for the quarter.

Cash on hand with Ast.Tr'r.		Expense for free bread	903,91
as per Acc. of Dec. 1896,	303,62	Do. clothing, bedding, &c.	976,54
Passed to Ast.Tr'r.	2286,66	Food and care of sick,	102,78
Received for goods sold,	395,10	Expended for Industrial Dept.	1241,42
" "loans repaid,	5,00	Cash on hand,	115,84
Do. Fr. Maj. W. aid to refugees,	350,11	Total	3340,49
Total	3340,49	Maj. Williams' advances	883,27
Not passed to Ast.Tr'r.		Used for Orphanage	336,31
Balance from Dec. Acc.	123,79	Special grants	17,91
New Acc.	1113,70		
Grand total	~~1237,49~~ 4577,98	Grand total	~~1237,49~~ 4577,98

The following is the state of my account with Mr. W. W. Peet at Con'ple.

Bal overdrawn, as per Dec. Acc.	546,48	Credits per Ott. Bk. Jan.-Mar.	2161,64
Cash drawn Jan. to Mar.	2877,80	" " W. W. Peet,	5093,61
Balance undrawn,	3830,97		
Total,	7255,25	Total,	7255,25

B A L A N C E S H E E T.

Balance from Dec. Acc.	1035,73	Amount of Dfts. drawn on W. W. P.	2877,80
Cr. from Ott. Bk. & W. W. P.	7255,25	Bills payable,	465,00
Goods on hand (valued),	1252,19		3342,80
Grain " " "	800,00	Balance	7000,37
Total,	10343,17	Total,	10343,17

Of the credits received, L. 3753,37 were for the orphanage, and expenses in that department have been L. 327,17, leaving an undrawn balance of 3426,20 This, with L. 1252,19, the estimated value of goods on hand, equals 4678,39 needs to be subtracted from the above balance, to show the real amount available for general relief at the end of March, viz. L. 2321,98.

The daily average number receiving a dole of free bread has been	4496.
The number supported by work from the Industrial Department is	5040.
Average number of sick supplied with milk, broth, etc.	350.
Total (considerably more than one third the present Arm population)	9836.

The following shows the condition of the Industrial Department.

Value of goods on hand Dec.	460,90	Receipts from sales,	395,10
Cash passed to the Dept.	1241,42	Goods on hand (valued),	1252,19
		Wages of employes,	55,03
Total,	1702,32	Total,	1702,32

This shows that if the manufactured goods are all sold at their estimated value, the Dept. will have run itself, less the wages of employes, or a little more than 3 per cent loss.

I trust the above statements give a sufficiently clear and correct idea of what has been done during the quarter under consideration.

A glance at the future is especially appropriate at this time, when the long, severe winter is beginning to loosen its grasp, and people are commencing to plan for the opening spring. It has been our hope that by Apr. 1st, work would open sufficiently to enable us to begin cutting down the

list of recipients of free bread. But that date finds the snow still deep on all but the lowest and most sheltered places, and farm and garden work not begun Nor are the roads passable to permit the coming of the cattle which Mr. Allen has gone to Persia to purchase, that the villagers may be able to plough and sow their fields.

But this is not the worst feature of the situation. The reforms so long promised, and that were surely to begin "After Ramazan", are still fleeing into the shadowy future, and the hopes of safety and prosperity that we have been cherishing, like ignis fatui, are still eluding our grasp, and the utter sickness of heart that results from hope so long delayed reigns with ever increasing power over the Armenian population. The slight revival of business that seemed a bit encouraging in the winter, has so entirely ceased that we are no longer able to procure the money we need, and are again ordering from Cons'ple. by post. Consequently instead of beginning to cancel names from our free list, we are absolutely forced to add new ones. People who were able to lay in a partial supply of provisions last fall, on which they have subsisted till now, have come to the end of their tether and are forced to ask for rations. Others who have managed to keep the wolf from the door, by selling copper vessels, bedding, or other household utensils find their bare rooms absolutely forbidding farther sacrifice. Many of these cases appeal most strongly to our sympathies. Take an instance. In one of the wrecked parishes lived a wealthy family, their house furnished with unusual taste and elegance, servants and horses to wait upon them, and they were the envy of all their neighbors. In June the house was stripped of everything, the men have perished, and the aged mother of the family has been forced to apply for daily bread for the remnant of a once prosperous household. Many owners of large and comfortable burned houses are glad to find a store room on the ground floor, spared by the flames, where they can spread a matting on the bare earth, and be protected from the snow. As I go about among the sick, a fairly comfortable room is the rare exception. As the warm weather comes, some now receiving rations may be able to supply their needs by working for the Industrial Dept. It seems to me imperative that this beneficent bureau should be continued for another year at least. Help given thro its means is not demoralizing at least to the extent that free aid always demoralizes, and the expense is very much less than when other forms of aid are rendered. I feel confident that the "Womans' Armenian Relief Committee" of London, that has cared for this department so faithfully ever since it was organised, will wish to see this work kept up while the need continues so urgent.

It requires much stronger faith then I possess to believe that conditions next winter will be better than they have been the past season. Tho the yield of grain last season was exceptionally large, so that the price has not yet gone up as much as was expected, and there is sufficient grain in the country to last somewhat beyond the next harvest, yet as the amount sown last fall was extremely small, and the prospect is not hopeful for any extensive sowing this spring, while the district on the north of the lake, the real granery of the province, is almost entirely deserted by its Armenian population, it seems probable that something approaching famine may be added to existing difficulties before another winter is past. Of the funds now in hand we shall hold on to every possible para to meet the needs of next winter, but it is of course evident that even if nothing were used during the summer, and this will be out of the question, the present supply would be wretchedly inadequate to meet the need. I must confess it hardly seems right to ask the Christian public of Europe and America to to continue their noble contributions, and yet it is true that it is thro no fault of the sufferers that they have been reduced to these terrible straits., and unless the Powers succeed better in the future than they have done in the past, in ameliorating their condition, the only alternative to massacre, or emigration, for the Armenians of Turkey, is slow extermination by sickness and famine. The possibility of being obliged to remain here and watch this process, with no means in hand for relieving the distressis a prospect from which I shrink to such an extent that I could almost pray to be the first taken, that I may be spared the sight of the misery I can not alleviate.

Our Family to Olmb

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Report of Relief and Orphanage Work at Van, April to June, 1897.

The weeks speed swiftly, and our work for the second quarter of another year has gone into history, and needs to have its record sent to those who have generously contributed to it, or are interested in it. It is occasion for devout gratitude that our friends have continued to remember us and our needs amid the many and varied calls that appeal to their generosity from so many quarters where conditions are pressing hard on certain portions of our race, and bearing them to the earth beneath the pressure of famine, pestilence and war.

When the last report was issued, Apr. Ist. we hoped soon to be able to cut off general free aid, but the late opening of the season delayed this step till about May Ist. At that time the lists of those receiving work from the industrial department were carefully revised, throwing out members of families where there were able bodied men, except in those cases where the number of souls to be supported was clearly disproportioned to the number of men. The lists thus thinned were quickly more than refilled from the helpless widows and girls, who during the winter had been receiving free aid, because unable to work on account of sickness in their persons, or families. The general wail that ascended when this step was taken was pitiful to hear, and it was only the strong conviction that this course was demanded by the best interests of all concerned, that enabled us to stand firm to our decision. The reasons for this persuasion were that during the warm weather there was not much likelihood of people actually perishing from want, so long as famine conditions do not prevail, and the industrial department was continued, while every sign indicated that the coming winter would bring prices very nearly to famine rates, and at any rate thousands of people would find themselves with no means of procuring bread. Hence it seemed inevitable that the need of help during the next winter would be greater than for the last two winters, while the hope of securing funds to the same extent as last year even is small. Hence prudence demanded that funds already in hand should be carefully husbanded for the greater needs of the winter. Aside from this, we could but remember how demoralizing to any people is the long continuance of charity, and how especially prone are oriental peoples to depend on Backshiss, if there is any hope of securing it, rather than to bend all their energies to earning their own living. Hence it seemed most important to throw the community forcibly onto its own resources. Still it is a most patent fact that there is great suffering in the city, that at least one third of the Armenian population have no way of providing for their daily bread, save thro work or charity from us, while another third can not see the way clear before them for more than three months. Even the remaining upper third are only struggling along, the major part of them feeling unable to meet such expenses as the tuition of their children, or to contribute towards lightning the general burden. The sad condition of affairs thus presented is due to the fact that no revival of business or trade has yet taken place, because confidence is not restored. The condition of the villagers is in some respects better, in some respects worse than that of the people of the city. They live nearer to the soil and can collect something from the fields and mountains, even in dry times. They have been able to sow a small part of their usual acreage, in some places, by going into partnership with the Koords, the latter furnishing cattle and seed, and the Armenians the fields and work, the crop to be equally divided. As both cattle and seed were stolen from the Armenians, it is pretty hard lines at the best. Mr. Allen is administering some L.T.3000, sent to him and the English Consul for the purchase of cattle for the plundered villages, and this is heartening them up to some extent. But of this excellent work Mr. Allen will make his own report.

The funds now in hand not specifically designated for the Orphanage have been invested in cotton and wool for the industrial department, or in grain, which is stored for use next winter, and I have even ventured to borrow L.400, from the orphanage fund which is being kept for future use, for the purchase of grain, as it seems inevitable that the price of cereals will go up before winter sets in, and faith convinces me that some additional funds will surely come in and enable me to repay the loan.

The orphanage has sufficient grain stored on the premises to last till the harvest of 1898, if the number of inmates is not increased.

We are now making some changes in our buildings to enable us to care for the boys after Mr. Allen resumes possession of his house, which, at the latest, he must do when our lady teachers return. He is now generously allowing us to use his house for dormitories, he occupying the ladies' rooms, and Mrs. Allen kindly supervising the female department of the orphanage. We are erecting a new stable, mainly with funds of the Board, but thereby vacate another building suitably located for the use of the orphanage, which is being put into shape for this purpose. Besides this we are erecting a building to contain refectory and dormitory, together with an oven and bath room, by means of which we hope to be able to heat the water needed for bathing the children and washing their clothes, with the same fuel that bakes the bread, fuel being the most expensive item in our list of supplies. As we are able to secure workmen for the buildings at a price much lower than generally prevails, at the same time helping a needy class to secure a livelihood, while many are glad to sell, at a cheap rate, the timbers they have taken from their houses to prevent their falling into the hands of the Turks, the expense of this building will be little less than the rent of suitable quarters for five years, while the efficiency of the work is very greatly increased, by having the children under better supervision than could be secured outside. At the same time the building will be permanently available for the use of orphans, if circumstances permit the institution to be continued, as is clearly most desirable. Outside rooms have been rented for a nursery, where some twenty five small children, previously placed in families, are already gathered, this arrangement being both more economical and otherwise satisfactory than the other. The return of Mr. and Mrs. Allen and Mrs. Raynolds from Persia has contributed very materially to the efficient care of the orphans, especially the girls, whom I confess I had been obliged to neglect while here alone.

What to do for the great mass of orphans who are still unprovided for is a question ever pressing most heavily on our hearts. Accurate statistics of the orphans outside of the city have not yet been obtained. In the city we are now feeding about three hundred children who are deprived of both parents, while as many more are fed by means of spinning issued to their mothers from the industrial department. Nor does this exhaust the list of needy orphans in the city alone. The number remaining in the villages must reach into the thousands. Arrangements seem practically completed by which we shall be able to care for from twenty five to fifty in a near monastery, they being placed under such moral and religious training as will be entirely satisfactory to us and to the Armenians as well. This we do with the expectation that the funds of the monastery will enable it to assume half the expense after a year, and the whole after two years. But thousands are still uncared for. Could we be assured that funds would be forthcoming, and that the Govt. would interpose no obstacles, we would gladly rent quarters near enough to enable us to exercise a fair measure of supervision, and establish one or more branch institutions, but as yet, we do not see our way to go much farther in the way of permanent work, tho our hearts bleed for these poor children still so neglected.

It may be well to state that a large share of the free aid given during this quarter has been used to set people on their feet by furnishing a small outfit, in the way of tools and material, to enable them to start a self-supporting existence. The large village of Shadakh, whose business was the weaving of Angora goats' hair into valuable fabrics, received a grant of 1,100, to furnish each family with a few pounds of hair with which to begin work. A few people in the city and elsewhere, who could be put on their feet by a present of five or ten majids for tools or material have also been helped, but we have not felt justified in undertaking this work where large sums would be needed.

The amount of grain in store for general use, June 30th, was only about one third the amount used last winter, while the need is likely to be much greater than last winter, and there will be a large demand for seed for the fall sowing, without which there will be little hope for next year's harvest. Hence we must still earnestly appeal for the contributions of kind friends.

Respectfully submitted,

(Signed) G. C. Raynolds.

We are expecting to close June 1st

Financial Statement of Relief and Orphanage Work at Van, Apr. to June 1897.

(In Turkish Pounds. 1 Pound equals 18 Shillings 6 Pence, or $4,40.)

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General Cash Account.

Dr.		Cr.	
Cash drawn April to June	5333,77	Pas'd to Asst. Treasurer	2759,83
		" " Orphanage Acc.	1264,60
		" " H.M.Allen for Cattle	874,17
		" " Eng.Consul for villages	41,85
		" " Special Acc.	11,48
		Loan returned Station	25,00
		To correct Station Acc.	29,47
		Bills Receivable	20,00
		Premiums paid for money	4,12
		Cash in hand 303,25	5030,52
	5333,77		5333,77

Rec'd 8-9-97 12

Assistant Treasurer's Cash Account.

Dr.		Cr.	
Balance from previous Acc.	115,84	Expended for grain and bread	1276,57
Cash drawn	2759,83	Free Aid	230,26
Sales at depot and ovens	398,17	Food for the sick	73,15
Grain and bread sold orphanage	791,24	Loss on exchange	14,04
		Expended at depot	1533,29
		Cash in hand	937,77
	4065,08		4065,08

Account with Treasurer W.W.Peet.

Dr.		Cr.	
Cash drawn April to June	8091,50	Balance from old account	3830,97
Balance	957,23	Cr. from Ott.Bank, Apr. to June	870,20
		" " W.W.Peet	4347,56
	9048,73		9048,73

Orphanage Account.

Dr.		Cr.	
Cash drawn from beginning	1880,40	Contributions sent this Dept.	3981,65
Bal. undrawn	2101,25		
	3981,65		3981,65

Cattle Account.

Dr.		Cr.	
Cash drawn	2774,17	Contrib's for this Dept.	3288,40
Balance undrawn	514,23		
	3288,40		3288,40

Industrial Department.

Dr.		Cr.	
Goods on hand old Acc.	1252,19	Goods now on hand (valued)	2247,02
Cash passed to this account	1487,14	Received for goods sold	398,17
Salaries of Employés	44,16	Deficit	140,30
	2785,49		2785,49

Average daily number receiving free bread during April	5724.
" " " " " " May and June	245.
" " " " work from Industrial Dept.	1476.
The same giving support to	5904.
Average daily number of sick receiving food	200.

(Signed) G.C.Raynolds.

Van - April to June '97

Report of Relief and Orphanage Work, at Van, July Ist. to Sep. 30th. 1897.

The information to be given in this report naturally groups itself about three subjects, The Present Condition of the City and Country, What has been done during the last three months, and The Prospective Need of the coming Winter.

First, the condition of the country. We are thankful that no new massacre, or general disturbance has occurred in the city, but on the other hand we can not report any substantial improvement in the conditions here prevailing. Had there been any disposition on the part of the government to secure the reforms and protection absolutely essential to a return of prosperity, of which disposition no evidence has yet materialised, the mischeivous activity of the misguided revolutionary agitators on the border has been quite sufficient to postpone its realization. The "Hope deferred which maketh the heart sick" is the only cheer that comes to the weary, waiting, perishing souls about us. Even a current of reviving busines for the community at large would leave the hundreds of widows and thousands of orphans still stranded on the shore, and it would take years for the tide to rise high enough to bear them on its bosom, so that, unless our industrial work, or something equivelent to it can be continued for several years, these classes will suffer even after prosperity begins. But as yet there are no manifestations of the coming of this refluent tide, and not alone widows and orphans are helpless, but able-bodied men as well. During the summer many of these have managed to get work enough in the fields and gardens, and by finding a few odd jobs, to live, but barely to live, not to lay up any thing, and now the winter is before them and they know not where to turn. During the last two winters, many families formerly well to do, have lived by selling off the few things they had managed to save from the general wreck, but this process has reached its final limit in very many houses, and there is absolutely nothing more to sell. The existing food supply is also getting perilously low. The tremendous harvest of 1896 is nearly exhausted. Last fall, by hook and by crook, something like one fifth, it may be, of the usual acreage was sown, and the appearance of this during the spring and early summer gave good promise, but this promise was not realized at the harvest, the ears being found not well filled, so that many fields barely returned the seed sown, some yielded two or three fold, while very few fields gave anything like a fair crop, even for this country, where the bountiful harvests of the American prairies are never seen. It is true that while the price of grain is now rising, it has not yet reached a very high figure, but this is because so few have means to purchase, rather than that there is a good reserve. In view of all these circumstances, our population looks with dread to the approaching winter, and our committee prophecy a harder season than the two preceeding.

Second, The Work of the past three months. In view of the prospect thus confronting us, we have aimed to exercise the greatest possible care in our expenses during these summer months, and have refused aid of any kind to families where there were able-bodied men, save when the size of the family was clearly disproportioned to the ability of the workers. But the large contingent of widows and orphans must be cared for. In all cases where it was possible, this has been done thro the industrial department. Even here work has been given sparingly, only to the extent of enabling the workers to live. But even with the greatest care, the department has expended 862 lires for cotton and wool, and 445 L. for the extra yarn spun, thus supplying the means of subsistence to over 5000 persons, who so far as we can see, would otherwise have remained entirely without support. The deficit in this department during the quarter amounts to 127 L. which needs to be explained. The merchants give out 1 1/2 okes of cotton, and require one oke of yarn in return, the excess of the yarn being the spinner's wages, while we give two okes of cotton and require one oke of yarn, thus affording the spinners a larger margin of profit. This is one source of deficit. Then we have a large quantity of yarn and cloth on hand which it is very desirable to turn into miney, and so keep the work running. But during the summer, owing to the universal poverty, and stagnation of business, the only way to dispose of the goods was to sell them at 10 % less than the estimated

value of the goods as reported in the last financial statement. By doing this however, the price of such goods has been kept at a moderate figure, thus benefitting the poor without seriously injuring the merchants.

But after compelling all who possibly could to work, there still remained 270 souls, mostly entire orphans, with a few utterly helpless widows and their children, who must be cared for, and have received a daily dole of bread. Fortunately fruit has been almost unprecedentedly abundant, and even the poor have begged or earned a little to supplement their insufficient dole of bread. It is a most touching sight to see the crowd who come at the appointed time for their bread. Many of them are little children from 5 to 12 Yrs. of age, entire orphans, ragged and sad looking, with a sprinkling of lame, sick and aged women, all clad in the scantiest rags which are already becoming quite insufficient to protect them from the cold Many of them have no place to stay, save deserted, half-burned buildings, which will shortly become quite untenable. Sickness has been somewhat less universal than for the previous year, but a severe form of dysentery has prevailed.. L.36 have been used to furnish food to the sick, besides the medicine which the medical department of the mission has supplied.

Third, Needs and Available Funds for the Winter. It is perfectly evident that those who have been cared for during the summer must be supported during the winter, or perish from cold and hunger. Nor will the summer's rate of help meet the needs of the winter. Those who are able to spin must be allowed more work during the winter, than has sufficed for the summer, while many will inevitably be laid aside by sickness and be added to the list of recipients of free bread. The amount of bread supplied must also be at least doubled to support life during the cold weather. Then the bare arms and legs which the wornout rags refuse longer to cover tell us that a pretty large expenditure will be called for to furnish clothes, while there are multitudes who have no other covering for the night save these same wornout rags. But the child faces that surmount these rags are attractive and bright, and one longs to wash and clothe them and bring them in among the comfortably clad and sufficiently fed inmates of our orphanage where they can also learn to read and obtain an idea of the truths of our blessed religion, of which they are now profoundly ignorant. If such a permanent arrangement is impracticable, we long at least to provide some fairly comfortable shelter for the winter to those who are entirely without it and so arrange that they can learn to read. If we had the funds I think some more permanent arrangement might be practicable so that from 50 to 100 more could be made comfortable for a few years. But whence are the funds to come from? The money designated especially for the orphanage is not yet exhausted, and provision for a few years is promised for 150 children, but the remainder of the funds in hand will barely suffice to enable us to keep the remainder of the dear children to whom we have become so attached, till they can properly be sent out to care for themselves. And unless new funds come, these must be used for the orphans outside. The general funds have received hardly any addition during the summer, and the grain laid in for the winter's use, much less in amount than was used last winter, has involved a debt of nearly L.500 to the orphanage fund. Were no contributions to come for repaying this, it would be expended for orphans but not for the orphanage, for which I desire to keep it. The needs for clothing can be supplied from the material on hand in the industrial department, but if this material is thus used instead of being sold, new means will be needed to keep that department running. New purchases of wool for bedding will certainly be needed. The sales from the industrial department during the last three months have not quite sufficed to purchase the raw material, while the expenditure for work has been from new contributions, and has amounted to about L.150 per month. Our noble co-workers of the "Woman's Armenian Relief Fund" in London, thro their efficient officers, Mrs. Cole and Mrs. Hickson, have very nearly supplied this amount, even during these summer months, when there has been so much else to call off the attention of our patrons, and for this we can not be sufficiently grateful. It is a moderate estimate to suppose that the same rate of expenditure beyond sales will continue during the winter. Nor can we hope that less than a thousand lires will meet the needs for bread and other forms of free aid during the same period.

Orphanage. I can not let a report go out without telling of the orphanage work which has become so much a part of my lofe.

In many respects the summer has been a very disturbed one. The building has kept the premises in disorder, and necessitated the presence of a crowd of workmen, and the boys, on leaving Mr. Allen's house, had to find temporary sleeping places in the school and recitation rooms, as they could, and these irregularities have necessarily interfered somewhat with progres both in lessons and trades. But the building is now approaching completion, and before many weeks we hope to have both buildings and premises in regular shape, the arrangements for both work and study completed, and the children under regular and satisfactory supervision. Until the building is completed, the accounts, as between the station and the orphanage can not be adjusted, and it has seemed best to postpone the presentation of a forma financial statement till the next quarterly report.

The work of this first year, considering that everything had to be begun without previous preparation, and under numerous and heavy disadvantages, has been quite as successful as could be expected, and the children have responded admilably, in almost every instance, to the efforts which have been made for their good. The number of trades classes is insufficient, and we hope soon to introduce two or three additional departments. We are nearly ready to begin the making of another kind of shoes, whose manufacture is considered a separate trade, and hope to follow this with another branch of weaving, and perhaps with the lighter kinds of iron work. These may suffice to furnish room for all the boys who are old enough to begin the learning of trades, by means of which they can live, on leaving the institution, provided always that the condition of the country improves.

We are thankful for the good measure of health that has prevailed, so that the only deaths that have occurred are those of three children at the nursery whose condition when they came was not such as to give hope.

It is but slowly that I can become acquainted with the numerous family so suddenly thrust upon me, and learn the facts and incidents of their previous history, and most touching stories are constantly coming to my knowledge. One little fellow of eight years, after telling of the cruel murder of his father, added the sad recital of how, during that terrible week of massacre, he waked up one morning to find that his mother had left him during the night, and gone away to join the Moslems, thus by the same act, denying her Savior, and deserting her own offspring. Another, a little older, could hardly bring himself to tell how his mother tried to persuade him also to go with her to the same fate, but he preferred to leave his only surviving parent, and fare as best he might in a world which certainly then seemed a sufficiently cold one, rather than give up his religion. We may wonder at the conduct of these women, but must remember that they are densely ignorant, and that the fear prevailing during those terrible days was extreme, while the inducements held out to those who would renounce their Christian faith were very strong. It is to be feared that many, with better education and advantages, might have yielded to the fearful temptations of those bloody days.

I think that I can assure the patrons of our orphanage that, with insignificant exceptions, their proteges are justifying the care that is being given them, and affording to those who have sent us money, abundant reason to feel that their gifts are being well expended.

This report is sent out with the hope and prayer that the Lord will incline His children to continue to furnish the funds that shall enable us to keep the orphanage running, and also meet the present pressing needs for the work of general relief.

Respectfully submitted,

(Signed) G.C.Raynolds.

Report of Orphan Relief Work
July 1 - Sept. 30.
Rev. G. C. Raynolds, Van Zurkey

Van Relief Work. Corrected Bank Account for 1895 & 1896.

Dr. Cr.

Drawn by Dr.Kimball from Ottoman Bank to Jul.

Van Relief Work. Corrected Bank Account for 1895 & 1896.

Dr.		Cr.	
Drawn by Dr.Kimball from Ottoman Bank to Jul.1896	7471,86	Cr.from Ottoman Bank till Jul.	8957,12
Drawn by Dr.K.in Cons'ple.	1396,26		
Not reported by Dr.Kimball	89,00		
	8957,12		
Charged by W.W.Peet to Jul.	5236,13	Cr.per W.W.Peet to Jul.	5510,70
	14193,24		14467,82
Bal to new account	274,57		
	14467,82		
Ch'gs per W.W.PeetJul.-Dec.	3963,88	Bal.from Dr.Kimball's Acc.	274,57
		Cr.Aug.-Dec.1896	2310,07
		Error in charge in Apr.	70,00
		Bal.to new account	1309,24
			3963,88

This account was drawn partly thro Mr.Peet,and partly thro the Ott. Bank direct,so that a part was twice charged,and so was misunderstood.

(Signed) G.C.Raynolds.

Financial Statement of Van Relief Work, December 1897.

(In Turkish money. 1 Pound Turkish equals 18 Shillings 6 pence or $4,40

Treasurer W.W.Peet in account with Van Relief Bureau.

Dr.		Cr.	
To Bal. from old account	1309,24	Cr. Fr. Woman's Arm. Rel. Com. Eng.	5720,4
Charges during 1897	14444,26	" Duke Westminster's Fund	5674,3
	15753,50	" Mr. Brooks' Committee	1607,8
Balance undrawn	1579,93	" Bible Lands M. Aid Soc.	605,0
	17333,43	" Eng. in smaller sums	398,8
		" Mr. Trask's Com. N.Y.	1175,0
		" "Congregationalist"	622,73
		" America in smaller sums	638,62
		" Germany	653,58
		" Natal	54,84
		" Armenians	20,77
		To repay loan	161,32
			17333,43

Van Relief Bureau, Cash Account.

Dr.		Cr.	
To Bal. from old account	123,79	Passed to Asst. Treasurer (A)	5853,27
Charges per W.W.Peet	14444,26	" Orphanage	2602,91
Rec'd from local donations	11,80	" Cattle Fund	3500,65
" Other sources	620,52	" Maj. Williams' Acc.	873,27
	15200,07	" Special Account	216,80
		" Bills Payable	243,00
		" Payment of loans	181,08
		" Grant to Garjgan	244,09
		Cash in hand 1485,00	
			15200,07

(A) Assistant Treasurer's Cash Account.

Dr.		Cr.	
To Bal. from old account	303,62	Expended for Grain & Bread	3085,94
Cash drawn from Treasury	5853,27	Clothing & Money distrib'd	2445,67
" from sales at Depot	3449,58	Food & service for Sick	252,32
" " " " Ovens	1325,70	Loss in changing money	52,55
" " Old debts	5,00	Expense of Indust'l Bureau (b)	5028,34
		Cash in hand	72,35
	10937,17		10937,17

(b) Industrial Bureau.

Dr.		Cr.	
Goods on hand Dec. 1896	460,90	Payments in cash & goods	3449,58
Cash drawn during the year	5028,34	Goods on hand Dec. 1897	1640,30
	5489,25	Salaries of employes	160,74
			5250,62
		Deficit	238,63
			5489,25

Average number supported by work Fr. Indust'l Dept. Oct. to Dec.	5800
Average daily number to whom free bread was furnished Do.	325
Average number of sick supplied with food	56
	6181

Balance Sheet.

Dr.		Cr.	
To Bal. from old account	1035,73	Charges per W.W.Peet	15753,50
Credits per W.W.Peet	17333,43	Bills payable	58,00
Bills receivable	81,68		15811,50
Goods on hand, valued	1640,30	Balance credit	3418,34
Grain " "	1313,70		19229,84
Cash " 1485,00			
	19229,84		

(Signed) G.S.Raynolds.

This account examined and found correct.

(Signed) G.S.Elliot, H.B.M.V Consul Auditor.

Report of Van Relief Work, December 1897.

In presenting the closing report for 1897 I am happy to say that two things have consurred to make it a bit more cheerful than my report for the third quarter foreboded; 1st. the condition of the province is a shade better than was generally apprehended. The price of breadstuffs has not risen so much as was feared, and the supply proves more nearly adequate to the need than was expected. A slightly increased measure of confidence has been restored, and during the late autumn there has been a little revival of business, so that the proportion of the population whose immediate wants are supplied has somewhat increased. This has enabled us to continue our dole of bread at the same low rate we had been giving, one pound a day for each person, leaving them to supplement this by begging from door to door, this being about the only way in which the resident population can be made to render aid. Thus, tho the influx of utterly helpless refugees from the villages has doubled the list of recipients of free bread, yet it looks as if the supply of breadstuffs in our granaries might suffice to carry the city thro till spring. Second, the supply of funds has proved more adequate than I feared in Sep. A question as to my account with the Ottoman Bank had been pending since the beginning of the year, and after many unsuccessful attempts to solve it, I had finally come to the conclusion that a credit I had received, supposing it to be from the Duke of Westminster's fund, was really funds sent thro the bank, thus making my available margin more than L.1000, less than I had understood, and my Sep. account was sent out under this persuasion. Finally however the question was solved in accordance with my original understanding, and my position became easier.

My last report presented the pressing need for clothing to protect the poor people from the winter's cold. As the severe weather approached we began to distribute the material on hand, and tho the greatest care was used to give only where the need was absolute, and only to the extent of enabling them to get thro the winter, yet all the accumulated material, amounting to nearly L.1200, in value was exhausted long before the demand ceased, and since then we can only give out the daily product of the looms as it comes in, to the most utterly destitute cases. This distribution was made not simply to the people of the city, but the villages absorbed much the larger share. As mentioned above, many hundreds of refugees, unable to support life in their villages, have flocked to the city, and have received clothing and food, and we are now also giving out cotton for spinning in a few of the villages. With these exceptions, our committee has confined its labors to supplying the needs of the city, Capt. Elliot, the Eng. Consul and my associate, Mr. Allen administering the funds sent specifically for the villages. Their hope is, by giving cattle for ploughing and seed for sowing, to secure such a harvest next fall as shall fairly set the villagers on their feet, thus reestablish business, and put the major part of the population in a condition to live, tho of course, many decades of good government (which can not be even hoped for) would be needed to put the country back where it was before the massacres. In any case we feel that the limit of general relief will have been reached when the spring opens, and we expect to cease giving general aid from that time. But while we may hope that families which have their normal bread-winners will then resume an independent existence, it is clear that thousands of widows and orphans must continue to receive help, or perish, and it is our hope to continue the Industrial Dept. reorganised on a simpler and less expensive basis, as will be possible when general relief ceases, for at least another year. All material that has been woven has been given out, but we have a large and constantly increasing stock of yarn, which if it could be sold at its proper price would enable the Dept. to run itself for a good while. But it will probably be impossible at present to sell enough for this purpose, so that some farther funds from outside will be needed to carry on this department, tho I trust not a very large amount. The needs of the outside orphans remain but of my plans for them I speak in the other part of my report.

Respectfully submitted, (Signed) G.C.Raynolds.

and of Attend Dr. Oscar Grant

Report of Van Orphanage, December 1897.

It is natural at this date to cast a backward glance over the year, with its work. At the beginning of the year our orphan family consisted of about 100 children, but the number constantly increased, and the limit of our accommodations, 250, was soon reached. At the beginning of the year, the boys were temporarily accommodated in Mr. Allen's house, during the absence of his family. With the opening spring building operations were begun, which have now enabled us to house the boys comfortably in a separate part of our premises. Except plastering, which could not be safely done in the fall without a menace to health from dampness, these buildings are now completed, with only about 200 lires expense charged to the orphan fund. As we may certainly expect that the orphanage will continue for five years, it is fair to divide this sum by five, which would give L.40 as the yearly rent of the building. But the plan included an oven and bath room so arranged as to utilize the fuel used for baking the bread to heat the water both for bathing and washing clothes, and the annual saving of fuel by this arrangement is not less than L.20, while L.5, rent is saved on the oven, leaving but L.15, to be reckoned as rent of the dormitory and dining room for 160 boys. It is evident that no rooms sufficient to accommodate even half of this number could have been rented outside for this sum. The saving that comes from being able to have all the food stored and cooked on the premises and together, instead of being scattered in different houses, with additional employes is very decided. Thus from a merely economical standpoint, we have reason to be thankful that the work has been so successfully accomplished. But the moral advantage that comes from having all the children under one supervision and on the premises many times exceeds the material gain. The teachers who have both orphans and day pupils under their care bear testimony to the average superiority of the former, in the direction of obedience and general good behavior, in several cases noting instances of marked improvement among those whose former condition was known to them, and this they attribute to their being subjected to firm yet kind moral supervision out of school, as well as during school hours. All of us who have to do with the children are greatly pleased at the receptivity to good impressions which is generally manifested. The villagers especially so often say "In my village I knew nothing of the Bible or of Jesus save His name, and no one told me it was wrong to lie or steal or use bad language, but when I came here I learned about Jesus and His love to me, and how could I help loving Him?" Indeed for most of them, coming here was coming into a new world, where love was the law, manifesting itself in kindness and gentle words, in place of the kicks and cuffs to which they were accustomed. They seemed to themselves to have found a little heaven here, which awakens a strong desire to become worthy of a place in the real heaven hereafter, and a goodly number give as strong reason for hoping that they have really secured a share in Christ's righteousness, the only condition of entering there. Cases of discipline are much less frequent and more easily arranged than they would be in a similar company of children in Europe or America. To assist in the management of the boys, we have recently divided each of the four companies of forty, into four subdivisions, with one of their number as Capt. of the ten. These are selected from the most reliable of the larger boys, with the expectation that they will act the part of older brothers to those under their care, seeing that they are neat and careful in their apparel, etc. and exerting a good moral influence over them, while the feeling of responsibility has a useful educating influence on the captains themselves. It is pleasant to bear testimony to the uniformly satisfactory conduct of the heads of the four divisions, and the enthusiasm with which they care for those under them. One of these leaders recently held a public exercise to distribute prizes to those of his boys who had proved worthy, making it an occasion for presenting declamations, compositions and simple tableaux, all of his own devising. A very effective tableau consisted of four bright, boyish faces surmounting figures draped in white, with legends thrown over their shoulders, one "The Gospel" the company motto, the other three explanatory words, "Light", "Life", "Love". The enthusiasm and esprit du corps manifested were most gratifying.

The Armenian Christmas occurs on Jan.6th.O.S.and on their Christmas eve a simple Christmas tree celebration was arranged for the orphans. The large school room was trimmed with bunting and pictures,the lighted tree took the place of the desk,while bright colored pocket-handkerchiefs, of which the children were in need,each having a handful of nuts,raisins, etc.tied within it,were strung on ropes around the room. After prayer and a few remarks as to the significanse of the day,and a word as to the gratitude due their benefactors in many and distant lands,whose thoughtfulness had made this occasion possible,the scene was enlivened by an invasion of a noisy group in grotesque costumes,some with blackened faces,bearing improvised drums,and horns,who amused the assembly with varied performances,including imitations of some of the Koordish dances,joining hands & moving round in a circle,to the accompaniment of barbarous music. One boy whose home has been among the Koords,gave an exhibition of Koordish songs, some of peace and some of war,which recalled to my mind the wierd music Mousa Bey was singing,when I met him a few years since,and so unexpectedly found it the prelude to a shower of sharp sword cuts on my devoted head. Then the full handkerchiefs were distributed,to each youngster his or her portion,the exercises closing by putting into the hands of those able to make good use of them,copies of the Scriptures donated by the Am.Bible Soc. Thro its Levant Agent,Rev.M.Bowen,and which we hope will not only be faithfully used while the children are here,but will be carried with them when they return to their homes,to be sources of light to many others besides themselves. Thus ended an evening of perhaps as keen enjoyment as was secured a few weeks earlier,by much more expensive entertainments in palatial homes of more civilized lands. During the holiday vacation we also plan to give a magic lantern exhibition. And here let me say to our patrons that magic lantern slides,either showing their places of abode,or illustrating scientific or ethical themes,would be among the most acceptable presents that could be sent to the orphanage. Presents of clothing,etc. are not as a rule,desirable,since the children are uniformly dressed,and mostly in fabrics of home manufacture,while any presents to individuals seem to them like making invidious distinctions.

The orphanage account as presented in the financial statement shows that L.2533,35 were drawn for the orphanage,but L.207,II of this was refunded bu the Board,on account of building,and L.26,is a bill payable,while the value of food and clothing material on hand amounts to L.965,11,leaving L.1494,as the expense of the institution for the year. But if we charge only 1/5 of the cost of building into this year's expense,we find that the cost of caring for each child for the year has been a little less than L.5.5,or $25,this sum including the cost of beds,expense of the trades classes,salary of two extra teachers employed for them,as well as books and stationery. The financial statement also shows that L.3275,of the L.5050,designated by the donors for the orphanage are still unused. This sum,with the same rate of expenditure as this year,would keep the institution running a little more than two years. But the promises of continued support for a few years,from Lady Somerset for 100 children,and from the Alsace Committee for 50,with those of a few other individual subscribers, encourage me to feel that I shall be justified in culling from the most needy of those outside,say 50 or 75 of the most promising and locating them in rented quarters near by. This is the more feasible since the Patriarch at Constantinople has put his veto on the scheme that had been arranged here,for a joint work with the Armenians at a near monastery,as mentioned in a previous report. The thing that gives us the most doubt in undertaking this additional move is that when we have once taken children under our care it is almost impossible to cast them off till they are able to care for themselves. But from its inception this whole undertaking has been a work of faith,and the Lord has so graciously justified our faith,giving first the promptings of strong desire,and then sending the means for realizing it,that I can but feel that the present prompting comes from the same Heart of Infinite Love,and that He will send what is needed for carrying it out as He has done in the past. I am also considering the possibility of providing some kind of schooling for those who must still remain outside,while we continue to feed and clothe them.

Respeaking then your continued interest in these waifs of the massacre remain

Gratefully Your's

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Report of Relief and Orphanage Work at Van, Jan. to June 1898.

It is evident that the needs for relief work depend on the condition of the country, which hence naturally forms the first item to be reported upon. The most important factor in determining this is the existing measure of safety and security. These depend very largely on the character and bearing of the local govenor. A new Vali assumed the reins of office last spring, and his course up to the present time has been, on the whole, reassuring. It seems to be his purpose, as far as possible, to secure protection for the Armenians from the oppressions of the Koords. But this is no easy task, and the Armenians are by no means established in their rights. For instance, in the Ajesh district, on the north shore of the lake, the Armenians generally have not returned from Russia, whither they fled after the massacre, but the few who have come back find their fields, and what remain of their houses in the hands of the Koords. As this region is the granary of the city, its condition affects the city as well as the district itself. Still, I am glad to say that the general condition of the country is considerably better than it has been since the events of 1896, tho confidence is not restored to the extent of causing a general resumption of busiless, and the only way in which the Armenians as a class can engage in trade is by forminf partnerships with Moslems and thus securing their protection.

The next most important item in the account is the condition of the harvests and the amount of food. The supply of food in most of the Armenian villages became practically exhausted before winter closed, and it was only the timely distribution of grain by the department of village relief that enabled the people to remain in their homes As the missionary supervision of this department was in Mr. Allen's hands, and he has rendered his report of that work, it is only necessary to allude to it here. Despite this important assistance, the suffering in some districts, especially those bordering the lake on the south was very great, as I can testify from personal observation during a tour thro those sections in May and June, when it seemed as if the whole population was in the fields digging up a small, wild bulb, on which they were largely supporting life. Now however the harvest is being gathered, and thanks to the oxen and seed which Mr. Allen was able to distribute, it promises to be fairly adequate to support life during the coming year, if it is permitted to remain in the hands of its lawful owners. But what with the demands for debt, and the barefaced exactions which the Koords have been so long accustomed to make from every threshing floor, it is to be feared that a considerable part of the harvest will fall into othe hands. Still we hope the mass of the villagers will be able to exist without farther help from abroad. This is far from meaning that they have regained their normal, ante-massacre status, which was poor enough at the best, but only that we hope they will not starve if left to their own resources. In the line of clothing the autumn will reveal extreme needs, and I hope sufficient funds may come in to make it unnecessary for the Industrial Department to use all its supplies for its own support, and thus we be able to distribute some portion of the stock in hand to the suffering. If the Ajesh people return, I do not see how they can live without outside help till another harvest, and at present we have not the funds for helping them.

Coming now to the condition of the city, we are still feeding some 300 orphans outside the institution, with a few utterly helpless widows, tho many of these belong in the villages, i.e. those who were utterly unable to live in the villages have gravitated to the city, so that a considerable share of the 3000 supported by our spinning are from outside and the relief work of the province may be said to be concentrated here. For the present the continuance of this industrial department seems essential for the existance of these thousands. The most vigorous exertions were made at the end of March, when this department was reorganised on a more economical basis, to cut down the list of beneficiaries to the lowest possible limit, retaining only those with absolutely no other means of livelihood. It will be our constant effort to weed out all those who become able to support tha themselves, but it would seem essential for this department to be continued at least thro another winter, and if possible till the harvest of 1890.

Our long tried and faithful friends of the Woman's Armenian Aid Soc. in London have continued their generous aid during the last six months, to the extent of L.T.527.77, almost one third of the new funds that have been put into that work during this period. The financial report shows a deficit in the Industrial Dept. of L.T.527.77but the greater part of this is due to the fact that the goods are now put in at their present market value, instead of at their cost to us, as formerly.

The balance undrawn of the funds designated for orphans is L.T.2982.8 whereas the balance of credit with Mr.Peet is only L.T.2205.89, which means that L.T.785.80 have been borrowed from orphanage funds, for the general work, but as security for this we have goods in store valued at L.T.2147.59 Besides this it is true that more than the L.T.783. have been used for orphans outside the institution, so that it would be no unfair use of funds, if this balance were to be charged finally to the orphan fund.

In view of the above facts, and after having talked over the situation with Capt.Elliot, I can not feel that it is right, as matters now stand, to make any strong appeal for farther funds for the general work, tho any funds that kind friends may feel like sending will be faithfully used for supplying cases of need which I well know will constantly appeal to us, often to the extent of bringing tears to our eyes when we can not relieve them.

All signs indicate that the orphanage has taken such a hold on the hearts of its kind and generous benefactors, that they will not allow its needs to remain unsupplied. As I have sent a somewhat full account of the orphanage to England with the hope that it will be printed and circulated among its benefactors, I will not occupy very much space with that department here. I will try soon to get matters in such train that regular reports from the children shall reach their benefactors, and I am very glad to have been able to send photographs of the children they support to those who have asked to have particular children assigned them. It is a source of wonderful pleasure to the children to know that particular individuals are personally interested in them, and are praying for them, and when they write them letters, or send them photographs, their joy is unbounded. It touching to hear their prayers for these kind friends, in their little prayermeetings, or when they bow with me at the Throne of Heavenly Grace, here in my own room, and I am sure that blessed answers can not fail to be secured from Him who has promised to remember every cup of cold water given in His Name. Our school vacation has just begun, and a large share of the boys have gone to their friends for a part or the whole of the five weeks before the fall term opens. About fifty boys, and as many girls had no place to go, so that we do not remain entirely childless even during vacation. Most of the remaining boys, with one of their teachers, have today gone to a monastery not far away, but there is no suitable place where the girls can be thus sent. Still a very unusual quiet will prevail on our premises for a while, which will perhaps be not altogether unacceptable. We trust that those who have gone to their homes will be kept in safety, and that their being thus brought in touch with their friends and their former surroundings will have a mutually beneficial effect on both parties.

For the present, by the departure of our associates, my wife and I are left alone in sole charge of both the orphanage and relief work, and all the educational and evangelistic work of the station, and I am sure our patrons will grant us their indulgence if there should be any seeming negligence in the matter of correspondence.

Respectfully submitted,

(Signed) G.C.Raynolds.

Van, August 5th.1898.

Van Station Journal

THREE CITIES.

Harpoot, November 26, 1896.

On the 5th of October Mrs. Helen B. Harris, Rev. J. K. Browne and Miss [illegible] Bush and the writer set out from Harpoot on a tour to the three cities of Arabkir, Egin and Malatia for the relief of the suffering in them.

We reached Arabkir on the 6th and remained there a week busied in preparing lists of those who needed aid to rebuild their houses which were destroyed a year ago.

Last winter the Christian population was crowded together in the few houses left to them, about one third of the original number. Typhus fever broke out on account of the crowding, insufficient food, and lack of beds, and some 800 survivors of the massacre succumbed to the disease. Doubtless many more would have perished had it not been for the timely succor given by Dr. Hubbard of the Red Cross.

To avoid a repetition of the pestilence it was necessary to provide the people with, at least, some houses to shelter them this winter. After days of hard work with the efficient relief commission of Arabkir, composed of men chosen from the Gregorian and Protestant Communities and four men appointed by the Government we prepared lists of 800 houses in the building of which we were to aid by grants ranging from five to seven Turkish pounds per house. But it became apparent that not all these houses could be built this year. The price of building materials and the wages of builders were raised by the demand for them and there was neither timbers nor builders enough to allow of building so many houses in the short time remaining before winter's snows. Therefore we decided that those who were to receive aid should first give notice of their intention to build; then when the walls were two yards high they should receive the first installment of aid and the second when they were ready to place the roof on the walls. Leaving money in the hands of the Commissioners so that the work might begin at once, we went on to the city of Egin which was looted and burned one month before our visit. Fortunately the houses remaining to the Christians (about one fourth of the original number) are large and the population is small so that there will be no need to build houses this year. Indeed it does not seem probable that Egin will ever be rebuilt. It is situated in a deep valley through which the Euphrates flows, between two high mountains. It has no fields, and food supplies must be brought from a distance. The city has little business and is chiefly a residence for merchants who earned their money abroad and spent it at home. The beautiful houses built with the earnings of many years of toil are destroyed. It is probable that the merchants will now remove their residences to Constantinople and other cities where they have their business and Egin will be largely abandoned by the Christians.

Mrs. Harris undertook to get the city of Egin into the Society of Friends in England. Our list has contained [illegible] divided into four classes, 1,512 able to get on without aid, [illegible] able to aid,

It is our intention to use this as capital, selling to those able to buy and giving it out to those unable to buy to weave into cloth for a fair wage. The cloth will then be sold. All monies thus gained will be sent to us month by month for safe keeping. The capital will be kept intact for renewing the stock of thread, and it is expected that it will yield a profit which may be applied to the support of widows and orphans in that city. Every loom furnishes employment to a number of women and children also, and we confidently expect that this investment will be the means of reviving the weaving industry in that city, in which formerly more than P.T. 10,000 of capital was invested. There is still need of more looms in Erakkir, and P.T. 200 might profitably be invested in them. Apart from looms about P.T. 100 has been invested in other tools and implements with which artisans are now earning bread for their families.

From Erakkir we went to Malatia. P.T. 800 had been sent there from Bacoot before we started on this tour, to be distributed in some manner in sums from P.T. 2 to P.T. 5, for the building of houses. The local relief commission considered these sums too small, and appealed for an increase fearing that the people could not be able to build and the money would be used for food. We insisted upon the distribution of the money according to our apportionment. When we reached Malatia I spent two days in visiting the houses for the erection of which aid had been sent, and I found them well under way towards completion. The local commission acknowledged that we had judged the situation more wisely than themselves. In some cases small supplementary grants were needed to finish rooms which had been begun, and aid was given to some not on our first list.

When looking upon a ruined city it seems a hopeless task to undertake to rebuild it and there is danger of overestimating the amount of aid needed. What which is most needed is the impulse to effort which shall overcome the feeling of hopelessness that settles down upon the people. As I have earlier in report, every man has the strongest of incentives to do his utmost to secure a home for himself and his family. Money is needed for timber and the wages of a builder, but the women and children aid in the labor, making bricks and mortar and carrying them to the walls. Often a man can secure a little money to out with the grant. Moreover the impulse given to house building starts others to building without aid. The grants made in Malatia were less than made in Erakkir because the cost of building is less there and materials more abundant. But in Malatia 300 houses have been built with aid to the amount of P.T. 4 per house on the average, and between 50 and 100 houses have been built without any aid. Of course the houses built are small, but they are the beginnings of the new city, and the people will enlarge them as their ability increases.

In Malatia also we gave food for 6,000 souls to the amount of P.T. 2[illegible],00.

These three cities suffered severe losses in the massacres as may

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seen from the following table:-.

	Houses burned.	Houses remaining.	Killed.	Widows.	Orphans.
Malatia.	1,500.	600.	1,530.	630.	1,883.
Arabkir.	1,425.	564.	1,171.	1,138.	1,943.
Egin.(estimated)	800.	300.	857.	500.	1,000.
Totals	3,725.	1,464.	3,608.	2,268.	4,826.

There is in every one of these cities numbers of widows and orphans who are wholly dependent on charity. In Malatia there is one quarter of the city almost entirely composed of widows and their children, and two other quarters approximate to its condition. The cry for help from this class of sufferers is becoming very urgent.

In the villages to there is much distress. Today I examined three villagers who chanced to come to my room, as to their condition, with the following result. The yield of Kevork Garabadian's threshing floor was 30 kiles of wheat. He paid 15 kiles on a debt which he incurred last winter to support his family after the massacre. He paid 5 kiles to the man who farmed the taxes of the village last year, because his portion was carried off by the Kourds last year so he is collecting it this year. His taxes took four kiles and six kiles remain to him. This will not support his family through the winter.

Mardiros Der Yuggerditchian's threshing floor yielded 10 kiles. He paid three for taxes, two for debt and two to the tax farmer leaving three for himself.

Ohan Khachadourian's threshing floor yielded 34 kiles of wheat, of which 15 went for debt, six for taxes, seven and a half for his laborers, leaving five and a half kiles for himself.

These three men were better off than the majority of their village. And now the tax gatherers have come again to their village and are stripping the villagers of the little remaining to them.

The bitter cry of these villages is coming to us day after day with increasing volume. These men told of a village beyond them which is still worse off, where men are dying from hunger and disease- the village of Tulkhe. The same is said to be true of Habab, Socrat and other Palu villages. We are most reluctant to again appeal for aid, but with such facts staring us in the face we must pass on the appeal of these villages to you. They say to us "what can we do?" Will you answer them! Before this letter reaches its destination the case of many will have become desperate.

Beside the aid given to the three cities mentioned in this letter we have also aided in house building in some of the most needy villages.

(Signed) C. F. Gates.

Harpoot, Nov. 26/17

(1)

H.B.M. Embassador at Constantinople 1896

Mr. Peet reports that Sir Philip Currie said to him (Jan. 17) '96 "after expressing himself in terms of highest praise in view of the noble work conducted by our missi onaries in this land and the debt of gratitude due to them from the British people, exclaimed 'The missionaries! What could we do without them! Their presence and work in this country and at this time is the only oasis in the midst of this great desert of calamity and desolation.' "

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In letter to the American Board dated July 25 - 1896 Sir Philip Currie says.

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Dillis Nov 10 1897 n part of the Station ' ionay
P.S. Since the above was written I have received E.T. 55 on the S
Sounian branch and there is hope for ~~some~~ to follow. C.

J. L. B.
Rec'd 4-1-97
Ans'd

Erzroom Orphanage

March 1st 1897

I regret exceedingly the delay in reporting upon Orphan work in Erzroom. I have been without an associate, and have been absent on a tour to Bardizag and Erzingan during the month of February. I found on my return that work had accumulated to such an extent that it has been impossible to report earlier. I fear the delay will have no harmful effect. The Orphan work alone is sufficient to absorb the attention of one person not merely in the extent, but also in its importance and the care which ought to be lavished upon it.

On receipt of the first credit of £A.200 (Congregationalist Fund) we set on foot permanent arrangements. We have considerable rooms in the mission premises. These we have accepted 60 orphans of which 24 are boys. The enclosed photograph shows the condition of one boy when he was presented. He was brought on a cold day in early March. Why his feet were not frozen is a marvel to me, for they were quite bare and red as the jewolen. He pack his once scarce covered his body. Oh is needless to multiply such stories. I will mention but one or two. Little Hagopig's parents were natives of Arabkir, both were killed in the massacre & house burned. He was found refuge with an aunt whose husband was in Erzroom at the time. Their house also was plundered & burned in Arabkir. The boy's uncle & his wife & little nephew in Erzroom. He himself died shortly after his wife's arrival. He had been suffering from the effects of terror & exposure in the massacre. Finally succumbed to it. He left his wife & infant in the care of his aged mother. She however died a few weeks after her son. Thus the orphan was left with his aunt in absolute destitution in a strange city & almost friendless. He seems the happiest of his new surroundings.

The father of one girl was killed some time before the general massacre. The mother was left in poverty. About three months after the general massacre she was taken with typhoid fever & one night in her delirium she fled from the house. The next morning she was found in the stone water trough about a quarter of a mile distant from the house.

It has been remarked in so many reports the change of dress & cleanliness & new clothes make a marvelous transformation in the appearance of these children. It is worth the travel to see their happy faces. In making selection is given to those who are utterly orphaned & destitute. Applications are very numerous & the condition of all is sad in the extreme. To take an example at random, here is a woman whose husband was killed, house & shop plundered. She has five children the oldest 13 years. She is able to find a little work here & there & earn just sufficient to provide a little flesh food. She is on the relief list. She begs & pleads that at least one of her girls may be taken into the orphanage that her own burden may be lightened by that much, & that the child may enjoy the blessings of physical, mental, moral, accruing from it — "that she may become a 'woman' in the future", that is that she may be educated and "know something" of the of some use in the world."

The district that suffered most in this province was the Baiboort district. The Armenian population of the city is not large. There are however 232 orphans between the ages of 1 and 12 all in destitution. In the surrounding villages there are over 1000, making over 1400 orphans in the Baiboort district alone.

In the village of Kaiserwerth there are now about one hundred and 300 orphans. We estimate that there are between 2 & 3000 orphans in the Rhenish province the great majority of whom are in destitute circumstances. During this winter our general relief work has been mainly directed to the relief of the sisters & their orphans & their widowed mothers. We have moved slowly in the matter of collecting orphan asylums & refuges. The cold weather & generally unfavorable condition of the country have been great obstacles. Now we need a larger credit than we have already received, in order to push the work as it ought to be pushed. The estimate of $1. a month is very low. At least double that, & more probably treble that will be necessary to cover all the expense of a child for a month. If we count $3.50 a month as our average expenditure we will need $1000 for the year to support 100 orphans. We might start in at least 200 orphans & then 3000. Besides this our work should be a permanent work for at least 5 years. Some of the children may find places in a couple of years. The mothers some may make to improve their condition so as to provide for their children. But these are remote possibilities. The children having been once received they become our wards for at least five years. This a paying investment. This a benevolence of prime present importance & far reaching influence. The loss in confidence to our friends this work already undertaken with so much encouragement, may be carried out to completion.

W. H. Thomson

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Rev. W. N. Chambers

Erzroom, Mar. 1897

Dr Barton

J. L. B.
Rec'd 4-26-97
Ans'd

A Relief Tour in Palu and Charsanjak Districts

March 1st. I set out to relieve the suffering in these the two most destitute regions of this wide field in company with Dr. Friedrich Härle and Mr. Max Zimmer who have come to our aid from the German Relief Committee. They have already approved themselves as earnest and efficient workers, and are making rapid progress in acquiring the language and learning the methods of work.

In Palu we purchased grain and distributed to the 42 villages of that region. Dr. Härle and Mr. Zimmer visited many of the villages and superintended the grain distribution. We were able to buy grain at low prices because of the financial stringency. Both the government and the people are in great straits for money. Much money has gone out of the country since the massacres, business is at a standstill, the production of grain is little more than one-half the usual amount and ready money is scarce. We fear for the Relief Money all classes would be in a pitiable state.

We employed a few men to remove the snow which blocked the streets of Palu and clean the streets, but the number of applicants for work became so great that we were obliged to discontinue this work after a few days. I could not keep back the tears as I paid these people their daily wages. Men, boys and girls clad in rags flocked from the villages, walking one and two hours morning and evening to get a chance to earn from three to five pence per day.

Another gang of laborers were employed in repairing a water course so as to bring pure water to the city fountain.

Arrangements were made to supply the weavers of the city and villages with thread for weaving. We pay them for their work and use this cloth to clothe the poor instead of bringing cloth from abroad. We hope thus to revive the weaving

industry.

Five hundred Turkish pounds were appropriated for the farmers, to give one ox to every farmer who has none, and Mr. Zimmer remains in Palu to superintend this work and provide beds and clothing for orphans.

Seed for sowing has been given to the farmers, which will, we hope, render them independent of aid next year.

I take great pleasure in bearing testimony to the hearty coöperation of the governor of the Palu district. He has dealt very kindly with the villagers and heaided us in every possible way. Dr. Härle and I breakfasted with him just before I left Palu.

From Palu I went to Peri, the centre of government for the Charsanjak district, leaving Dr. Härle and Mr. Zimmer to finish the work in Palu. In Peri I arranged with the faithful and efficient Relief Committee for the distribution of grain to the near villages, while I went on to Haresig to distribute grain to the villages on the farther side of the Mozur Sou River. Here I became the guest of Osman Bey from whom I purchased the grain. He is one of the Beys who are the feudal lords of that region and still hold the Christian villagers as their serfs. For three days I ate with the Bey seated on the floor around a tray loaded with a great variety and quantity of food. I slept under quilts faced with silk and listened to prayers offered by a white-turbaned Hoja (Teacher). The servants of the household came in to the selamlik and prostrated themselves in prayer with their master; and the Christian stranger knelt in his place praying in the name of Christ while they called upon God to listen to the intercession of Mohammed. As the prayers were all in arabic I was able to follow them and later to read portions of the Koran with the Hojas and discuss their meaning.

Osman Bey is in many respects a remarkable man. In the time of the massacres he took up his weapons in the defense of his Christian villagers. His courtyard was so crowded with their animals that one night walk across the enclosure on their backs. For ten days the Bey did not change his clothes or lay aside his weapons. Several of the Kurdish assailants and one of the Bey's retainers were killed, but he protected his villages from plunder and saved the lives of some 2000 Christians. So far as I know, his services to humanity have received no recognition. It has proved a good thing for him, for while other landlords have been impoverished his revenues have not been so greatly diminished, but he said:- did not do it for my own gain but to please God.

The white-turbaned Hoja is the priest of the household calling the faithful to daily prayers, he is the teacher of the Bey's children and the steward of his estate, keeping his accounts and administering his affairs. Day by day he went with me to the great granaries and kept count of every measure of grain given out to the Christian villagers.

I received the kindest and most courteous treatment and the accounts were rendered with the strictest integrity. More than one thousand measures of grain were distributed to villages.

While there I had the pleasure of reopening the Protestant chapel which had been closed by order of the Bey and of preaching to an audience that crowded the little room. Their faces shone with joy over this meeting in the room so long closed to them.

Returning again to Pori I made arrangements to supply the blacksmiths with iron to make plows and spades, paying the smiths for their labor and giving the tools to men so

that they may work in fields and vineyards. Here, too, thread has been given to weavers and arrangements made to repair the city water course. I consider this good use of relief funds to employ men in such work the benefit of which accrues to the whole community and stipulating that whatever materials are needed must be furnished by the community, relief money going for wages only. I also furnished shoemakers with leather and other craftsmen with materials for their work.

From Fri I returned to Harput and thence to Sil on the Euphrates where I distributed 150 measures of grain to the people of three villages. The relief thus afforded has been most timely coming when the food supplies of the people were exhausted. It will help them out to the next harvest, and we can now turn our attention to other districts. We are planning for a systematic organization of relief work in Malatia and Dr. Harle will go there to superintend it.

Throughout this tour of one month's duration I have experienced no incivility or hindrance from any official.

There is considerable alarm in this city because of tidings from Zeitun but the local government is doing all it can to allay the fears of the people.

Mr. Browne and Miss Bush have gone to Diarbekir. The Orphan Work grows steadily and is looked upon with favor both by the government and the people.

Harpoot, Mch. 30. 1897.

C. F. Gates.

President C. F. Gates, Harpoot.

publications

Something About the Silvan

The devastation of last autumn was especially severe in a large region lying between Diarbekir and Sert, the central part of which is known as the Silvan, its capital Tarkin, or on the maps Mea Tarkin, lying almost due north of Mardin and two days journey distant. It has been very difficult to get accurate information from there, so that even up to the present time we have not as full knowledge of the situation as we wish. Jan. 31 the pastor of the Protestant church at Tarkin wrote Mrs. Andrus that about 6500 persons, women and children, were receiving a dole from the government, a kooleh chuck (about three pecks) of mixed grain, barley and millet, per capita for a month, while besides these were thousands more, equally needy, receiving no aid. Later on we saw two samples of the grain issued by the government. Perhaps three-fourths of the best sample was wheat and barley, fairly good, while the rest was dirt, refuse, and a coarse millet called pacheek, containing hardly any nutriment. Of the other sample rather more than half was pacheek, about one-fourth wheat and barley much damaged though probably containing considerable nutriment, and the rest dirt, refuse, charred grain, and mouse droppings. The pastor had been in prison on charge of complicity in provoking disorder and at the time of writing had been out only 17 days. We afterwards learned that he had used to secure his release some 80 £ that had been sent him from Bitlis for relief work! He dared not try to do anything in the way of distributing relief for fear of getting into prison again and referred to Ps. 79 and Lam. 1:5 as descriptive of the situation. In February two men were sent from Mardin to Tarkin for relief work, and most of our information up to the present time has been obtained through them. They took with them several loads of clothing and bedding and also some money. On their arrival they were subjected to a searching examination by the local authorities as to whence they came, who sent them, their object, etc. Their goods were seized and though a portion of them was released in a day or so, some were kept in custody nearly two weeks. They immediately reported the most appalling destitution. Besides 8000 needy on the lists of the government and the head men in Tarkin, from four to five thousand refugees had gathered in the neighboring villages of Hajeeja and Hashtel, and these latter were in much more pitiable condition than the former. Not a day passed without deaths from exposure and hunger. Fifty liras (5000 piasters) came to the Armenians for distribution, which was given out at the rate of one piaster (four cents) a person, and even at this rate only a portion of the needy were reached. The condition of affairs was reported to the Armenian Relief Committee in Constantinople, which at once assigned 200 £ specifically for this region, of which about 700 £ were distributed in money and goods during the four months the men were there. No doubt much more would have been distributed but for the difficulties which hampered the work on every hand. There was difficulty in getting money to them, and the obstacles thrown in their way were most annoying and persistent. As they extended their operations and became more familiar with the state of things, the horrors of the fall work wrought last Nov. as well as the terrible distress resulting therefrom became more and more evident. It may be doubted whether all the annals of savage massacre can furnish instances of more fiendish atrocity and devilish cruelty than the deeds of these merciless Kurds. It was not merely plunder and slaughter, terrible as these seem when the innocent and defenseless are their victims; it was as in other devastated regions, a wholesale carnival of lust and blood in which every refinement of barbarous cruelty was wreaked upon the living of every age, sex, and condition, and the most shameful and revolting indignities practised upon the dead.

March 26th the distributors wrote that the infamous Naiff Rashid Agha with two other aghas who had been prominent in the devastation had been summoned to Diarbekir. This caused much consternation among those who

Transcribed & edited by United States Department of Agriculture.

had been concerned in the work of destruction as it was feared they were to receive punishment and the turn of others would follow. At the same time they reported that the government distribution of aid to the needy was purely formal — a mere pretence. Illness was increasing and deaths multiplying daily. A strong order had been sent from the Wali (Governor General) in Diarbekir that those who had embraced Islam at the time of the disturbances should be allowed to return to their former creed. In the early part of April one of them wrote, "In our going about among the villages we saw girls not a few who had returned from the hands of their captors, weeping bitterly, shrieking and crying, "We are defiled, defiled! no one will take us in marriage, for not only are we defiled, but those who would notwithstanding that take us dare not for fear of our captors, and also the young men are few, most of them having been slain by the sword. Our fathers and mothers have been burned and killed and we are become vagrants. What shall we do? Whither shall we go! To whom shall we turn for protection!" Alas!" the writer continues, "how pitiable, how hard and bitter such a lot; especially for girls in their weakness, bodily, mental, moral, spiritual. With my loudest voice I beg you to find some relief for them. We have already found a great many such; they can easily be brought away, and are anxious to be delivered at the earliest possible moment. Wherever we see them they are imploring, crying out, and begging for deliverance. There are also many children in most pitiable condition. There are many other things, even worse than what I have mentioned, that I have not time to write."

Do you wonder that our hearts are profoundly stirred by such appeals, — and we are powerless to aid!

In May and June there was much obstruction from the government. At the same time that relief work was suspended in Marash the men of the authorities and they were trying to get hold of the funds. In the early part of May the distributors were ordered to give according to lists furnished by the government. Referring to Mardin for instructions they were directed to go to Diarbekir and try to secure from the Wali, with the assistance of the English consul, an order allowing them to carry on their work as before. On the way thither they met the Kurdish dragoman coming to Cankiri with funds and an order for permission to distribute. The dragoman demanded that they should put their funds into his hands and distribute them. But when they found that he was making up lists including members who had not been plundered, they felt compelled to refuse as they had strict orders to give only to those who had been plundered. The Kaimakam endeavored to persuade them to yield the point, saying, "You have brought this money to distribute to those who are in need. Do not oppose us and our way of carrying out this charitable purpose." They replied, "There are plundered villages we have seen and verified their needs. We have funds for their relief. Let the dragoman give to whom he pleases." Upon this the Kaimakam assigned an officer to go with them and another to go with the dragoman. They took the burned and plundered villages, distributing to 600 of the most needy, and the dragoman carried on his distribution independently. They wrote, "Yesterday when Hajji Sadoon Agha and Hajji Ibrahim Agha desired the to distribute to their villages and we refused because they had not been plundered, the Armenian, Jacobite, and Protestants were angry because of our refusal and joined with the aghas in complaints to the government against us, so we were delayed somewhat." Such complaints were often made because they resolutely adhered to their instructions and relief was according to the plans of the aghas and priests. Afterwards the Kaimakam explained to them that the cause of delay in this instance was the coming of the Wali. He had far he paid no attention to the complaints. While the Wali was there the Kaimakam by his orders called on the distributors for 150 L. to put with what he had to hand for an urgent need.

the ruined villages as the sum he had in hand for the purpose was small. They replied, "Our orders are to give into the hands of the needy, alike to great and small, and that for food and raiment only. We have no permission to give in the way you propose." The Kaimakam suggested they should ask leave from Mardin by telegraph. They went to see the Wali in person about it. Finding them firm in their purpose not to give without orders from Mardin, the Wali said it was not necessary to apply for such orders, he would have nothing further to do with it and gave them permission to go on as before.

The Wali was in Tarkin in May, accompanied by Reshid Agha who had not only been called to account for his misdemeanors, but had even been appointed to a responsible and important office as Superintendent of construction of roads. His return with the honor conferred upon him greatly emboldened the Kurds so that they began again the impositions upon the Christians which they had broken off when he was summoned to Diarbekir. He himself did some plundering, and naturally his retainers followed his example so that the state of affairs seemed likely to become worse than ever. These impositions took various forms; e.g. seizing houses worth 1000 piasters and paying for them only 100 or 200 p.; appropriating vineyards and poplar groves on pretence that the owner was only a gardener or caretaker temporarily occupying the property, or that his father before him had stood in such relation and had left it to his son, — should the owner say, "I have a deed," — the reply would be, "What is your deed good for! I have witnesses to my claim, both Moslem and Christian" — and he can bring many witnesses, Christians through intimidation, and Moslems testifying for each other, — then if the Christian owner is stubborn and refuses to give up there is only the prospect of death before him. But one of the hardest things to submit to was that the Wali and officials would write papers and compel the people to set their seals to them, suffering no one to read them or know their contents or purport.

Government aid to the needy had ceased altogether, and the people were in distress, in fear, in perplexity, not knowing what to do. "What I have mentioned," says the writer, "is only a part of the condition. Yesterday the Kheadomen of the villages were summoned before the government and told that it was going to rebuild the destroyed villages, some four to six thousand piasters having been appropriated for restoring thirteen. — They replied, "Recover for us the half only of what the Kurds took from us and we shall need no aid." This incensed the government and it made a very sharp and angry reply and is like to imprison some."

In a summary of lists submitted by heads of villages 39 villages are mentioned by name with the number of robbed and captive from each, aggregating 7538 persons. 7 more villages were on the list, but returns for them not given. For the districts of Gurgan and Abshireyat the following details are given, each village by name — I give the footings only —

	For Gurgan	For Abshireyat	
Number of villages	35	19	Of these 19 villages
Number of houses plundered and burned	1,422	155	12 embraced
" of houses plundered only	279	329	Islam at
" of persons killed	68	26	the time.
" of forced conversions	94	6	
" of rapes	8	2	
" of women captives	12	2	

Some of these Gurgan villages embraced Islam at the time and later went back again to their old faith.

Mardin, August, 1896. William Dewey.

Some things that were done in Tarkin and Silvan at the time of the disturbances.

1. Kahegat Sulegat, a gensdarmes who accompanies the post, killed a number of persons. He rode down a woman near her confinement and struck her to the earth with a pole he carried. She shrieked and the unborn child also (!) whereupon he desisted.
2. After killing, plundering, taking captives, violating women before the very eyes of their male relatives they cut off the private parts of both men and women and threw them to the dogs, saying, "Multiply now, if you can; we mean to cut off utterly your hopes of posterity.
3. At the plundering of Killisse, after robbing, killing, violating women, taking captives, and committing all manner of vile deeds, taking a woman they kindled a fire, stripped her naked, made her straddle out over the fire and so burned her to death. She was a church member.
4. Two brothers from Killisse fleeing with their wives were met by a company of marauders who seized them, and began to abuse them. The men tried to run away at night fearing they would be killed, but their persecutors seized them, violated their wives before them, and killed one, the other making his escape.
5. Kahegat Ilias Alaya took the head man Khacho and made him dance; then said, "Play; go seven steps and come; cross your hands and open your breast." He did so. His tormentor shot and killed him. He also cut off the nose of the same man's wife whom the distributors saw thus mutilated, still alive.
6. One case, too horrible to relate in detail, is indicated by reference to Judges, chapter 19.
7. A small girl ten years old, told them that when she fled from Dere Shemhem, she waded in blood to her ankles. The murderers wondered how she got away from them. Three days and nights she fled alone, in hunger and thirst till she reached the village of Aslo.
8. When they killed the priests they put their books on their mouths, poured kerosene over them and burned them, saying, "Read, and teach others." They also cut off their private parts and put in their mouths.

Some things that were done when the Wali came to Tarkin, and after his departure. This was six months after the outbreak last Autumn, and at a time when it was claimed order had been restored!

1. The village of Hajeejat was attacked by day and horses and donkeys taken.
2. The village of Hoshter was attacked by night with guns, - no harm done.
3. " " " Hodenuf Badikky was attacked by day and all that was in the houses was taken.
4. The village of Kamook was attacked and plundered by day and some of its people wounded. A man and his wife came to Tarkin to complain. Their son was wounded, his wife and her sister taken captive. Attempting to flee by night they were pursued, one woman overtaken, beaten, her breasts cut off. Some people happening along they got away, counting their deliverance from the Lord. The hand of the woman had been so wounded as to disable it permanently.
5. Rasheed Agha's men took by force the mare of Mugro of Hoshtar.
6. Lower Killisse was attacked with guns but no harm done.
7. Moslems in the village of Rasheed Agha and in other villages to whom Christians were indebted took the lands and houses of their debtors in payment allowing only one fourth of their value.

When plundered property was recovered by the government from the Badikky clan, Rashed Agha brought Christian men from his villages and made them swear that the goods were theirs; - no one else dared claim anything, and after the goods were turned over to these men, the Agha appropriated them

Upper Killisee was attacked, cattle taken, and some of the people wounded. The villagers came to the government and complained - Jabtiehs were sent in sufficient number who took the marauders and brought them half way, - then let them go, and before the government, gave the lie to those who had complained, declaring that nothing of the kind had happened.

The head-man of the village of Koshan took a Christians mule, and brought false witnesses to swear that he had purchased the mule, and paid its price. The Kadhi did not wish to give the mule to the Moslem and called for Christians to come forward and testify, - none dared to do so.

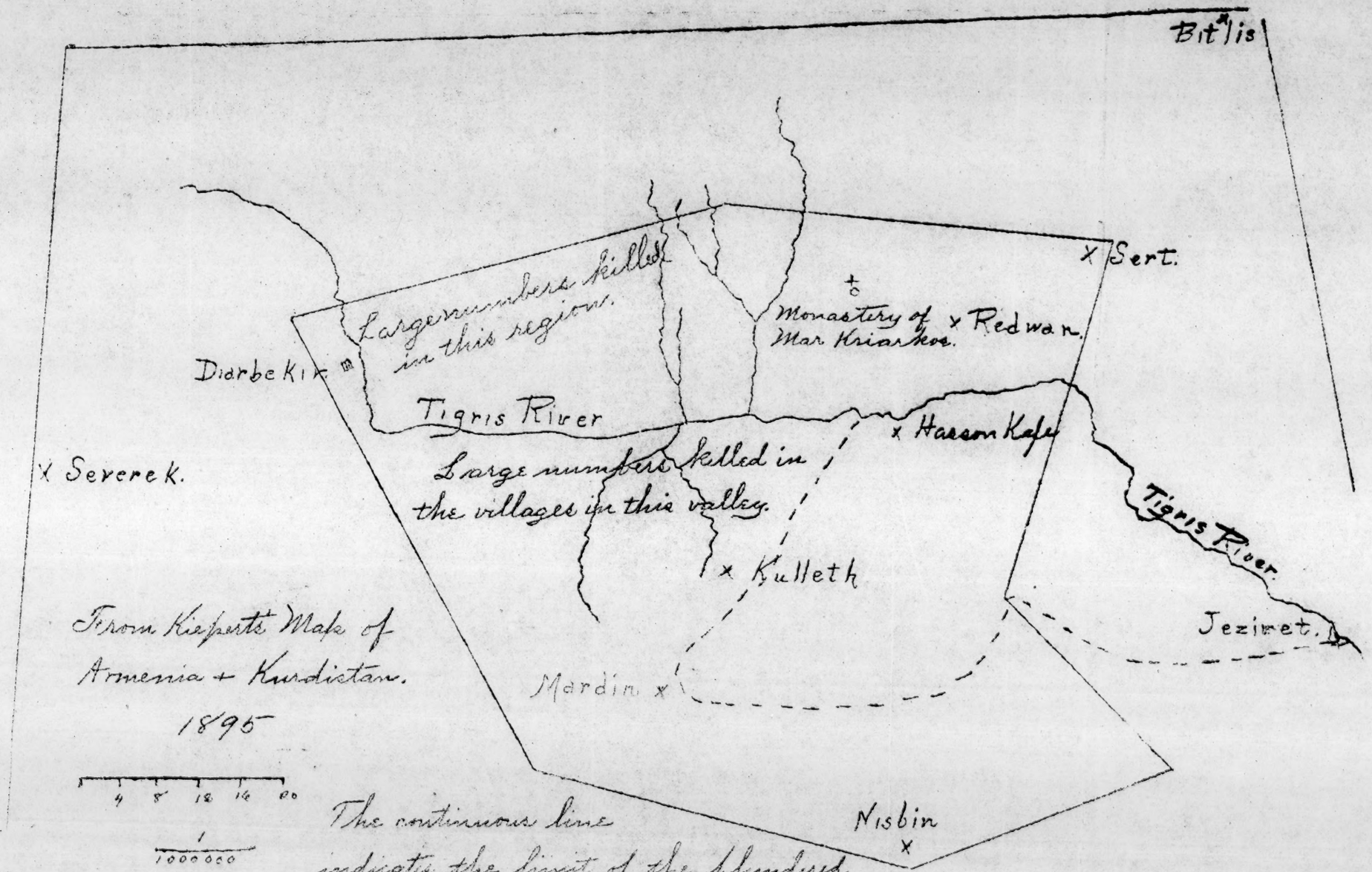
The highway tax is, according to law, four days work on each individual once in two years. But Rashed Agha exacted of each person eight days and that by assigning a piece of work that, though reckoned eight days, perhaps could not be finished in ten. The he summoned the same parties a second and third time, each time for eight days.

For this work on the highway a Jabtieh would come on Sunday and stand before the church door, and as the congregation came out, would seize them and take them away, compelling them to work on Sunday.

General Observations for Mardin.

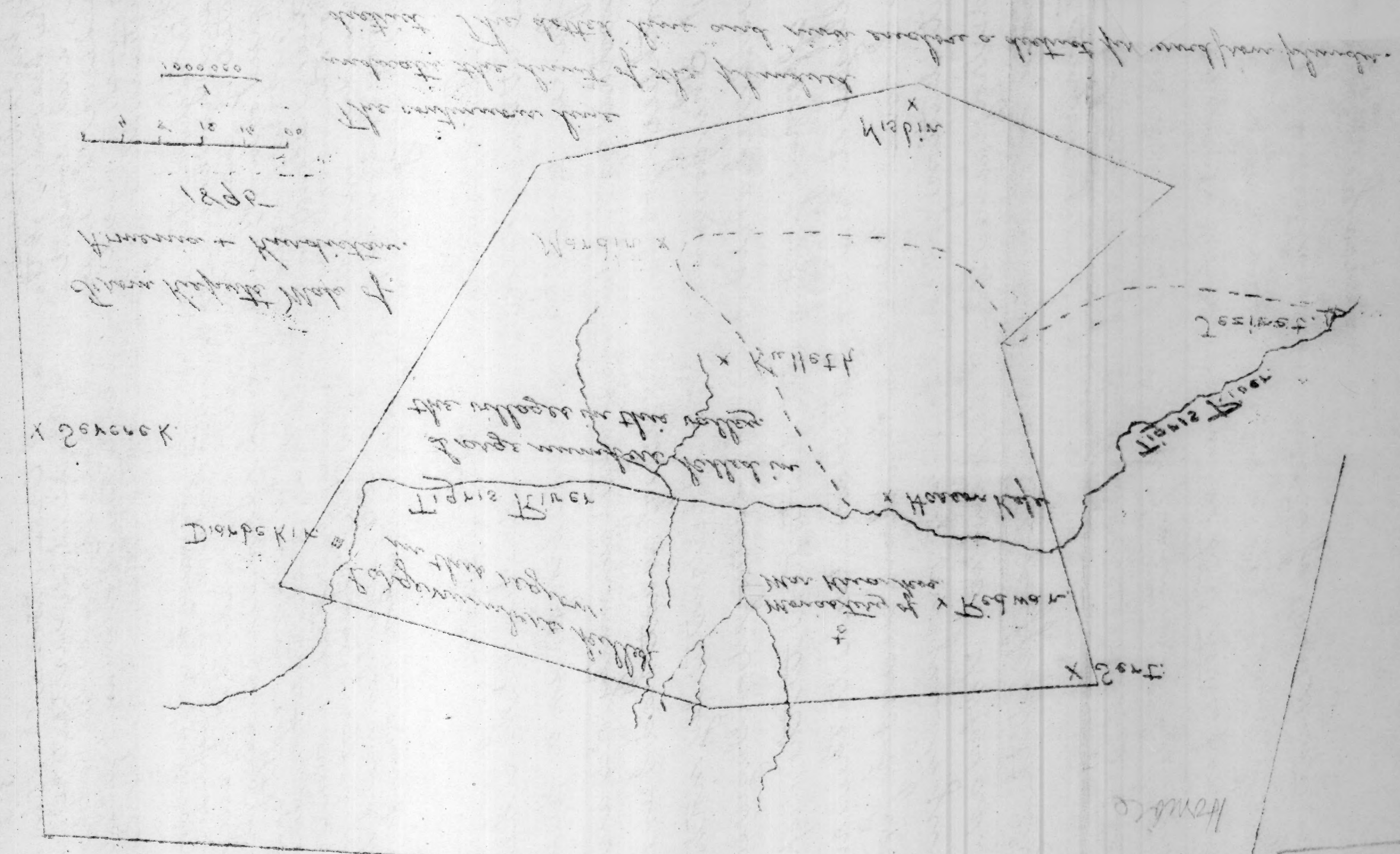
The attempt to restore plundered goods has been a farce. Some things were brought in a few months ago, but they were generally old and worthless goods, in lieu of what had been taken! The government has done virtually nothing toward rehabilitating the destroyed villages, scarcely affording adequate protection to the despoiled villagers it has compelled to return to their ruined homes. An order has been issued for forced contribution for the repair of mosques injured or destroyed in the late troubles! So far as we know, not a mosque has suffered the slightest injury.

Has been much disturbance on the plain below us. Arabs have pastured the standing grain, and appropriated the threshing floors. Many of the villagers from the plain have fled to the mountains. Prospect for the winter exceedingly gloomy.



From Kiepert's Map of Armenia + Kurdistan. 1895

The continuous line indicates the limit of the plundered district. The dotted line and river enclose a district preserved from plunder.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Warren
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Oneida
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Cortland
Onondaga
Cayuga
Seneca
Ontario
Yates
Steuben
Schuyler
Chemung
Tompkins
Cortland
Allegany
Cattaraugus
Chautauqua
Erie
Genesee
Wyoming
Livingston
Monroe
Orleans
Niagara
Wayne
Ontario
Erie
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Yates
Steuben
Schuyler
Chemung

J. L. B.
Rec'd 2-12-98 195
Ans. 23

Document
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Report of Tharain Orphan Department for 1897.

The first orphan to be received by the Station was a son of one of the martyred pastors who came to us Sep. 15, 1896. The last to be accepted – Dec. 21, 1897 – was a girl without father or mother + cast off by a half sister. The total number of orphans received to date has been 112, of whom 72 were boys + 40 girls. Of these 16 boys have left – mainly because having been used to the freedom + Independence of village life they could not bring themselves to the restraints of order, neatness, rules + regular school life. Of the girls only two left. Three boys + one girl have died. Our present number is 90, of whom 53 are boys + 37 girls. Of these 14 boys + girls are in the Preparatory departments of our High schools; the remainder – 39 boys + 28 girls – are in schools specially opened for them on our grounds.

These orphans have been gathered from 34 places, + that only after careful sifting made upon various trips for the purpose. Of their fathers 33, + of their mothers 16, were killed in the massacres, + 5 fathers + 4 mothers died in consequence of them. Our limit set was 100 – 50 each of both sexes – but as accommodations were more ample for boys than for girls we have not been able to receive the full complement of girls. We contemplate adding one room to the department for girls next spring so as to bring the inmates up to the full number, 50.

Mrs Thom kindly accepted the supervision of the female department of the Home + it is running smoothly under her able management. Her separate report is herswith submitted. We could wish this city claimed a photographer as then we could inclose a couple of contrasted pictures of some of these "wards of Christendom" as they appeared upon reaching the Home – dirty, ragged, emaciated, covered wit.

ores & vermin — & as they appear now — clean, comfortably clothed, sleek, bright & interesting. The transformation is wonderful, & could you look upon upon the boys & girls at their school work, you would feel abundantly repaid for all your gifts in their behalf. As the Protestant chapel is too small to accommodate the regular congregation & the orphans in addition, we hold separate services for them on the Sabbath in the large room of the Boys' High school morning & evening, while in the afternoon those familiar with the Arabic attend the Sab. school at the chapel, while those knowing only the Koordish have a Bible lesson at the same time in that language. All attend our week day service at the chapel. There is no prohibition against attendance upon the services of their respective communions, but thus far the other communions have not made any request to this effect, nor have any of the orphans asked permission to attend. The religious complexion of the orphans is as follows:—

Sects	Syrian	Armenian	Protestant	Armn. Cath's	Chaldean	Totals
Boys	19	18	16	0	0	53
Girls	17	10	8	1	1	37
Totals	36	28	24	1	1	90

N.B. In receiving to the Home religious distinctions are not considered.

We have had so much to do in getting the two departments of the Home started that we have not yet been able to arrange Industrial classes. We also wished to give a suitable opportunity to all to show their capacity for study & the prospect of usefulness as preachers & teachers before sifting them into academic & industrial classes.

Our plan for putting orphan children in Christian families did not work because the relatives of the children would give them to us to train, but would not entrust them with native families.

Mr. John Schneller, director of the Prussian Orphanage at Jerusalem, has asked us to send him 25 boys. We have, after painful experiences, succeeded in getting government permission for 17 of them to go; & we hope still to secure papers for the remaining 8. Mr. Schneller has promised to pay for their transportation.

We are very grateful to our patrons for their interest in & support of these orphans, & bespeak for you a continuance of both for fully four years more at the least. At the same time we would remind you that these are only about 1/4 of the number of whole orphans in the vilayet of Diarbekir. And what are you going to do about the whole orphans in the Sanjak of Sert? We have a list of 472 of them; something ought to be done for them & could be had we the funds for it.

We close this Report of the first year of this work commending it to our hearty prayers & efforts, at the same time reminding you that we have received nothing for continuing it since last Feb.

The following is a Summary of the Financial Account for the year:—

	£T.	$	¢
Receipts to Dec. 31 - 1897:	923 60/100	= 4063.	84.
Expend's " " " "	473 66/100	= 2084.	10.
Bal. in hand " " "	449 94/100	= 1979.	74.

On behalf of the Station,

Mardin, A. N. Andrus.

Dec. 31, 1897.

Report of William Orphan Asylum
1897

196

Mardin Dec. 16 1897

Emergency Fund Of

1895-6 & 7.

To Mardin Station — Dr.

TERMS

#		
1	Wood & Charcoal	956.25
2	Oil & Matches	2.89
3	Food & Drink	184.20
8x	Telegrams & Letters	552.30
9	Ahmed Agha	15.32
	Hanash Agha	32.40
7	Fire Arms &c.	1216.30
4	Repairing Hospital yard	2.50
5	Daily Watchman	563.20
6	Sundries. ~~Tassels~~. 7/.	
	Repair of Clock 10. Spoons 2. Shoes 1.	
	Oil Can 1/2. Lamp 4 3/4 Tins 3.	
	Whitening 12. Cockets 72 1/2. Hasses 33.	
	Dist 7 5/4. Repairing pipe 20/2. Glass 3 1/2	
	Carpenting 30/4. Washing 14/4 Guard-	
	box 121.25 Dishes 32 1/2. Cloth 25.	
	Kitchen 59/4. Mud 5. Mullah 10. Key 1/4	
	Lamp Chimy 2/4. Brooms 1/4. Repr 3 3/4	
	Repairing Cloak 21. Rep. room in Bell Tower 13a. Chimney 3	797.25 = 1158.5

Equals K.P. 10 7.25 / 100

£509.74

D. M. B. Thom

D. S.

Dec 16/1897.

Report of Mardin Orphan Work

T. L. B.
Rec'd 2-21-98
Ans 3-9-

Mardin, Jan. 17, '98.

Rev. J. L. Barton, D. D.

Dear Dr. Barton:-

Enclosed is a copy of expenses incurred during the late unpleasantness to which I have been asked by the Station to call your attention & that of the Prud. Com. with a view to a grant being given to remove the account from our station books. With this end in view please suffer a word in explanation of the account.

1. When pillage, arson & murder were destroying the Christian villages within sight of the city the leading citizens of Mardin compelled the authorities to take measures for the protection of the city from a similar fate. We also demanded a guard for the protection of the Board's property as well as the lives of the missionaries & natives upon the premises. The position of our premises is the key to the protection of the west end of the city. The captain to whom was entrusted this duty brought his company - 25 men - into our grounds, & we at once offered the hospital (vacant during Dr. Thom's absence in the U. S.) to him as barracks for himself & his men. He accepted the offer & at once fortified the post & prepared his troops, as an attack on the city was expected that very night from this west end of the city. For two weeks we fed those Redif troops & their officers, & for more than

a year & a half supplied them with fuel & light, besides fitting up the room with matting, wool rugs, gun stands &c. These remarks explain items #1-6.

2- The item for firearms &c (#7) arose out of the terror of the teachers & pupils of the Boys' High school, who feared not only the Koords but distrusted the troops stationed at the hospital. For myself I should not have made the purchase, but they felt easier for a gun or two; & I was not unwilling to be supplied with powder & ball for our Nishkeeyah friends, (Koords of the ward of this west end of the city,) some of whom volunteered to defend our houses in case the outside Koords should break into the city.

3- Telegrams & letters multiplied between us & Constantinople, Aleppo, Diarbekir, Seert & Mosul, in consequence of inquiries as to safety; the martyrs &c. We paid for some of these ourselves, but could withstand the whole of them; & we were alone. This sum (see #8) represents the balance of such expenses.

4- When matters looked threatening for the city the two Aghas, whose names appear opposite item #9, gathered their followers who constitute the tribe of Koords dwelling in this part of the city, (our premises being in the midst of them,) & exhorted them to make special efforts to defend their homes & the lives & property of the American missionaries.

We opened a room (with a stove in it) for these hardy fellows for their headquarters during their night watches, & also erected three tents along the line they were to guard, as shelter when not on guard duty & also to impress the Koords who had designs upon the city.

For forty nights they stood guard about this end of the city, & also repelled two attempts to enter the city from the approaches by our premises. When the immediate danger had passed the government came down upon these Aghas for arrears of revenue they had farmed. But the villages they had farmed had been plundered so they could collect nothing from them, & at home they had nothing which they could advance to the government. They knew, & we knew, the animus which dictated the demand at such a juncture, because of their faithfulness in preventing the sacking of the city. In their distress they turned to us as we had, in our need, leaned on them rather than on the Redif quartered upon our grounds.

Really their splendid stand which, to the astonishment of the whole city, they maintained to the last, (& we did all we could to keep them firm knowing that, should they yield the city would be swept from end to end,) was one of the chief instrumentalities used of the Lord for the preservation of our lives & the station property. We felt we could not do otherwise than come forward with relief which we made as a loan, but hardly expecting they would be in a position to refund, or we to demand of them, while yet not wishing to seem to throw ourselves wholly into their hands by giving it to them at the time outright. The man who received the larger sum was the more deserving because he really held the other to his first position all the way thro. This other has received a decoration from France for his distinguished services on this occasion, while the more deserving one has received — nothing save this from our hands. We hope you & the Com. will be able to congratulate yourselves upon so cheaply escaping what might have been another Harpoot disaster; & that we may have the pleasure of informing these Aghas that their loans are presented to them with the thanks of our Society for their faithfulness which was easier to be disloyal than true. Even at this late day these Aghas would appreciate some verbal expression of thanks from the Prud. Com.

On behalf of the Station,
A. N. Andrus.

[illegible] of expenses incurred
in the late disturbances at
Mardin –
Rev. A. N. Andruss. Jan 17, 98

C.B. 198
Rec. 1-30-99
2-17

Report of Relief and Orphanage Work at Van, July to Dec. 1898.

My report for the first half of 1898 gave a somewhat more hopeful view of the situation than events have justified. Doubtless some will blame me for saying what I did then, but my justification must be found in the very great desire not to impose on the generosity of our patrons any further than is absolutely necessary, and my keen sense of the injury to the people of receiving free aid where it is not absolutely essential to their continued existence.

I regret to say that the promise the fields gave while still green was not fulfilled on the threshing floors, the yield over the greater part of the vilayet being less than half of what would be called an average crop. But the great shortage was not confined to this vilayet. In the Mosul region, adjoining us on the south, the failure of the crop was almost complete, so that the demand for export in that direction is very pressing. Over the border in Persia also, the failure was equally entire, and hence the usual imports from that direction are cut off. In consequence of these unlooked for misfortunes, the price of grain, instead of declining, as was expected, with the incoming of the new crop, has increased from a third to a half over that of last year. In addition to this, the Koords have not been restrained, but on the contrary have grown more lawless, and have carried on their pillaging with a high hand, carrying off cattle and sheep, and making even more than the usual demands on the threshing floors. The attack on our guest, Dr. Belck, the German Savant, who with his associate, Dr. Lehmann is collecting the cuneiform inscriptions in this region, which would have cost him his life, but for his skill and presence of mind in feigning death from the first shot, well illustrates the present attitude of the Koords, and the united efforts of the German and British Embassies have failed as yet to secure any redress, save the return of a part of the plunder. In some parts of the province also the Government has taken so large a share of the harvest for taxes as to leave the people insufficient supplies to sustain life The sad consequence of all this is that the suffering is already very great both in the city and in the villages, and the prospect is that many will die from hunger before spring, unless relief is furnished them. Indeed, the prospect for the coming winter is in some respects darker than it has been during the previous two years, during which old supplies have been exhausted

I am most grateful to our kind friends of the Woman's Armenian Relief Com. of London for authorising us to expend the manufactured product of our Industrial Dept. in helping to cover some of the shivering forms that we see so constantly about us, they undertaking to furnish the funds to keep the Dept. running for the present, without depending on our sales. We felt that the first to profit by this permission should be the women who support themselves and their children by spinning, as their wages furnish absolutely no margin with which to procure clothing, and that the orphans whom we are feeding outside the institution should share with them. We have therefore made a small grant of cloth to each member of these two classes. One day Dr. Lehmann accompanied me to the depot where this distribution was going on and it was a most impressive and touching sight to see the court and stairs crowded with ragged women and children, and then to sit and watch them come in one by one to exchange the yarn they had spun, half for a new supply of cotton, and the other half for money, and afterwards watch them file into the opposite room, where each received a gift of cloth proportioned to the size and need of the family. We were impressed with the care our distributors took, on the one hand, to avoid the imposition some tried to practice upon them, and on the other, to secure a suitable apportionment to each. A bright little boy of twelve, his feet and limbs bare, and with a bag on his back containing the bread he had just received, especially impressed us. He was one of three little brothers having neither father nor mother nor any protector, who have received their daily rations from us for a long time, and have been permitted to stay in an unused oil press. Having no one to make up their clothes, instead of giving them cloth, as to the rest, some clothes had been prepared for them, and so with a heavier load, but a lighter heart, he went to make his small brothers glad as well. I am glad to say that Dr Lehmann has arranged to provide for this little fellow for three years, in the orphanage, as a memorial to a very dear brother whom he has recently lost. The streets are constantly filling up in these days with just such helpless waifs, and my heart is constantly made sad, as I contrast their condition with that of the dear children, equally forlorn but a few months ago, now warmed and fed and taught in the orphanage. A week before Christmas,

While in this state of mind, a telegram came from Cons'ple. announcing L.300 for relief, and after consulting with others, I decided, the same day, to rent room, and take in say fifty more of these poor children, bringing our whole number up to 400, feeling that as we must select a few from the many, this was the class that presented the strongest claim on our sympathy, both from their utter helplessness, and because of the hopeful future they promise if now cared for and educated. Before a Christmas contract had been signed for a house, and eight children, some of them much emaciated for lack of food, and all shivering for lack of clothing, were accepted, and we expect that the opening year will see a number of them already under shelter.

The possibilities which the means now in hand permit, of affording relief are the distribution of the remaining cloth, which we shall seek to give to the most needy, the continuance of the Industrial Bureau, thro the generous liberality of the Womens' Armenian Relief Com. and the prolonging for a few months more the daily ration of bread to the orphans outside. For the hundreds and thousands beyond these limits, who are already suffering from hunger, and may die before spring, we can do nothing unless further funds are sent us, save that there are L.300 or 400 in the Village Relief treasury. But it is the feeling of Capt. Maunsell, who has succeeded Capt. Elliot in the British Consulate, of the Official Head of the Armenian Community, and of others, that this should be invested in seed, to be given out in the spring, to enable the villagers to sow some of the fields that are already ploughed and so assist in the provision for the coming year.

To show the straits to which the people are reduced, it may be as well to mention that the people from the villages in large numbers, and to some extent in the city, are contemplating changing their religious connection, and enrolling themselves as Catholics, in the very shadowy hope that the French Dominicans, one of whom is the French Consul, will afford them some political protection, and furnish them with some pecuniary assistance, this change of name being made the condition on which they promise them such aid. Neither the Armenians nor the Turkish officials fail to note the difference between this policy of buying converts, and the policy adopted by us, in distributing with no discrimination because of religion, and with neither pledge nor persuasion to change their religious connection.

T H E O R P H A N A G E . As I hope a somewhat full report of this institution, which our English friends have been so kind as to print, may have reached a considerable portion of our patrons, I will not devote much space to it here. The financial report will give an idea of the work of the different departments connected with this institution, and will show that, estimating the output of the different workshops at a price not higher than that prevailing in the city, they all, with one (temporary) exception, show a margin of profit, i.e. it has cost us less to produce the goods we needed than it would to have bought them outside, while the boys have had the opportunity, without expense, to learn the trades which will fit them to earn their living when they go forth. The live stock venture, which was just beginning to materialize when the longer report was writen, shows a fine balance on the right side, while the supplies thus furnished for the table have been of improved quality. The tannery too makes a good showing, tho it is too soon, as yet, to know what its real profit will prove. The exhibit of the value of the tools, utensils, bedding and food, now the property of the institution will show that the funds appropriated to it have been economically used, and have not all been eaten up.

I am happy to say that the behavior of the children, and the progress they have made in their studies and their trades is, with far fewer exceptions than would be found among an equal number of children at home, exceedingly satisfactory. The captains of three of the companies of the boys were in the class that graduated from the school last summer, but worthy and efficient successors have been found for them, whose influence over the boys under their care is every way most satisfactory. Some of the children have been greatly delighted by receiving letters, or messages, and in some instances other tokens from their patrons. I will use my best endeavors to furnish reports of the children to their patrons, but my good wife and I are so utterly overborne by the weight of care that now presses on us, left entirely alone, that I trust our friends will be lenient in their demands.

Respectfully submitted

(Signed) G.C.Raynolds.

Note. Dr. Heinrich Lehmann, Dr. Lehmann's above mentioned brother, was born Oct Ist. 1862, at Hamburg, and died May 18th. 1898 as assistant at the Physical Institute of the University of Thbingen.

for six months ending December 1898

— Nam —

Cash Account, different Departments, Van Orphanage, July 1st. to Dec. 31st. 1898.

Dr.			Cr.
Shoemakers' Shop, in two branches, 65 Boys learning the trade.			
Balance from old account	5.00	458 Pr. shoes for the orphans	34.42
Goods brought from Cons'ple.	59.06	55 " " sold outside	12.87
" from our tannery	11.78	Value of goods in stock	40.09
Other materials purchased	5.36	Balance, loss	6.07
Wages of 3 masterworkmen	14.25		
Total	93.45	Total	93.45
Weaver's Shop, 43 Boys learning the trade.			
Balance from old account	9.62	1190 Ar's cloth used in orphanage	69.41
Yarn (spun in Indus'l Dept.	15.77	116 " " sold outside	3.91
Dye stuffs & other material	23.78		
Wages of 2 masterworkmen	10.80		
Balance, profit	12.56		
Total	70.53	Total	70.53
Tailor's Shop, 42 Boys learning the trade.			
Balance from old account	4.08	Value of garments manufactured	56.43
Materials purchased	41.61	" of goods in stock	1.15
Wages of 2 masterworkmen	9.12		
Balance, profit	2.77		
Total	57.58	Total	57.58
Oven, 12 Boys learning the trade.			
7056 Okes of flour	569.13	Bread furnished the orphanage	281.87
75 Chekees of wood	28.50	" sold employes	12.68
150 Ledas of salt	9.00	" for the poor & sick	224.97
Wages of 3 masterworkmen	10.25	Flour now in stock	98.05
Balance, profit	7.69		
Total	617.57	Total	617.57
Live Stock.			
Cost of 103 sheep & goats	60.70	7904 Luges milk for orphanage	39.52
" of caring for the same	10.47	Skins of animals killed	10.90
" of animals for food	38.53	Meat Do. 2888, & tallow 296	31.84
Fodder & care of above.	12.20	Wool 355, Lambs & Kids sold 320	6.75
Fodder for the winter	17.01	150 Sheep & goats & 4 Cows	87.68
Balance, profit	45.58	Fodder on hand	11.80
Total	188.49	Total	188.49
Tanner's Shop, 8 Boys learning the trade.			
Hides & other material	184.60	Stock & material on hand	214.97
Balance, profit	30.37		
Total	214.97	Total	214.97
Smith's Shop, 8 Boys learning the trade.			
Cost of materials purchased	16.36	Value of goods manufactured	18.80
Wages of masterworkman	3.42	" " " on hand	3.29
Balance profit	2.31		
Total	22.09	Total	22.09

Value of tools, utensils, etc. in use in the different departments.
Shoemakers', 563 Ps. Weaver's, 1236. Tailor's, 507. Tanner's, 1188.
Smith's, 922. Carpenter's, 250. Oven, 218. Kitchen, 1006. Dining, 989.
Washroom, 375. Dormitories, (bedding, etc.) 30242. Clothing in store, 5723.
Grain in store, 100231. Other food in store, 10349. Flour in store, 14023.
Total 1738.22

The accounts on this page are in silver money, i.e. Lire at 108.
Respectfully submitted (Signed) G.C. Raynolds.

Financial Statement of Van Relief Work, Jan. to Dec. 1898.

In Turkish Money. 1 Pound Turkish equals 18 shillings 6 pence or $ 4.40.

Dr. Treasurer W.W.Peet in account with Van Relief Bureau.			Cr.
Ch'g's for Dfts. Jan " Sep.	4706.51	Balance from Dec. 1897	1579.93
Other charges " "	167.14	Received per Capt. Elliot	2168.90
Draftsnot then charged	2087.44	Do. from Friends in England	1767.51
		" " " " Germany	929.40
(The Cr. side of this Acc.		" " " " America	411.41
based on Tr'r's. Sep. Stat't.		" " " Aintab Prot. Community	22.00
but I know of later Cr.s		" " Various sources	63.72
amounting to L.1162.70.)		Balance	13.22
Total	6961.09	Total	6961.09

Dr. Van Relief Bureau, Cash Account.			Cr.
Cash from old account	1485.00	Passed to Ass't. Treas'r. A	2711.62
Dfts. Chg'd. till Sep.	4716.51	" " Orphanage	2575.37
Other Chg's. " "	167.14	" " Village Relief Acc.	2301.87
Dfts. not Chg'd " "	2087.44	" "other uses	144.67
Premium on drafts	18.64	Return of loan	100.00
Rec'd. from other sources	31.39	To bal "Other Charges" opposite	167.14
		Cash in hand	504.83
Total	8506.12	Total	8506.12

Dr. A Assistant Treasurer's Cash Account.			Cr.
Cash from old account	72.36	Passed to Industrial Bureau C	3793.31
" drawn from Gen'l. Treas'	2711.62	Grants for Free Aid	851.54
Rec'd from sales at depot	2226.77	Expense for the sick	83.04
" " " " at oven	42.13	Loss on exchange	23.95
Loans repaid	3.95	Bills receivable	81.83
		Cash in hand	215.16
Total	5056.81	Total	5056.81

Dr. C Industrial Bureau Account.			Cr.
Goods on hand, old account	1640.30	Sales outside & for Free Aid	2220.79
Do. overlooked last year	36.59	Wages of employes	113.54
Cash from Ass't. Treas'r.	3798.31	Goods on hand	2143.48
		Loss on sales *	991.39
Total	5475.20	Total	5475.20

* Yarn is sold at 75 Ps. the leda, but costs us 100 Ps. because of the extra allowance made to the spinners, to enable them to support their children.

Dr. Balance Sheet.			Cr.
Cash in hand, old account	1557.35	Paid out from Gen'l. Treasury	8001.29
" Rec'd. in Gen'l. Treas'y.	7021.12	Do. additional from Sub-Treasury	2130.03
" " for sales & loans	1691.29	Cash in hand (50483 & 2151b)	719.99
Total	10851.31	Total	10851.31
Cash in hand	719.99	Mr. Peet's account overdrawn	13.72
Goods on hand at depot	2143.48		
Stores, tools, etc. (in gold)	1609.46		
Bills Receivable	81.83	Balance	4541.04
Total	4554.76	Total	4554.76

Account of numbers supported outside the Orphanage.

Average number of spinners 1100, supporting say four each	4400
" " " weavers 700, " " " "	2800
Do Orphans receiving free bread outside 480, Do. at the hospital 25,	505
Total number cared for exclusive of employes	7705

Respectfully submitted, (Signed) G.C.Raynolds, Treasurer.

Examined and found correct (Signed) Dr. Waldemar Belck.

To the Patrons of the Bitterness Orphanage, Ind.

Dear Friends:

3-7-98 Though I am near to entering upon my trip vacation and so am much pressed for time, yet almost three months have passed since my last report and I fear some delay in my strong reinforcement recently arrived from America will be able to gather things up for this first report. The Ely sisters, and Miss Charlotte in particular, may be considered the directress proper in my absence, though Miss Mary is her faithful, devoted associate in all these duties. While our young associates Rev. and Mrs Chas R. Ashdown are industriously pursuing the new language so as to be able to more fully share responsibility. Hence dont let kind friends have any doubt as to the proper management in all these matters, for all my withdrawing for a few months, then being hope of improvement over my regime all alone as I have been.

Our large family of Mo-orphans at this Center are coming on as usual - they growing older, stronger and wiser. With this increase in stature & activity comes need for clothing, as their dresses and coats of almost a year ago look the worse for wear, and so we have invested L.G.C.G. of $703.60 in clothing, mostly dresses and coats. The former being of attractive looking striped goods while the coats are of blue serge coming up from Louisville. On the native Christmas (18 days after our new year) we made presents of Testaments and hymn books to some whose progress in study made special deserved in this direction, and passed pictures to the others, so they might not feel discouraged with the holiday occasion. They treated us to songs and compositions suited to the occasion, special mention being made here and yonder of the friends & patrons who had made it possible for them to come up from the desolate world outside to this home like environment where they may be tenderly cared for. How proud the children were of their new garments! Even the tiny boys even carefully arrange their coats ere they lie down upon the mats on the floor in the chapel

Their new garments are put by for such special occasions while the old ones, with their patched places come into requisition during the week of regular school & other work. It is indeed a pleasant sight when the children all fill our church - the boys taking their place in front of the pulpit, the girlies on by our pews and nice to the organ that Miss Coly plays in leading for our singing. In front row of the boys may be seen the extremes in age of our congregation - the tiny boy of some 8 years and the oldest man in our church (some 85 years) who comes near the pulpit so he may hear the better they all sit on the floor, as is the common custom in the East.

In this connection I might speak also of our Sarepta branch located near Moulmein. The plant seems starting on well, the last boy received being one Vartan by name of 13 years and from Zeitun. His father, too, was pitched in the death trench so often referred to and more so rehearsal need not be repeated here. The name of Dalvorn or Yalvori as the Moulmeins call it, is so offensive to certain ones that as yet no boys have been obtained from there though we hope to succeed ere very long, and so run up our number from 15 to 20 - 25. Nearly £50 have been spent in this branch up to the present though most of the supplies for the winter are in hand. The children are well & happy.

Possibly our friends might have an interest in detailed account of expenditures at the B. Center since the last report. The clothing £7.69 = $303.60. Meat £20.40 = $99.00. Bread £40.13 = $163.50. Other food supply £60.50 = $266.20. Salaries of employés £9.52 = $41.84. Fuel £3.22 = $14.17. While Miscellaneous has been £12.88 = $56.56.

Now let friends in England and America count if they can carry along such a large family on this allowance. Trusting one and all of the friends who have this cause ever in mind and with best wishes for all while I may be absent from my post in this place, Hastily, I am

Yours

Mardin Feb. 2. 1893 On behalf of the Orphans

R. M. Cole

DEAR PATRONS of the BITLIS RELIEF;- MAY 26 1899 20

In glimses I have sent Constantinople to show what we were doing in hopes of saving life in relief lines, I have referred to agents sent Tadig province for distribution. They have returned after a two weeks spent amid most trying conditions, as samples of food found there implies & bits of which we sent on last week. I much regret to say that they seem to have established the fact that 15 had died of starvation & utter privation-they bringing a list of their names that need not be sent for prudent reasons. Strange to say, in hastening through the houses they hit upon no such cases-the worst being the head of one family, who on seeing them stretches out his hands calling out "For God's sake give us bread!" he being sick from hunger, the people of the house said. In the houses generally our men found such vile samples of so-called bread as I sent you, and what reminds one of the appearance of dried offal from the staple! It is made of coarse millet bran grass seed, etc. black & most uninviting indeed. Still our men, affecting to be hungry even for this, caught up a piece as if to take along when the poor hungry children of the house, cry "They are taking off our bread, what is this!"

Not only hunger but such nudity is found as hardly befits central Africa! In one house the old man was so naked our man at once stripped off his own under garment & passed it to him. The people are most disheartened, not only that they are hungry & naked, but if anything worth plundering is found among them the Kouros appear at the door & carry it off. No cattle, not even an ox in many of the families--depleted to the last degree! If we could give a little seed (which we cant with present funds) how could they sow it without oxen and if they were to have them now long could they hold them these times! It is like fighting with the impossible-turn where we may. With unsown fields follows no harvest but certain death unless there is to be everlasting relief. The flouring mills, also standing in Stoic inaction, set to work on this distribution being given out, and with a peck to a person a few weeks more may be assured, and signs of life appeared once more.

Given Tadig (two days distant) 8 villages, 272 houses, 1605 souls, 821 gones of millet 69Ps. over T.L.68 or $300, about 400 bushels or a peck to a person.

Given ten villages half to two & half hours from B. city, 357 houses, 2258 persons money 3-5 Ps. each to Amt. of 9,654 silver, over T.L.90, or $400.

In Bitlis from two pakeries at 80-100 grams the person about 1700 Dot. bread 85 & half Ps. the Dot. (171bs.) about T.L.90, $400-nearly T.L.250 as total for the whole month, or $1100; but half at least receiving bread here are fugitives from surrounding provinces, not a few having been here for sometime, while hundreds are arriving all the time. Motgan, to the westward of us, is nearly depopulated so far as Christians go, since the Ks act their own sweet will-plundering, killing, etc. Just now there are new arrivals from those regions so wild & dangerous few agents dare venture there. One family shut it self in & when neighbors forced the door two had died of hunger. The arrivals report how they flee when the Ks carried all that was left them in one ox. "Turn back to what" they say, when we suggest we give some bread & they go back again. With more funds at hand we hope to do something for Motgan.

Gratefully, etc.

Bitlis Apr. 15/99

R. W. Cole

Mass. Mo. 2/28 Apr 15/99

105

MAY 28 1899

Bills, Apr. 15, 1899

5

TO PATRONS of BITLIS GENERAL RELIEF.-

ear Friends;- After ten months & half ~~visit~~ absence for a change & to bring ack Mrs.C.& our young daughter we arrived from America five months since to ind conditions worse than when I left-the poverty being most appalling-the ng.consul,who in discouragement had made no effort to get up more funds,had lready left a short time before for Haifa-leaving only L.T.175 Genl.Relief.

Of course we set to writing appeals for funds at once to save life & are ratified that cheering responses have aggregated the considerable sum of o- er L.T.1,600,or more than $7,000,while some smaller items to come per Cons- le Treasr.Acct.are not yet entered. Of this over L.T.650,or nearly $3,000 s already spent,while we are workink with desperation-happy in the fact that no not able to satisfy the demands of long hunger,we hear ~~no~~ of no more deaths rom starvation. We are sending men at some risk to a more distant provin hence many Christians-Assyrians & Armenians-had fled to Bitlis before rrival,not only from terrible poverty & distress but from extortion & orced religious perversion on part of the wild Kourds who lord it over

The condition of the provinces is most pitiful not only from lack of ev thing-food,clothing,furnishing,etc.-but they flounder amid a triple fire- he wild Kourds,the merciless tax-harpies,while a third in certain quarters s the so-called revolutionists,or Armenian agitators that seem never so hap- y as when provoking commotion & causing bloodshed,as if to arrest attention f Europe,or cause once for all the extinction of the race to end this living death,as they are said to state their theory."Why labor to keep them alive? have said others,but ours it would be as ordinary philanthropists(not to say hristian)to do all we can to conserve humanity.

Our bread bill at the bakeries in town for daily distribution to nearly 600 houses or more than 2,500 souls(more than half refugees from the provinc costs over L.T.150 a month,or nearly $700; while we are rendering help in rain & money to thirty villages,some of them for the second or third time. We have been manipulating with the Govt.as to giving out seed,and though the reply is not negative they say"If peasants are needy why dont they accept it of us as a loan- depositing deeds of their property as security. Naturally feel afraid in the end they may lose their homes altogether,as they cant re- pay that with interest! But what we give under name of food will some of i it be sowed just the same,or what will be the people's condition at harves

So many & such thrilling incidents come to the light among those that throng us we can take time for only a few. How many peasants have,the few years,been brought down from comparative means & independence to most abject poverty!Yesterday I was filling out a ticket for one such with his wife & children drifted into town in a most forlorn condition. A Moslem shopkeeper at once recognized him,and bore testimony to how he was at his house five years ago & saw how he had 50 beehive,1000 sheep,ten to 15 cows & other things in proportion-feeding hundreds of guests at his house, but now in need of a morsel of bread! Another thus desolated & hungry,after his pet son their sole dependence in their advanced age had been killed by the Kourds,and the mother,Oriental like had beaten her head till nearlyblind goes out & digs his own grave,gets into it & begs the villagers to push the dirt in to shut him out from further distress & sorrow!

And so with scores of others in these unfortunate regions referred to.

With gratitude on the part of humanity to all the Patrons.

Bitlis,May 20/99

R.M.COLE, Missionary .

Butler, May 20, 1899

APR 27 1899
MAY 11 1899

Bitlis Survivors' Stories.

Aram Simonian, native of Bitlis & 13 years old. His father was a shoemaker, made desperate effort to escape on day of the massacre & bewildered he fell right in among those thirsting for blood & was killed a victim though not till calling to God with arms across under.

Hamiag Sarah dian, 12 years old & of Bitlis. On the fatal day his father and uncle were busily working away at their forge with no thought of the ravage of life outside till it enters their own enclosure and they are both smitten down with sword & bullet.

Gerjiz Markarian of Bitlis & 12 years old. His father died some years ago which his grandpa of much comfort to the family, as shoemaker in market. Attempted to escape but age & fright made it all the harder for him; he in too, bored under the cruel blade, while G. and his mother barely escaped from their house alive while the mob made quick work of robbing and desolating it.

Hohannes Gochoian, 11 years old, of Harran village on the lake side. He was of a prominent family, but when the wail of the massacred there reached them & the Kouds set upon plundering the houses, after other vile conduct, slaughter of such inmates as they could seize, the family made their escape hoping in hiding here & there for a time but from cold at the approach of winter (this event followed the over Tiran and Harran is within the ban limits) they venture back to their desolated house, build a fire to warm by, but alas that a Koud spied it, took aim from a distance and shot the man. His father though he lived in terrible agony for twelve long days!

Simon Harouthunian of 11 years, of Sap village not far from Bitlis. When the Kouds heard of the massacre at B. they set upon this village and after three days often attempt to protect themselves & families the terrible work began here too, as if destruction of life & property was a pastime. Poor simon is too frightened to speak till he sees them seize his father for the slaughter, when he cries out in agony seizing hold of the cruel Kouds, begging that they spare his father; but no, he is beheaded before the wailing child whose life is spared though to make sure of him for their race & religion the Jewish rite is administered.

Serope Dalhoian of 12 years & same ~~province but Mechan~~ village. His father died some years since, but in the stampede many were slain & make to the mountain she shrieks off Serope but alas that she returns to attempt to save some of her things. She is killed!

Asham Kentoian, of 12 years, & same province but Mechan village. The father, chief of the village and patriarchal head of his household of 22 souls returns from the mountain refuge in hopes of saving of his comparatively wealth through the intervention of a Koud he had often befriended & who made pretensions of reciprocating if formerly; but alas for any such professions, they usually proved false those terrible time—the so called friend often being the first to strike as if to show greater devotion to the sentiment of their book! While seated at the low table to eat, apparently sorry, has given good armed Koud, resting in begun the deadly work, meanwhile thrusting salt into the wounds so as to cause him more suffering, but ere life is extinct

Bitlis Mar 20 99

Rev. R. M. Cole
A Bitlis Orphan Boy's Sketches

they end the bloody orgy by wasting the mangled tree into the
burning barn they had already set on fire before he was
8. Sadik Guloian our orphanage infant at the time of over 4 years
is in the same village and family, as his name indicates. In the
slaughtering of her little children about her not far away from the place
she pleads that for the sake of the children they spare her life, but all in vain
& cruel bullet is discharged & plows its way through both her knees
the dagger ends her life. Though this infant was in her arms till dead
loosened her grasp he and and older brother with sister were not killed.
left in wonder among these extermination of the race to hunt for cast off
scrap & scoured dogs in the street. Two older pet sisters carried off by Kurd
chiefs were the people from their influence (especially one) for the
disappears to go. Then twice the children are to wear Bitlis paths
on the snow be pelted some of the way and shouldered by the K. soldiers
that - where the wild mountaineer, Indian like, turned back with
hunting the poor little ones to the city where "strangers harbored orphans"
Himself naked so cold and hungry that were brought out on
on a cold winter's day for this place. They were so benumbed and
frightened we couldn't persuade them to take milk even at first
soon a kind foster mother was found for S. She had recently
lost her own child, a pet boy about his size, and so was ready
to take him in her joy from their poverty though she wanted to adopt
Mother attachment has long since grown up between them.
Minas Kharibjanian, 14 years old, native of Bitlis, but a poor
in the streets with no father or mother both having died when he was
so young that he recalls nothing respecting them. Like the dirty
outcast dogs of the street so he used to curl down in a corner of
bazar, in battery, or in the open warmer days - a most forlorn life
How eagerly he would grab for any cast off crumb, tho he never
knew to fill it was to have a full meal or wear regular clothing.
Mardoni Vartanian of 12 years, native of Bitlis and where father
since he can remember, while the mother left in such great poverty she
gets a new home, but in keeping with the custom of the land was forced
as her new husband to leave the widow's child behind - uncared for
Thus he was brought to us, the most neglected of all of course
such as he might go on, and shall at another time give
sketches and incidents as to these so dear children to us all.
Though they could not read or hardly tell their right hand from
their left when they came into our midst they have made
rapid progress in their studies, so that some of them could give
the kind patrons letters in their native language, while
some become quite proficient in vocal music as well
My dear some of them have learned to walk in the steps of
blessed Jesus as well as other things, and they really are very
good children as a rule. A tourist with camera passed
through here, and we got him to attempt the orphans' photos.
we have yet to learn if it was a success so we can only
pay the friends with some. Hastily &c. R. M. Cole, missionary.

3-2-99
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Report of Orphan work in the Harpoot Field for 1898.

Another year of orphan work is ended, and we can say that the good hand of our God has been upon us, and prospered us.

When our weak faith was in danger of failing God has sent us help from most unexpected quarters. We praise Him, and also thank those who have remembered the orphans.

Since our last report we have opened three new Homes in the city, and brought here the children who had been kept in families in the villages, but who were not receiving suitable care. We now have seven Homes in Harpoot, and four others in near villages under our immediate care.

Besides these we have Homes in Egin, Malatia, Arabkir, Palu, Peri, Chvonkoosh and Diarbekir, making 24 in all with an aggregate of 1100 children.

English money is providing for the orphans in Egin, Malatia, Diarbekir and Palu, and for a few in this city. We are indebted also to the Swiss who are providing for many of the orphans in Arabkir.

This Autumn we were cheered by the arrival of Miss Hall, an English lady, who has come to give her help. Miss Seymour is also devoting much of her time to this orphan work.

The children are growing in stature, as well as in wisdom, and knowledge and good charac-

The progress of most in school is very marked. Some of them taking high rank in their classes though others in the same class have had far better advantages all the time. We hope that some of the brightest of these may be able to come and be fitted for teachers if funds shall be provided. A few of the larger boys are this year to give all their time to learning trades during the day. Their evenings are to be devoted to study. Others work half of the time and attend school the other half of it.

Christmas time especially a

We have occasionally begged the privilege of a meal that the food thus saved might be distributed to the very poor.

Jan. 13

On the Armenian New Year's evening we were invited to one of the stores where we entertained our with songs and recitations. This dra

own

noticing manly

It was amazing to see the enthusiasm of the little boys as they clapped their hands and yell, keeping time to the music of the Year's long which all now singing. The in all the homes near us, new much half that day by

p small girls and

Christmas in America.

She remarked, one little girl who had been taught seen

expressly received that at her own

Christmas. On being asked if she knew what this meant

replied "Yes, it means that I have given myself to Jesus."

Three children newly received died this winter. The two girls had always been feeble. One of their companions writing about them said that they died not "to see the Christmas here" but that they had "gone to heaven to see, not the Christmas, but the Christ." The little boy was here long enough to learn of Jesus' love. A short time before he died he was heard to say, "My dear Savior, I come to thee. I commit my soul to thee."

Early in December we received a small boy from a village on the Euphrates. A few weeks later an older boy came to us from another place and was also received to the same Home. You can imagine the surprise of the house-father, and of the boys themselves, when after three days they discovered that they were brothers. They had become separated at the time of the troubles.

Two boys, who are learning trades asked permission to work extra hours as they wished to give a tithe of these earnings to the Lord. One of them, who when a Bible was presented to him said with emotion, "You need not trouble yourself to give me anything else", lost his tithing bag the other day. "What will you do about it?" was asked. "I shall give it from my other money," he replied.

We are grateful for the prayers offered, and for the help received. We enjoy this work, and we feel that it is more and more a very hopeful one.

Our Armenian friends are prospered in their work, but still there remain children for whom no provision is made.

M. E. Barnum.

the Harpoot field for 1898

JUL 25 1899

Document 3

Report of the Hardin Orphanage for 1898

Annexes.

The whole number of orphans since the opening of the two departments of the orphanage since its opening is 139, of whom 71 were boys & 68 were girls. The whole number received during the year & their disposition are as follows, viz:

	Boys.	Girls.	Total.
[illegible]	21	17	38
" in the two departments during year	[illegible]	8	25
Total " " " " "	70	33	103
No. who left during year	12	6	18
" " remained Dec. 31-1898	58	27	85
" " orphan girls in the high school		6	6
" " not number on roll	58	33	91
" " " in other families	4	1	5
" " " [illegible]	62	33	95

From the [illegible] of the orphanage [illegible] all boys. This is accounted for by the fact that in anticipation of the adoption of the Common orphanage in Jacksonville of a batch of 21 boys - many of them half orphans - we had left with their mothers until we should get the decision of the government in regard to them - we had not room in village to receive them, & [illegible] to [illegible] them. During the winter [illegible] physical difficulties in their road, rather urged against their coming. They could not start, & we had to provide for them here during the winter. We turned away a number of applications for admission, but the [illegible] we had neither room to receive them nor funds sufficient to warrant such an expansion. Of the 12 boys who left during the year, the following table will show the no-

[illegible]

Health.

[illegible]

[illegible]

[illegible]

1848

places well, can need be called. Repairs and the
other work upon the school House also
likely to increase the coming year.

Conclusion.

We begin the new year with only about 1/3 of the a-
mount we probably shall need in order to get safely thro
that we may secure the best results of what has been
been spent. The friends of this school should think
carefully upon the comparatively great expense for
its maintenance in the fall of 1897.

All other departments of our work, including aro
walk, are for most part right.

Respectfully the orphans, in their behalf
they who first felt the mountain's sway. Respectfully
answer in order to provide it. For they consume the
hold in a, & may there be constrained to position
respecting it.

A. Wetzmann of the Orphanage

Dec. 31. 1897. Balance
" " Receipts for 1898
Total
Disbursements for 1898
Dec. 31. 1898. Balance

1898

Our good friends Dr.Belck and Dr.Lehmann,who have had an excellent opportunity of seeing just what our work is,have writen the following letter to their people at home,which they kindly permit me to copy.

2-6-99

"Having been for more than three months the guests of Dr.& Mrs.Raynolds and having lived on the mission premises,it seems time to write to you somewhat more particularly of their work from personal observation.

The Van massacres of 1896 rendered numerous women widows and thousands of children half or full orphans. The number of the latter has been much increased by the death of mothers,and by the unnatural conduct of many who leave their children on the street in order to secure a second husband.

Of the picture of misery which Van presented in 1896 one can even now form a vivid,tho hapily slightly softened idea. With the beginning of winter,which fortunately for the poor and also for the carrying on of our work has been unusually mild,the poor from the villages have flocked into the city,and the number of women and children begging in the streets,and rapping at the doors has terribly increased.

As then,in 1896,Dr.Raynolds' compassionate heart conceived the idea of creating a home for the orphans,where the loss of father and mother could be made up to them and they be instructed in letters and handicraft,which would be a boon to them for their later independent life,so now the sight of present misery has given him the plan of widening the scope of the institution by increasing the number of orphans there cared for from 350 to 400. farther means having come to his hand at about the Christmas tide.

This,under existing circumstances,is an enormous enterprise,and requires much courage and quiet energy. Consider that the whole burden of responsibility,and guidance rests on the shoulders of Dr.and Mrs.Raynolds. They have alone to provide for and watch over the eating,clothing and elementary as well as industrial education of the 350,soon to be 400 home orphans,as well as the partial care of as many more orphans outside and the subsistence,mainly thro work given,of over 7000 persons. Besides this Dr. R.has to carry the weight of the educational,evangelistic and medical work of the mission. The legitimate personnel of the mission station included another family,until recently that of Mr.Allen,in whose former house we are living,and two or three single ladies. But none of them have been here for several months,while the orphanage and city relief work have long been in the hands of Dr.and Mrs.R.alone.

The premises were quite adequate for the needs of the mission alone, but no mission is prepared to suddenly furnish room for the eating,sleeping and intellectual and manual instruction of 400 children. Still comparatively few new buildings have been necessary.

On our several rounds of the premises,Dr.R.took us to an arched room, where we found,amid the steam,a half dozen women busily engaged in washing the clothes of the boys. At 4 P.M.these disappear,and their place is taken by a company of forty boys for their bath. On Friday and Saturday the room is entirely given up to the orphan girls,who wash their own clothes and take their bath. The reservoir that furnishes the hot water,is placed directly over the large oven where the bread is baked for the whole orphanage and the large number fed outside. This oven is kept running during most of the 24 hours,and its escaping gases heat this reservoir,avoiding any additional expense for furnishing the enormous quantities of hot water required. This expedient,by which not less than L.25.(at [illegible] 180 Marks)are saved annually is Dr.R.'s own idea.

On the other side of the yard,we enter the long weaving shop where are located eight hand-looms,on which 45 boys are learning this trade. The shuttles rattle uninterruptedly,but are scarcely able to keep up with the demand of the children for clothing material. This cloth is mainly manufactured from the yarn spun by the women in connection with the Industrial Bureau. The object of this bureau,from the time when Dr.Kimball first inaugurated it,long before the orphanage was started,has been to enable the poor widows to provide food for themselves and their children by their own labor,instead of receiving gratuitous assistance.

A quantity of cotton is given to the spinner,from whom one half the weight is required in yarn the remainder being her wage,which she may sell to the bureau,or outside,as she chooses.The city merchants work on the same principle,but require 3/4 the weight in yarn thereby securing a profit. A small loss as they say—

tained by the bureau, whereas the other departments secure some profit, as you will see by reference to Dr.R.'s financial report, which we inclose, and which one of us(W.R.) has audited, being much impressed with the evidence of ingenuity, economy and conscientiousness in the administration of the funds sent here, a part of which thus perform a double service, by first furnishing work to 1800 people and food to over 7000, and then clothing the naked.

The clothes required for the children are entirely made up in the institution, the opportunity being thus secured of transforming a large number of boys into masters of the scissors and needle.

As all parents know, chiodren demand a large supply of foot wear, an article nowhere of the cheapest. There are two shops for manufacturing shoe one the native shoe(Goshig), the other the European kind called kondra, both of which are worn by the orphans and teachers. Until recently, the leather was bought outside, but last summer a tannery was added to the other departments, where now, under skilled workmen, the boys can also learn this trade. There is also a carpenter's shop which keeps the buildings and furniture in repair, and another department in charge of a man so un rversally ingenious that it furnishes stoves, copper vessels, hardware, etc. and does the soldering whitening copper vessels, as is needed, for the institution. As you see, the principle employed is that of combining mental and manual instruction, a principle which one of us(C.L.) first saw and admired, in 1884, at Hampton Institute, in Virginia, where Negro and Indian children are thus taught. This is secured by having the boys give half of each day to the school, and half to the trade chosen, alternately, one half having school in the morning, and the other the trade, and vice versa.

The girls on their part are instructed in femmine handicraft especially dressmaking and needle work. Mrs.R. is very desirous that the girls should do their own cooking, and so be better prepared for household duties, but till now, for the sake of economy, the whole cooking has been done together by hired employes. At dinner time it is interesting to see the boys gather in orderly ranks and march into the dining room, take their seats and repeat the Lord's Prayer in concert, and to note the care with each table is waited upon by the head of the ten who compose it. You must know that, for the sake of discipline, the boys on the premises are divided into five companies of forty, each having a captain, called garkabed in Armenian with his assistant, to watch over them. Each company is then subdivided into tens, with one of their number as dasnabed(chief of ten).

The boys' and girls' schools of the mission include besides the orphans more than half as many day pupils from the city, the course consisting of 3 grades, primary, intermediate and high school, and covering a period of eleven years. On completing the course the pupils receive a diploma, which is accepted by the Govt. as an authorisation to teach. We have visited several of the classes in Arithmetic, Geography, Armenian, English, etc. and have been impressed by the efficiency of the instruction, and the attention of the pupils. We also spent a recreation evening with the boys, and were pleased to see that they knew how to thoroughly enjoy themselves, by reproducing their village sports, and illustrating the dialects of different regions.

As you see, Dr. and Mrs.R. have accomplished great things during the two and a half years that have elapsed since the massacres, and if today hundred of boys and girls are saved from misery, illness, death or forced perversion to Islam, and are receiving a well regulated mental and physical education, and if many thousands of the Armenians, persecuted almost entirely on account of their religion, who would otherwise be near to starvation, enjoy today, tho a modest, yet not a wholly inadequate subsistance, this is all due to the indefatigable exertions of our friends. Their success is largely due to their selecting and securing faithful and efficient helpers among the Armenians of both sexes. It is to be hoped that the boys and girls here instructed, many of whom came here entirely ignorant, returning to their villages as teachers and artisens, and as Christians true to their faith, may be an example for the emulation of their fellows, and help to elevate the mental and moral level of their whole people.

Much has been achieved, but still more is needed. If twice as many orphans were taken in, and twice as many people assisted, the wants would still be far from being met. The means of the mission and the orphanage not permitting of much further extension, we can only most earnestly apply to you and all friends to help in ameliorating the misery here existing."

Van, Jan. 7th. 1899.

as told by Drs. Belcher
Lehmann

B. orphans may be asked after I pass this on to you, as seems to me, Dr. Baton, we did the earlier chapter.

MAY 25 1899 MAY 26 1899

It is Orphan Witches Continued.

21. Arsinai Yegizarian, 13 years old, of Norma village near Bitlis. His father was another. The former died when he was only ten days old and mother when he was only four years old. His stepfather did something to aid the boy to the massacre when he, too, is snatched away and the poor orphan cries to God and then spending not a little time in the hands of the Turks till we took him into the orphanage where he gives good hope for the future.

22. Arsen Bedoian, 12 years old, of Liz village in Boulanik province. The father dies before his birth, but his widowed mother labors hard to care for him. He is three years old when disheartened at the hardships of poverty she leaves him to second husband when, as in other similar cases, Arsen too, is left to wander as a beggar in the place. When the massacre began he fled with others - hiding under rocks here & there in hunger and terror lest his life be taken. Finally he reaches this city where he begs wandering through the streets till we take him into the large family and

23. Vagharsh Sirounian, 13 years old, of Sundzou village Motgan province two days away. The father died leaving the son & mother in poverty. The latter goes to a new home not long after, while V. is left with an uncle. Some time after Kurds attack this village for plunder. His uncle was in the sheepfold when a bullet from the enemy ended his life, and V. was left to seek a morsel of bread amid these some cruel ones. After living with them as if a slave for a time, in company with another Armenian he succeeds in escaping and reaching our fold where he is happy & promising - having learned to read, write & speak somewhat.

24. Asdoadzour Hoviannesian of Bitlis and ten years old. He remembers his father's death. When the mother left him for a new home, so far as concerned and helping go, he was without a mother tho his aged grandmother did something for him. Till she too, was taken away and then his life becomes still more forlorn till he finds a home with us.

25. Sophie M. Muradian, 9 years old, of Aghagh village, Akhlat province on the Van lake shore. The father was of the wild region of Khizan, four days to the S. Eastward. From fear of the Kurds he left his patrimonial estate - house, fields, &c. and came to Aghagh more than 30 years ago. Here he married and reared most of his children. Hoping conditions might have improved they ventured back to again till the fields in hopes he could more easily support his family. But also took the Kurds left in such sharp pursuit of him that he had to flee to save his life. Once they did attempt his life but a chief intervened saying "He must not kill him, nor can he change his religion. He is poor and has backers, but let them move away from here very soon" and they did so. But the mother and youngest child who from her condition could neither ride the donkey nor ride so had to turn back to her home.

26. Abraham M. Muradian. But here let me first introduce said youngest child as Abraham who was the lonely mother's only mate though he was hardly two years old then and is now our second infant of the orphans and about four years old. Think of those lonely widow months passed in such a condition & see the dark picture!

As both their parents were members of our Aghagh Prot. Church in regular standing, in one of my tours nearly four years ago I reached that distant, isolated village - passing the Sab. and a night in the place. My object in hard was to baptize babe Abraham & administer the holy communion to the parents. This I did in their so dark, dingy corner within such a hovel and squalid surroundings as I will not attempt to describe, for at best they were very poor, but as with others of the village the parents had gained a reputation about from their stanch hold of the Prot. faith come what would, as various trials had shown.

As I hinted above when the miscreants had determined to kill the father and two larger sons they all fled with the approval of the wife & mother who could not go in any case. Think of their separating under such conditions and as it proved never to see the head of the family again on earth. During the depths of winter a baby daughter was given the lonely mother and to none of the family, some little Abraham was with her. And as the sparrows all listened to her and paid to one of the most wintry women turned Moslem. Church witness during her confinement and since that time all of the little village have gone back to their faith as Armenians (Gregorian) Christians.

Not able to read or write all the heavier next the time for the mother in her isolation, as she could neither send or receive letters. Anxiously the family here in B. wait for the early spring so they may arrange to rescue the loved one. The aged father was consumptive, had been sick and could not go, but the two sons set out, and they succeeded in reaching the poor stricken but Abraham was ill and they could not set out for some days; then over snow drifts and through swollen streams they made their way till during Easter days they arrived here upon Storm indeed. At as that the father & husband was not suffered to tarry till they arrived so they saw his face no more! and so their hearts were very sad.

The mother, after such weird experiences soon sickens and almost from the first seemed to cover death more than life. We did all we could to give her heart - myself going to give her medicine when she would take it from no other hand, making cordials, &c. But no. She would tell me "I shall die and the babe will die" (for that was sick & puny) and so it proved - both gone from its home & race and their infant within a few weeks all from fear, exposure &c. owing to the times and conditions in which such over actually sink death.

In view of such demolition of the home Abraham & Soghomon came in among our boys where they are pets, while the two sisters older went among the girls. As grown-up bro. is water bringer at the orphanage & often A. may be seen following him about as if his own father.

This constitutes another sad chapter in the sketches and more must needs follow later. Meanwhile as patrons read these sad rehearsals let them bear in mind much of it is like a dream with our children now so healthy & the most part happy; and when once they are all introduced let us hope for rehearsals of the present & future signs of progress in the dear children and so the sower and reaper all rejoice together. From grateful hearts - K. M. Cole

Bitlis Apr. 12. 1899.

Correspondence 1899

MAY 26 1899

DEAR PATRONS of the BITLIS RELIEF;-

In glimses I have sent Constantinople to show what we were doing in hopes of saving life in relief lines, I have referred to agents sent Tadig province for distribution. They have returned after a two weeks spent amid most trying conditions, as samples of food found there implies & bits of which we sent on last week. I much regret to say that they seem to have established the fact that 15 had died of starvation & utter privation-they bringing a list of their names that need not be sent for prudent reasons. Strange to say, in hastening through the houses they hit upon no such cases-the worst being the head of one family, who on seeing them stretches out his hands calling out "For God's sake give us bread!" he being sick from hunger, the people of the house said. In the houses generally our men found such vile samples of so-called bread as I sent you, and what reminds one of the appearance of drier offal from the stable! It is made of coarse millet bran grass seed, etc. black & most uninviting indeed. Still our men, affecting to be hungry even for this, caught up a piece as if to take along when the poor hungry children of the house cry "They are taking off our bread, what is this!"

Not only hunger but such nudity is found as hardly befits central Africa! In one house the old man was so naked our man at once stripped off his own under garment & passed it to him. The people are most disheartened, not only that they are hungry & naked, but if anything worth plundering is found among them the Kouras appear at the door & carry it off. No cattle, not even an ox in many of the families--depleted to the last degree! If we could give a little seed (which we cant with present funds) how could they sow it without oxen and if they were to have them now long could they hold them these times! It is like fighting with the impossible-turn where we may. With unsown fields follows no harvest but certain death unless there is to be everlasting relief. The flouring mills, also standing in Stoic inaction, set to work on this distribution being given out, and with a peck to a person a few weeks more may be assured, and signs of life appeared once more.

Given Tadig (two days distant) 8 villages, 272 houses, 1605 souls, 821 okes of millet 60Ps. over B.L.68 or $300, about 400 bushels or a peck to a person.

Given ten villages half to two & half hours from B. city, 357 houses, 2258 persons money 2-3 Ps. each to Amt. of 9,654 silver, over T.L.90, or $400.

In Bitlis, 500 houses, 2300 souls from two bakeries at 80-100 grams the person about 1700 Bot. bread 85 & half Ps. the Bot. (17lbs.) about T.L.80, $400-nearly T.L.250 as total for the whole month, or $1100; but half at least receiving bread here are fugitives from surrounding provinces, not a few having been here for sometime, while hundreds are arriving all the time. Motgan, to the westward of us, is nearly depopulated so far as Christians go, since the Ks act their own sweet will-plundering, killing, etc. Just now there are new arrivals from those regions so wild & dangerous few agents dare venture there. One family shut itself in & when neighbors forced the door two had died of hunger. The arrivals report now they fled when the Ks carried all that was left them in one on. "Turn back to what they say, when we suggest we give some bread & they go back again. With more funds at hand we hope to do something for Motgan.

Gratefully, etc.

Bitlis Apr 15/99

R. M. Cole

To Patrons British Relief
April 15, 1899

MAY 26 1899

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To the PATRONS of the BITLIS ORPHANAGE.

To the Patrons of

209

Dear Friends:- Returning from my ten months & half absence in Jan. I found myself thrust nolens volens into general relief, as well as the usual orphanage and other missionary routine work. But finding the Eng. Consul, who left a few months before our arrival, had made no effort to get up funds, I had to give no little time & strength to writing up for funds & setting running relief again in hopes of saving life so far as possible. But under such conditions naturally I have not been able to give so much time to the cause of orphans as I wished. Very kindly, however, have the Ely sisters continued closer supervision of the dear children, as they did in my absence, while I supplement it in mor' general ways-meeting responsibilities, etc. The past few Posts I have sent on three installments of orphan boys' sketches to many of the Patrons while more are to follow later. I now interject this sort of financial report-classifying heavier expenditures for the year 1898 at this center.

Overwhelmed and from the bad winter roads it has been impossible for me to visit our Sassounian Orphanage at Mogotuk village near Moush city, so I am not certain as to expenditure for that branch. The young Canadian I introduced in my last report before leaving as the one to take my place, soon tired of the work, people & land and left for home before we could arrive or accounts should been better gathered together in careful detail. However, I hope to go to Moush myself during the next month to oversee all such things, and give a separate report -forwarding more orphan sketches, etc. prudence precluding our relying much on the Post for fear of imprisonment to sender of such, as inpast

Befor introducing my tabulation to close this I might say we are in great need of more room. Both our high school buildings are still quite largely given over to use of orphans-they even absorbing two choice new rooms the E. sisters had added to their Sch. before leaving for America, but which the girls of the boarding Sch. have never enjoyed, much as they need it. I was obliged to put up an infirmary, which I did for only $150 by running two walls across between the Schs. & covering it; and if we should have to draw some more in that line, or for rent we shall hope for the endorsement of our friends. Gathering & classifying from the itemized Acct. of our 120 orphans here at the center & in the wards we have for the year 1898 as follows:-

Bread...	L.T.119.50 or..	#525.80
Food	74.18	326.39
Miscel.....	60.94	268.13
Heat	35.34	155.48
Fuel	18.85	82.94
Clothing.....	82.46	362.87
Salaries.....	31.86	140.18
Totals	423.13 ...	$1,861.80

The Accompanying gives a sort of analysis of the year's expenditure, which may be some satisfaction to the eye.

On Jan. 1st the Bal. in hand was some over T.L.2000., while expenditures up to the present should be nearly T.L.1,500 including that at the Sassounian Branch as well.

Gratefully submitted on behalf of the Orphanage

Bitlis, Turkey, Apr. 20th. 1899. R.M.COLE, Missionary.

Rev. R. M. Cole

Dear Mr. Coles,

To Patrons of Orphanage

Bitlis, Apr. 20, '99

Bitlis, Kourdistan, July 25th, 1899.

Dear Friends;-

The Bitlis Station field naturally clusters about three chief centers, so far as the part inhand has to do, and hence is all the easier & more interesting to work-we not being obliged to journey a long distance among Kourd before reaching the people we are in the land to labor for especially. Of this one is struck in going Moush way as I did in the late Moush tour, of which region more especially I have in mind to speak at the present.

The whole region is called, or used to be, Darrone, and was a noted place per the Armenian calendar, tho little but a name remains these late years. There still remain their renowned monasteries, as Sourp Garabed (St. John) and also Arakelots (Apostles) the chief ones, while such church fathers as Mesrope, the inventor of the Armenian alphabet, and the historian Nerses of Khoran village that still exists, had their birth and career only a short distance from Moush city, while another prominent man of the race founded M.-Moushegh by name, his old castle being perched high up the mountain side. Of course the same race has been loath to let go of such a place, and hence have ever made it a center for educational work. Formerly the Oriental Soc. whose head quarters were at Cons'ple kept up a high school there, but what under the name of Soc. can be kept up recently! They do as a city try to keep up a school both for boys & girls, but with little success as compared with the past. Said Soc. then helped in establishing a few schools in centers at the hands of their graduates, but all is given up lately. In Sourp Garabed convent there is almost always a few pupils & a Sch. kept up and are over 40 orphans in Arakelots also where thy are making some effort to introduce the industrial department

But what of the place & region for the purely Gospel work; for all must admit the Armenian schools have not been a success first of all morally. Tho the head was fairly well educated the hands & feet directly went astray; so that parents came to feel they could n't trust their girls if even boys with them. Such has prepared the way for a fairly successful girls school under charge of our Mt. Holyoke graduate the past few years. Tho tuition is insisted on, for all everything was free in the other school. the number is quite beyond the capacity of our little building, while we have no place for boys. Some of the friends may be aware how the teacher of the girls was thrust in prison for over four months on the ground of a quotation from a paper published by Armenians years ago found among the things of her pupils, but which was fastered upon her. It gave hints of better days for Armenia, and as the paper was called Eagle of course the name meant that revolutionists were to come & agitate till said better state should come about! Long & severe were the trials the poor girl was subjected to. Time & again she is called before the stately Turkish court where experts gravely turn eyes on the dangerous document-wagging their heads as tho life & death were involved of course. "This is your hand writing" they say. "No it is not, I have not the ability to write such an article" she asserts. "Why should you lie" they say. "I dont lie, nor have I from my mother down" firmly affirms the modest one "and why should you a court of justice so decide" At another time she was advised by an official to falsify or she might be doomed to 15 years imprisonment. No, she would not for a moment think of telling an untruth, tho the tears coursed down her cheeks as she talked, and so she stood firm to the last.

Again & again is she confronted with experts who ply her with their searching questions, as if determined in some way to traduce her inexperienced tongue so that her fate be sealed for the long 15 years cruel confinement. Not able to so settle the question to their satisfaction there she is brought on under special escort to the superior court at Bitlis-coming up to the seat of her Alma Mater but not to tread its halls, or to have sweet intercourse with loved teachers & pupils, but to confront still another higher court that so far sustantiated the other that heartsick she is sent back where she came from. But she is not discouraged and finds great comfort in herbible & prayer. The preacher, who had been also imprisoned at the same time, was let out after only 50 days, for his Turkish language & friendliness with officials helped him, & when he was once out he could do more to liberate the teacher, tho not a little money came into requisition with lawyer, officials, etc. But trying as was her more than four months within such dismal surroundings the Lord had a purpose in it all; so in place of complaint she tells of the companions she had and what she was able to do to enlighten them with God's word in hand. Even wild Kourdish women became so attached to her when leaving her they fell on her neck & wept-feeling how unjust was all this treatment for such as she. She also found the key to an Armenian woman's heart if not her village as well when heretofore they all seemed so opposed to the true Gospel. "Once you come & be our teacher when you are freed" pleads the once biggoted one, but if you cant do that you must take my daughter as one of your pupils & at my expense, and so we found it in the late tour-there was the daughter & often the mother comes for a religious talk with the old prison companion. Thus it is the teacher stands at once in her lot & place teaching girls the way of life as ~~if nothing had taken place, the~~ the nothing had taken place but nominally she is only out on bail.

This is but one of the incidents connected with this interesting center, We have had running for more than a year a Sassounian Orphanage branch here, and in connection with it hope to continue our boys school of former years & with increased interest as number of pupils may increase wtih orphan nucleus We have schools in three places besides M. city, and still another village pleads for teacher to be supported by them to quite an extent, and so of other villages if only conditions might favor in the region so needy of education! Moush has a good location for a city-it going creeping up the north slope of the Taurus Mts., and overlooks one of the finest & largest plains in Turkey-containing over 150 Armenian villages some of which have 2 & 400 houses or total 30,000 inhabitants-the nearest village being only ten minutes from the city, while just over the Mts. South we have a score of Armenian villages in the edge of Sassoun. Thus it is I have dwelt somewhat at length on this center with incident, etc. But as a closing emphasis might I not say, tho veterans in the Mission, as we are sometimes called, our ambition would be quite satisfied if this Station might be properly reinforced, as we hoped it was to be ere this, in putting in the closing part of our long campaign in Turkey at this so important center. Through the kindness of friends in Eng. & elsewhere this side old Ocean, who have been interested in our work at rebuilding Sassoun, quite liberal help comes in for that Orphanage we are anxious to make a permanency; so may we not hope for special sympathy & help in the spiritual rebuilding of the region so terribly wronged, and so God's name be honored & souls saved!

Bitlis July 27/99

Cordially yours, R. M. COLE (COLEY)

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Cordially yours, R.M.McE(COLEY)

Bitlis, July 25. '99

Dear Friends;- NOV.6 1899 Bitlis, Kourdistan, Sept.28th 1899. 211

We have been waited upon this day by the Gregorian Vicar of this place, in company with some of his chief advisers-their chief object being to discuss the status of poor humanity in these parts as looking to the coming winter. They begged that we, as well as they, again solicit funds for relief; my reply was "Let the people & officials of Govt. understand that we make no further appeals for funds, since there must needs come an end to depending on outside help, and why not this year as well as next or the following. We are brought to this conclusion, not because the people are in better condition to make a living, far from it, -but because we are discouraged & believe ourselves wholly unable to cope with surrounding difficulties. Though we must admit our Governor seems doing all in his power to ameliorate conditions, but we fear with no marked success. If marauders are not so rampant as in the past, taxation is most inexorable, and the deportment of tithe-farmers pitiless in the extreme. ~~Aside from this,~~ the poor people in their distress for food, clothing, wherewith to meet the constant demand for taxes, etc. have so mortgaged their harvest, if not homes, in some of the provinces like Tadig, Erroun, Akhlat etc. that the heart-rending spectacle has been to see the family standing by, weeping & wringing their hands, while creditors in their struggle sweep the threshing floor-not leaving a spoonful for the hungry ones who have gathered it, tho not enough to square the account. Added to this I knew of one poor woman who had her vegetables & only donkey taken ~~besides~~, while she was beaten!

Much as our Vali seeks to enforce rules for tithe-farmers they usually utterly refuse to begin measuring till heavy tips to set the work going, while they heap up their part & scoop out that of the poor peasant shamefully. With such chronic conditions whence improvement so that constant drain of energy, patience & purse from abroad be avoided! If equality of rights may not be realized so that legitimate fruit of honest toil be gathered, why not some compassion in taxation so that the people be not left as wandering beggars! Thus it is that not a few in town have food or a house-save as charity provides-while thousands of peasants are so reduced as to not have the one ewe lamb & crouch in their dismal corners too discouraged & naked to venture into the light, while escape from starvation ere spring seems to them impossible! Would we might believe this dark picture will not be realized, but after 31 years in the land & so much time given to relief we should have some discernment in this line. "Then why not appeal for funds", you say. No, this is not my object, but simply to give a forecast of the future with the thought that perhaps person of influence at the Capital-Ambassadors, etc. might so impress upon the Govt. the situation that forbearance in taxation be realized, while a little at least of the over-measure of tithes gathered be returned to the so poor ones that must face death if something is not done. Already lack of suitable food is telling fearfully on the people, wtih much sickness & mortality, and what can save these ~~such poor~~ unfortunate ones permanently but some compassionate, considerate course on the part of their Government!"

R.M.COLE.

Rev. H. M. Cole
Bitlis
Sept 28 1899

Bates, Sept. 8, '96

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NEED OF THE ORPHANS OF VAN.

VICTIMS OF THE TURK AND KURD.

Letters From an American Missionary, Setting Forth the Effects of the Massacre, Plunder and Fire of June—And the Great Necessity for Money.

To the Editor of The Republican :—

I desire to address a few words to patrons and friends concerning the need for work for orphans in this province, and at the same time tender most hearty thanks for what has been done toward supplying this need. The contrast between the present condition of this city and that existing a few years ago is sad in the extreme. The natural situation of Van is one of the finest in the empire; located on the shore of this beautiful lake, the snow-capped mountains standing around it, yet not so near as to interfere with a wide horizon, its broad expanse of green in the midst of surrounding dryness, its clean and shady streets, and its greatly preponderating Armenian population, which has exclusive possession of large sections of the city, all combine to render it a pleasant place of residence.

But how changed! A third of the better class of houses present but blackened, crumbling walls, where a few months ago were comfortable, pleasant homes. Hence the people are crowded together in the remaining houses, several families in each, existing, not living. Bedding and household utensils are largely conspicuous by their absence. Bare rooms with not enough to make the sick comfortable are the rule, and sickness is fearfully prevalent. It makes my heart ache to go my rounds from day to day and see the sick and those just recovering really more numerous than the well,—hardly a family with so few as one sick. And the families are so fearfully decimated! More than 500 men were slain during that fearful week in June, while as many more, attempting to reach the border, were surrounded and killed before getting there. Thus one in 25 or 30 of the whole population, and nearly one-seventh of the adult males perished, and the number of deaths since has been very large. Hence it is evident that a great number of women and children are left without their natural protectors and providers, and largely without property or homes, save as friends give temporary cover.

It is these helpless orphans that appeal most strongly to one's sympathies, and I ventured some time ago to send out a letter appealing for help for this unfortunate class. It was no small gratification then to receive notice a few weeks ago that £250 had been sent me from Germany to support 50 of this class for one year. How eagerly did I begin arrangements for receiving and caring for them! The disturbed state of the city and the necessity of securing the approval of the authorities caused a little delay, but it is now nearly a month since we were able to begin calling in some of this needy class, and it took but a short time to bring the number up to the 50 allowed, and then began the sad duty of refusing those equally needy and deserving, and this burden will continue to press upon us during all the coming months.

It has taken some time to prepare the clothing for these poor, half-naked children, but now they are neatly, though plainly and economically, clad, and it was a real pleasure yesterday to see them file into chapel in their clean and comfortable clothes, as it is a satisfaction to watch them at their studies, or at their meals, or on the play-ground. They have all been received as boarding pupils in our schools, that their mental and spiritual natures may not be neglected, while their physical wants are being supplied. Of course tuition is free, and all the money given goes to supply food, clothing and bedding. Nearly half of those received have neither father nor mother. The large majority lost either father, or the one who had taken the place of father, during the June massacre, and the remainder, already orphans, were rendered helpless by the events of these recent months.

I wish my time and yours permitted me to give a detailed history of each individual, but I must content myself with a few specimen cases. Here is a bright, attractive boy from Haigazank, a quarter near the walled city, which suffered most severely during that time of carnage. It was separated from the distinctively Armenian part of the town, Armenian and Turkish houses being mingled. Like other similarly situated, outlying portions, it suffered severely in the initial outbreak on Monday, a large number being killed that day, and many houses burned. The large house of the mayor of the city was in this quarter, and after the first wave of destruction had passed, most of the Armenian population fled to him for protection, and were received within his premises and kept there till Friday night, when they were turned out; and on the Sabbath morning fiends in human shape were let loose upon them and murdered in cold blood more than 100 unresisting, unoffending victims, nearly all young men, the bread-winners of their respective families. The boy in question was one of our pupils at this time, and had come to school as usual that Monday morning and remained here during all that dreadful week, with no news of what was going on among his friends, as all communication was cut off. After the massacre had ceased, and some measure of quiet was restored, we sent the boy home, with a few others of that neighborhood, under safe escort. After 10 days of such anxious separation, one can imagine how eagerly he looked forward to seeing parents and friends again; but when he reached his home he found it burned and deserted, as was the whole neighborhood, church and school included. With a sinking heart he went on to the walled city, and succeeded in finding his mother, but only to find that father, two uncles and two brothers had fallen victims to the dreadful slaughter, and from being a member of a large and prosperous family he was a penniless orphan, home, friends, property, all swept away at one fell swoop. It was hard for the poor boy to bring himself to consent to come and subsist on charity, but he came and brought with him a touching letter of thanks, which at the same time affectingly described the trials of his sadly changed condition.

And here is another boy whose father, a priest of that church, was killed in that same Sabbath holocaust, while the boy himself escaped disguised as a girl. A girl from the same quarter weeps as she tells how her father was wounded on Monday, and after three days of suffering the fiends came back and finished the work. Another girl, whose father had been long dead, saw her two brothers killed, one on Monday and one on Sunday. Here is a priest's son from a different parish, who saw his father fall at his side by a bullet, while his brother of 18 had his head entirely severed from his body. Another, a boy from the same parish, was shot through both legs, and spent some time in our temporary hospital while recovering.

This boy of 14 is from a village 15 or 20 miles north of the city, whose mother was long dead. When the disturbances began his father took him to the fields, hoping they could be concealed in the standing grain, but they were discovered and a Kurdish bullet pierced his father's breast, and after two days of suffering the Kurds came and dragged him to his house and killed him with knives. The homeless boy made his way to the city, hoping to find an asylum with his uncle living here, but found that his uncle and cousin were among the victims, and his aunt and remaining cousin have since died. It is a satisfaction to know that this father, though unknown to me, had purchased a Bible and loved to read it, and taught it to his boy, at the same time trying to live as it directed.

I return most hearty thanks to the donors of this money, and ask that they will give their prayers as well for these dear children. And will all remember that we have but touched the fringe of the suffering that exists in the city even, while the cry of the villages has not yet been permitted to reach us, save here and there an isolated voice.

Let me append a brief statement of what has been done in the way of relief work during the month of October: One thousand and six persons were supplied with work, and their labor furnished support for 5030 souls. Subtracting the value of the manufactured products, and the actual cost of supporting these people is very small, but a considerable amount of this product has been used to supply bedding to the people of the Haigavank quarter, spoken of above, and some has gone to fit out the orphans. It is my hope that sufficient sums will come in to enable us to use most of this manufactured product, to furnish clothing and bedding to those so sorely needing it.

Besides those thus supplied, 4357 persons have received a dole of bread, most of them during the whole month. The cost of this relief has been about 160 Turkish leras. During the first part of the month considerable grain was purchased and stored for use during the winter, but certain Turks, who wished to purchase all the grain there was and hold it for a rise in price, raised a considerable excitement against us, so that Maj Williams deemed it prudent to desist from buying for a while. It looks now, however, as if this prohibition would be removed, and I feel inclined to lay in 100 or 200 leras worth more, in the faith that funds will surely be furnished, to enable us to use it to keep these people alive, but if not, it can be sold and the people left to starve.

G. C. RAYNOLDS.

AMERICA AND ARMENIA.

The United States does not propose to become the "seventh European Power." It has no desire to meddle with the Berlin treaty of 1878, nor in any way to become involved in Old World politics. Even without the present extraordinary caution of the statesman who only the other day was intriguing for the restoration of the Hawaiian monarchy and offensively blustering against Japan, there would be no danger of our joining the Triple Alliance or seeking territorial aggrandizement in Central Asia. But we take ~~it that~~ as a civilized nation the United States is interested in all things that appeal to common humanity. "Man," as Lowell said, "is more than constitutions"; more, too, than treaties and red tape. And when atrocities are committed which make the blood of the world run cold, it cannot be amiss for this Government to make some inquiry and some expression of its sentiment regarding them.

Such, indeed, has hitherto been our policy under more than one Administration. When, in 1840, the Jews of Damascus were being sorely persecuted on account of their religion the Secretary of State at Washington, Mr. Forsyth, promptly instructed our chargé d'affaires at Constantinople to interpose his good offices in their behalf; not because there were any American citizens among them, but because they were being ill-treated and oppressed, and because among their kindred were to be found some of the most worthy and patriotic of our citizens. Again, in 1872, when similar persecutions were waged against the Jews of Wallachia and Moldavia, Mr. Fish, Secretary of State, instructed Mr. Curtin, Minister at St. Petersburg, to express to the Russian Government the sympathy felt here for the oppressed, in order that that Government might be moved "to discharge its "duty as a protecting Power, pursuant to the "obligations of the treaty between certain Eu-"ropean States." True, as said Mr. Fish, the United States was not a party to that treaty, and had no wish to interfere in public affairs in that part of the world. But the grievance was so great as to be cosmopolitan in character, and to interest all countries in its redress.

There are other similar cases in our diplomatic history, and they are creditable to us as a civilized Nation. To say that the Christians of Armenia may be outraged and butchered at the will of their oppressors, and yet this Government must not speak a word in their behalf, because it is not a party to the Berlin treaty of 1878 and has not been invited by any of the signatory Powers to interfere, is to put us outside the pale of common humanity. Would Mr. Cleveland or Mr. Gresham refuse to save a drowning man simply because he "had not been introduced"?

The Sultan of Turkey is one of the most hard-worked men in the Ottoman dominions. Rising at 6 o'clock every morning, he devotes his days in the seclusion of the Yildiz Palace and gardens to personal attention to all the affairs of state laid before him by his Ministers. He is of slight figure. A pale brown overcoat conceals any decorations he might be wearing, so that the attention of those who see him on the one day in seven when he presents himself to the view of the people is not diverted from his pale, wan and care-worn face, half covered by a thin brown beard tinged with gray, and surmounted by a plain red fez. The Sultan has been the means of establishing 50,000 schools throughout his Empire, not only for boys, but for girls also, which is a striking departure from the traditional usage of his race.

Miscellaneous,

Maps,

Station Sketches,

Tours, &c.

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Mardin Station of the Mission to Eastern Turkey.

The Field.

(See Accompanying Map.)

The Field is, in shape & size, similar to the State of Louisiana & contains over 40,000 sq. miles. Physically it is divided into three marked & natural divisions:- (a) The Plains of Mesopotamia on the west & south - the largest division; (b) The mountainous regions east of the Tigris which extend from Tooro to Solymania; (c) The plateau north of the plains extending to the Tigris & known as the Jebel Toor, & which in size, geological formation, climate & productions is similar to the Holy Land. Our field extends north of the Tigris until it meets the Harpoot field at Lat. 38° & 35° 30'; & east to Long. 40 where it joins the Bitlis field. The southern limits include the cities of Jezireh on the Tigris & Ana on the Euphrates; while on the west they meet those of the Central Turkey Mission. The temperature between Lat. 37°-38° corresponds that of Richmond; between Lat. 35°-37° it is like Georgia upon the plains but like the Carolinas east of the Tigris. Throughout the entire field there are practically but two seasons, the wet (winter & spring) & the dry (summer & fall).

The field is almost entirely within the boundaries of old Assyria the mounds of whose burial lie scattered all over it, which only a fraction of them has as yet been made to disclose the story of her people & of her power. It also holds within its bounds the sites of such historic cities as Nineveh, Nisibis, Circesium, also the plains of Arbela upon which Alexander picked up the crown of Persia, & the river Chebar upon whose banks Ezekiel saw that vision of the waters proceeding from under the temple. It is an Eldorado for the archaeologist, & full of interest for the Bible student, while for the missionary who, in addition to being both these, likes hard evangelistic & educational work & plenty of it, its present needs & problems present a rare attraction. These needs & problems appear from a consideration of the extremely heterogeneous character of the present population in race, language & religion, as shown in the table accompanying this paper.

But there is another factor adding to the difficulties of the problem which must not be lost sight of viz. the sectarianism which fosters jealousies & in many instances develops acute antagonisms even in the same religious fold.

The following table of the sects reveals the various shades of religious belief that are current - especially among the Christians.

1 - Moslems, who are mainly { Hanafees, Hambalgees, Shafaees }

2 - Protestants - the results of missionary labors.

3 - Jacobite Syrians -

4 - Nestorians -

5 - Armenians -

6 - Papists - divided into

Latinists	who use Latin ritual
Syrians	" Syrian " "
Nestorians	" Chaldean " "
Armenians	" Armenian " "

We know from history that these regions sustained vast populations, but now, as we have seen (see table), there are only 1,500,000 souls. One naturally asks, Why is this? We reply briefly that the wholesale butcheries of Tamerlane (1400-2) & the desolating wars of Selim 1st (1512-20) immensely reduced the population; & since then famines, pestilences, feudal strifes, army enlistments, governmental misrule & the decay of commerce & the arts have been & still are working their blighting effects upon this fair region. We need also to bear in mind that the Arabs are still nomadic & the plains of Mesopotamia are still their pasture grounds. The government is powerless to shield villagers & their wheat fields from the ebb & flow of these lawless hordes. Then, too, thousands of Koords (the nomadic tribes called Kochers) come down from the Bohtan mountains in the fall with their flocks & herds &, crossing the Tigris at Jezireh, spread out over the plains for their winter pasturing.

But while territorially the field is so large the portion practically open to Christian effort is relatively small. We must at present eliminate all the Arabs & Koords from our consideration, because they are Moslems. The Turkish government will not allow any open & organized work for the followers of Islam. We must also omit from our count the Jews & Yezidees because of their extreme exclusiveness, & also because of a political objection the government might raise against efforts among the latter. As a non-christian community they are amenable to service in the army, & therefore the government would be jealous of their conversion. Thus while the ultimate intention of our work is the evangelization of the entire population God, in his providence has temporarily confined the work within the narrow limits of about 200,000 nominally Christian people.

Our present task is the rechristianization of these oriental Christians that they may become the renewed leaven by which the whole lump is eventually to be leavened. As one has aptly expressed it, they are "the kindlings among hard coal." Our immediate task is to kindle the kindlings! It is warm work, but it is definite, encouraging & far-reaching in its results. Who would not flame with a burning desire & a glowing enthusiasm to have a part in the redemption of these glorious lands to Christ?

The moral condition of even these nominal Christians falls but little short of Paul's picture of the heathen world in the first of Romans. The polyglott character of the field adds to its difficulties & calls for high linguistic talent, though with a knowledge of the imperial Arabic & the more simple & direct Koordish one can make himself understood by all. Again we experience a special difficulty in the scattered state of these Christians who can be reached only by long & hard tours upon horseback amid "perils of waters & perils of robbers" the summer heat & sirocco blasts, & winter cold & driving storms, rain & hail & snow.

The Work.

From the commencement of effort in this field, in 1844 at Mosul, what is there to show, in spite of all these difficulties, as the results of nearly 50 years of missionary labor? Let the last Annual Tabular View for Mardin station answer so far as respects results that can be tabulated.

A - Tabulated Results.

1 - Evangelistic.

a - A Protestant community of 2,325 souls.
b - 21 Preaching Places, with average Sab. congregations numbering 1231.
c - 16 Sab. Schools with a membership of 800.
d - 8 Churches, with a living membership of 345 & a total from the first of 478.

2 - Educational.

- Schools belonging wholly to the American Board & conducted by missionaries.
1 Theo. Sem. which has sent out 5 classes & has just graduated a 6th of 4 students.
1 High School for Boys - now in its 5th year - with 58 pupils.
" " " " Girls - " " " 21st " - " 35 " "
1 Kindergarten for boys & girls " " " 3d " " 32 " "
- Schools belonging to the Prot. community, but aided by the Board.
25 Common schools with a total attendance of 885 - males 558, females 327.
- Pupils under house to house instruction of Bible Readers, 212.
Total of all classes under " " " 1223.

3 - Financial.

We give only the Contributions by the People for 1889 in behalf of their religious & educational institutions.

	$
For salaries of Pastors & Preachers,	708.
" " " " Teachers & Tuition,	788.
" building purposes -	78.
" Missions - Home & Foreign -	64.
" General Benevolence -	230. - Total for 1889. $1868.

Taking the wages of a day laborer as a basis of comparison, this amount in the U.S. = 10603 laboring days wk, at $1.25 per day = $13,254.

B - Results that cannot be Tabulated.

These are many, so that we must content ourselves with glancing at the chief of them.

a - Results upon Genuine Converts.

These show themselves physically, in the improvement & cleanliness of their houses & a better state of health, owing to increased sanitary measures; - none dying during the recent epidemic of cholera, - & also in a greater force & steadiness to the daily life.
The mental results are still more apparent, as there is no better mental stimulant than the Word of God. The true Christian reveals himself in the new light that shines in his eyes, & the quickened intelligence which writes itself in the lines of his face. His industry is stimulated, & a more vigorous life infuses itself into his trade & profession. He becomes conscious of broader relations with the world whose horizon has been widened by contact with the foreign missionary & his more spiritual form of Christianity. Education, too, under newer & better forms, is appreciated as a new force.
Their moral atmosphere undergoes marked changes. Crimes - murder, infanticide, highway robbery, housebreaking, adultery, drunkenness, - coarse; petty larceny, deceit, lying, cursing, swearing, quarreling & slander, disappear almost entirely; family affection, household peace, order & thrift, brotherly love & encouragement, springing up & growth, as in a moral land, so here, Christians make the best citizens, - a fact everywhere noticed & acknowledged by the local government.

b - Results upon Nominal Adherents.

These are, for the most part, the same with those just enumerated, tho not in the same degree of thoroughness & purity. Such, however, can be readily distinguished, in all of these respects, from those who continue under the deteriorating effects of a dead & hyperritual formalism.

c - General Results

Wherever evangelical work is entered upon it invariably provokes opposition, revolutionary, Ignorance, prejudice, bigotry, self-interest, are aroused to arm themselves against those who have come to "turn the world upside down." Where the work has been in progress for a number of years there is now a great withdrawal of hostility, a diminution of opposition & a softening of prejudice. Even the clergy of the old churches adopt more friendly attitude. The spread of the Scriptures & of Biblical instruction is gradually,

but surely, breaking up the old forms of faith much in the same way as the fetters of the Hudson are shattered by the warm winds & moisture of Spring. The form continues, but the strength & solidity are sapped & destroyed. The final break up & disappearance cannot be very far off.

2 - The people of every faith are waking up to the fact that their system of education (if it can be called a system) is fearfully narrow in its scope & inefficient in its form. Among Christians the Liturgy, & among Moslems the Koran, is the chief, & almost the only, study; - save in a few of the more advanced schools in the cities. Schools exist simply that boys may commit these religious books to memory, & the method is the noisy one of having the pupils repeat in concert the phrases uttered by the teacher.

The American system of schools & instruction as introduced by the missionaries has compelled the nominally Christian communities, simply as a means of self-preservation, to introduce new studies & imitate our methods in their schools which, owing to our efforts, they have been compelled, in Mardin alone, to increase from 4 to 10.

3 - Evangelical Protestantism never fails to enlighten its followers in the doctrine of human rights pertaining to man as a man & a citizen; spiritual freedom naturally tends to the development of civil freedom. Hence the Protestant comes to a better appreciation of his rights political, & a clearer understanding of the right way to assert them. Other Christian communities, following the lead of the Protestants, are also coming to see their need of standing together & in a public spirit & with self respect, to claim the rights which the statute law of the realm bestows upon them, but which, in act, are only grudgingly granted them under the steady pressure of European Powers. From all these considerations it is plain that the field - this field - is "white already to harvest." But where are the "labourers are few." Let us briefly consider

The Workers.

The first permanent residence of a missionary at Mardin was effected by the transfer of Rev. W. F. Williams from Mosul in 1858. For ten years he was without an associate, but in 1868 he was joined by two missionary families & two single ladies from America. Various changes have occurred in the missionary force since then, & it now comprises 4 ordained missionaries & their families, one physician & family, & two single ladies.

In addition to this foreign force there is also a native helpers, which have been trained upon the ground by the missionaries in their schools. This force is divided as follows: Pastors, 6: Preachers, 9: Bible Readers, 5: Colporters, 3: Teachers, 27: Total, 50. Many of these helpers have the gift of tongues, being able to use from 2 to 4 languages in connection with their work. It could profitably use as many more if we had them.

There are several simply populous, many communities without schools, & scores of new places calling loudly for some one to come to them that they may hear the gospel & have their children taught. The native supply of the field is a constant & perplexing problem. But I hear some one ask, "Why don't you throw upon the College & the Sem. at Beirut for your further supply of preachers & teachers?" We answer, (1) The distance is great (300 miles) & it would be expensive to bring them. (2) They have Arabic only as a working language, & their training would unfit them to be in full sympathy with a simple & poor class of people. (3) They would demand such salaries as would compel a higher scale of salaries throughout the field, & thereby imperil the principle of self-support which is the keystone of our policy. Total, we must keep salaries at a scale which it will be possible for the people, in a near future, to carry & maintain. Our great & pressing need is an immediate increase of the native agency, & inasmuch as the only place where Arabic speaking helpers can be had, & our supply, our pressing need, we must find & train our own native force. In addition to this work of training there is the work of our one of superintending the force in the field, & by so doing thus preparing the way for the

cupation of new points which give promise of reaching, in due time, a self-sup-
porting basis. For these main lines of work we need a reinforcement of mission-
aries. Mosul with its outlying territory should be made a separate station
one ordained missionary & family be sent to join Mr. Ainslie who has been la-
boring there alone the last three winters. That part of the field could profit-
ably employ also two American single ladies in evangelistic work among the women
of the city & villages, using Arabic & Chaldean; & one other urgently needed to join
Miss Pratt in similar work about Mardin, using Arabic & Koordish; & still
one more to be associated with Miss Nutting in the Girls' High School.
<u>Where are all these?</u> May we not discern the voice of the Lord in these
needs saying, "Whom shall I send, & who will go for us?" Where are the equip-
ped & consecrated spirits who will reply with the answer of the prophet,
"Here am I; send me."?

Fraternally Yours,

A. N. Andrus.

Mardin, Turkey in Asia.

Hazro
Farkin
Field
Bohtan
River
Field
of the
River
Tigris
JEBEL
TOOR
MARDIN
Nisibin
Mountain
Field
of the
Oroomiah
Ozakho
Station
Rasel Ain
TIGRIS RIVER
Ruins of Nineveh
Arbela
Sinjar
Khoi
Sanjak
Altoon Kopri
Solymaneeyah
Kerkook
Lower Zab
Toozkhoormati
Deir ez Zore
Ruins of Circesium?
Thibyat 1890
MESOPOTAMIA
BOHTAN
PERSIA
Map of the Mardin Station Field of the Eastern Turkey Mission.
English 50 miles
Scale 1/2,500000
Field Boundary Lines

Index to the Map.

The Station & Outstations of Mardin are indicated by a †.

Outstations

No.	Name.	Place on Map.	Distance from Mardin.
1	Sert.	A. 3.	120 Miles.
2	Kutterbul.	B. 1. Opposite Diarbekir.	54 " "
3	Kârûbâsh.	B. 1. Ea. of Kutterbul.	54 " "
4	Kaabe.	B. 1. So. of " " "	51 " "
5	Dârike.	B. 1. We. of Mardin.	27 " "
6	Monsureeya.	B. 2. No. of " " "	½ " "
7	Kalaat el Mûrra.	B. 2. Ea. of " " "	1½ " "
8	Benabeel.	B. 2. " " Kalaat el Mûrra.	5 " "
9	Göeli.	B. 2. So. " Mardin.	5 " "
10	Kûlleth.	B. 2. N. E. of " " "	25 " "
11	Midyât.	B. 2. Ea. of Kûlleth.	45 " "
12	Bâti.	B. 2. N. E. of Midyât.	50 " "
13	Hassan Kâfe.	B. 2. No. " " " "	70 " "
14	Erdi.	B. 3. So. E. of Hassan Kâfe	57 " "
15	Arnâs.	B. 3. " " " Erdi.	48 " "
16	Kerbôrân.	B. 3. Ea. by No. of Arnâs.	70 " "
17	Âzâkh.	B. 3. So. by Ea. of Kerbôrân.	80 " "
18	Jezireh.	B. 3. Ea. of Âzâkh.	100 " "
19	Lâsheteeya.	B. 2. So. Ea. of Nisibin.	60 " "
20	Mosul.	C. 4. We. of Tigris River.	200 " "
21	Tel Kâfe.	C. 4. Ea. " " " " "	170 " "

Race.	Language.	Religion.	Location.	Number.
1 Turks	Turkish.	Mohammedan	Cities & Towns.	10 000
2 Arabs, viz:-	Arabic	" " " "	Nomads.	
Shammar				450 000
Anazeh				200 000
3 Koords -	Koordish (Dialects: Koormanji, Gorran, Jaff)	" " " "	N. & E. of the Tigris; in the Jebel Toor, & N. edge of the plains	450 000
4 (Arabs & Koords, racially, but		Yezidees in faith	Singar Mts. E. of Mosul; Jebel Toor; W. of Mardin, & N. of Tigris.	200 000)
5 Armenians	Armenian, Arabic, Koordish	Nominal Christ.	North of the Tigris	5 000
6 Syrians	Syriac, Arabic, Koordish	" " " "	In Jebel Toor; also in & around Mardin & Mosul.	30 000
7 Chaldeans	Chaldean, Arabic, Koordish	" " " "	In & around Mosul & E. of the Tigris.	150 000
8 Jews	Hebrew, Arabic, Koordish	Mosaic	Mardin, Nisibin, Jezireh, Zacho, & in Mosul.	5 000
			Total estimate of Population.	1,500,000

AMERICAN MISSION · MARDIN · TURKEY · in · ASIA

Rec'd Sept 16 '89

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'89 August 20 Egin.

American Board of Commissioners
for Foreign Missions.
Congregational House,
1 Somerset Street.

Dear Sirs,

You will find, in this letter, a "Request from the far East". I shall be obliged if you please to give your attention and find facilities to the proposed matter, for the sake of God and humanity.

I remain Your's obedient servant
H. Melkon M. Pamgochian

Dredit
To the Industrial
Committee of W.B.C.F.U

A Request from the far East.

I am a person dealing in merchandise. In last July, I visited Harpoot to attend the Commencement exercises of the Euphrates College. Fortunately the meetings of Evangelical Union of Harpoot Station were held first, so I could attend them as a guest; which continued July 1–8.

In those meetings the members spoke and discussed on different wants of special value; but to write on them is out of my present perpose. The one of those matters, on which I desire to invoke your attention, is this.– "What we must do to charm and persuade the Youth into ministry? There were many young attendants at that time.

They inquired after the reasons, why young-men do not likes to inter into this blessed career. And

concluded that one of the great obsta-
cles is the very poor pecuniary reward of
the Evangelical Ministers.

I have spoken with m-
ny graduates of the Euphrates Colleg
and asked in what kind of professi
they intend to engage in their new li
ves. I have asked that they do n
desire to work in the great work o
the Lord? Without exception, I h
nearly received the same followin
answer from each of them.—

"Undoubtedly it is tru
that the Evangelical ministry is the
highest and useful work, but the
salaries which Ministers receive ar
so small that, it scarcely suffice
for their boarding and clothing, a
that generally they are unable to
meet the expences of the education
of their children as much as it is
necessary; a few of them if succee
to go to Euphrates College, yet it

their attentions to the condition of the Ministers, who are found under the Station of Harpoot; in order that they might please to supply means, by which they may have facilities both to progress in science and to open way for the education of their children.

I do not like to represent the black side of the picture, but the duty of obligation compels me to do so, and if those lines succeed to awake the attention of your kind readers, and to do something for the couse above mentioned, to elevate the interest in ministry, to supply means for the comfort, progress, and happiness of the Ministers of this Country; then I shall happily see the reason why God saddens sometimes our hearts for future larger and greater pleasures.

May God bless all, who

are faithful to 8 His commands, and
who practice the words of our most
blessed Lord Jesus Christ that
"It is more blessed to give than
to receive". H. Melkon M. Jamgochian
1889 August 20
Egin, Turkey-in-Asia.

with many troubles that they engage to finish the course of the College. In one word, all Ministers cannot prepare a hopeful future, in which they may be able to supply their provisions in old age.

As the natural result of the circumstances, Ministers began to speak both publicly and in solitude, on some details of their lives; as absurdities derived by much modest salaries they receive. Sober-mindedness requires to pass on those things silently; lest I could not but touch the sentiments of the Ministers and the Readers.

The following account may be esteemed as a general report of the religious and educational finance of the Harpoot Station for 1889, which report was represented in the Evangelical Union meetings at Harpoot:—

There are 65 cities and villages in the Harpoot Station, in which the seeds of the truth have been

town. The Protestants of the whole
tation number no more than 9000;
and in this year they have given more
than Rs. 10,000 for the spiritual ex
pences. It is certain that native Pro
testant communities magnificently
contribute large sums. in spite of
their poverty, for the progress of the
Lord's Work; but because they are
scattered in many villages and cities
in small numbers, naturally they are
unable to meet their immediate
expences.

Besides, it was mention
that, the Ministers generally do not
progress in sciences and still in spite
the expectation of the people they c
not make efforts for the high instru
tion of their children, that they mig
be best examples to the Community
The reason of this sad affairs is
obvious.

It would be very and
extraordinarily well if the trustees

of Euphrates College could moderate the terms of admission to the College for the children of Ministers, as well as for those of the poor. But the present policy of Dr. C. H. Wheeler makes the College accessible only for those who have money enough to meet the boarding expences, the tuition fee, etc.

Based upon such rational reasons the Union thought that the only way of giving facilities to the education of them is to admit them with a half expences, as Robert College of Constantinople does. In that case the expence does not pass $ 25 for each desciple. As the Union has not right to interfere with the affairs of Euphrates College, he choosed to send a committee to the president Dr. C. H. Wheeler, to pass the thoughts of the Union and to request his help to promote and fa,

cilitate the education of the children of the Ministers. Dr. C. H. Wheel after giving a negative answer to t Committee, also discourages en tirely the Union saying that it will be of no use to employ any means for this sole purpose*.

Being present in the U nion meetings I was fully disapp ted of those things and I felt it my duty to write those lines fo publication and request from th noble, true, and benevolent chris tians, in order that to return awhi

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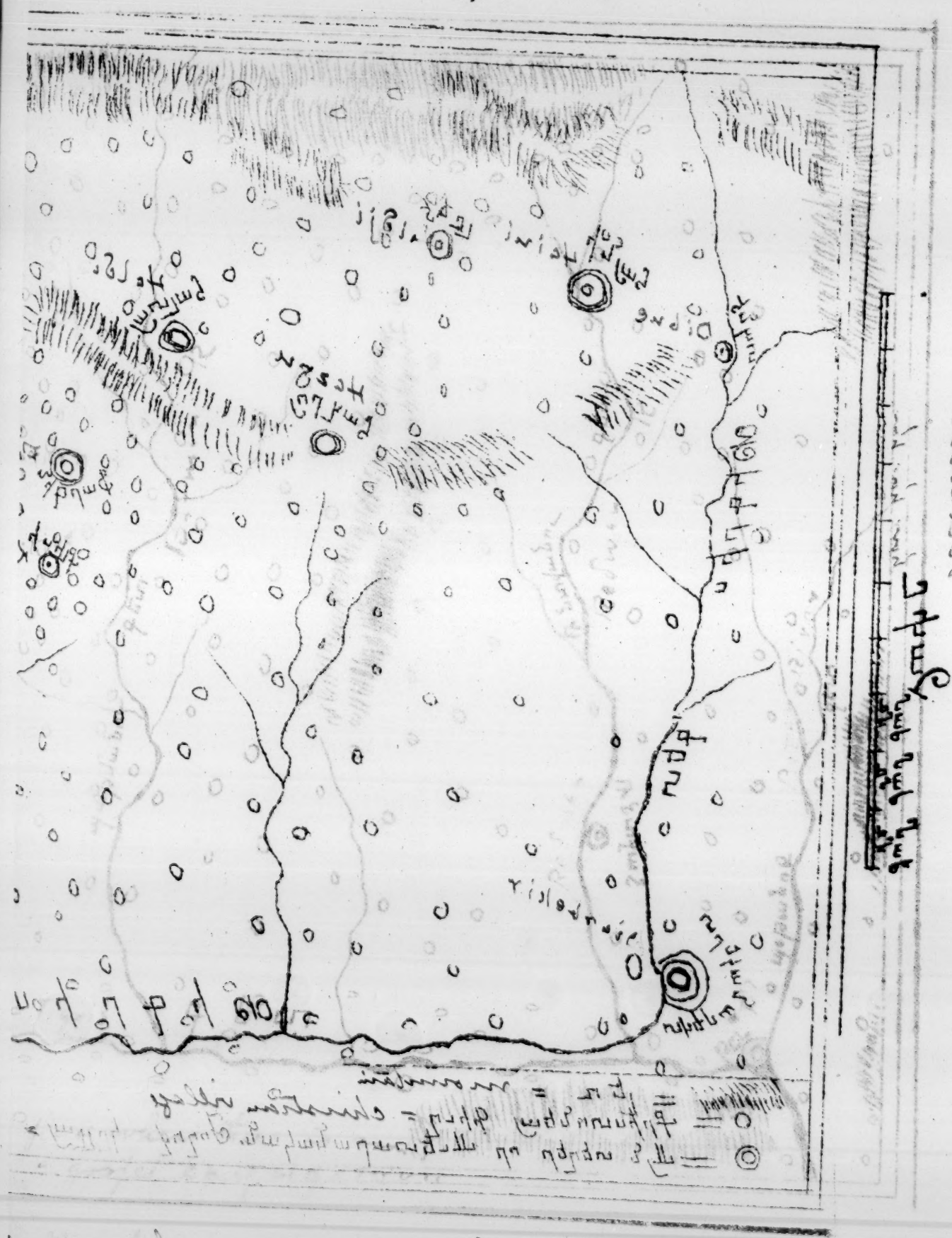
* I never desire to conden Dr. C. H. Wheeler and His policy; h educational efforts always are prai and it is not doubtful that after death Dr. C. H. Wheeler must be c rated as a hero; notwithstanding "i err is human" and Dr. Wheeler a man and can have taken such steps as would not be pleasent and useful.


Scale 3 miles
Kuwaiti Fort
Kuwaiti
Bassin
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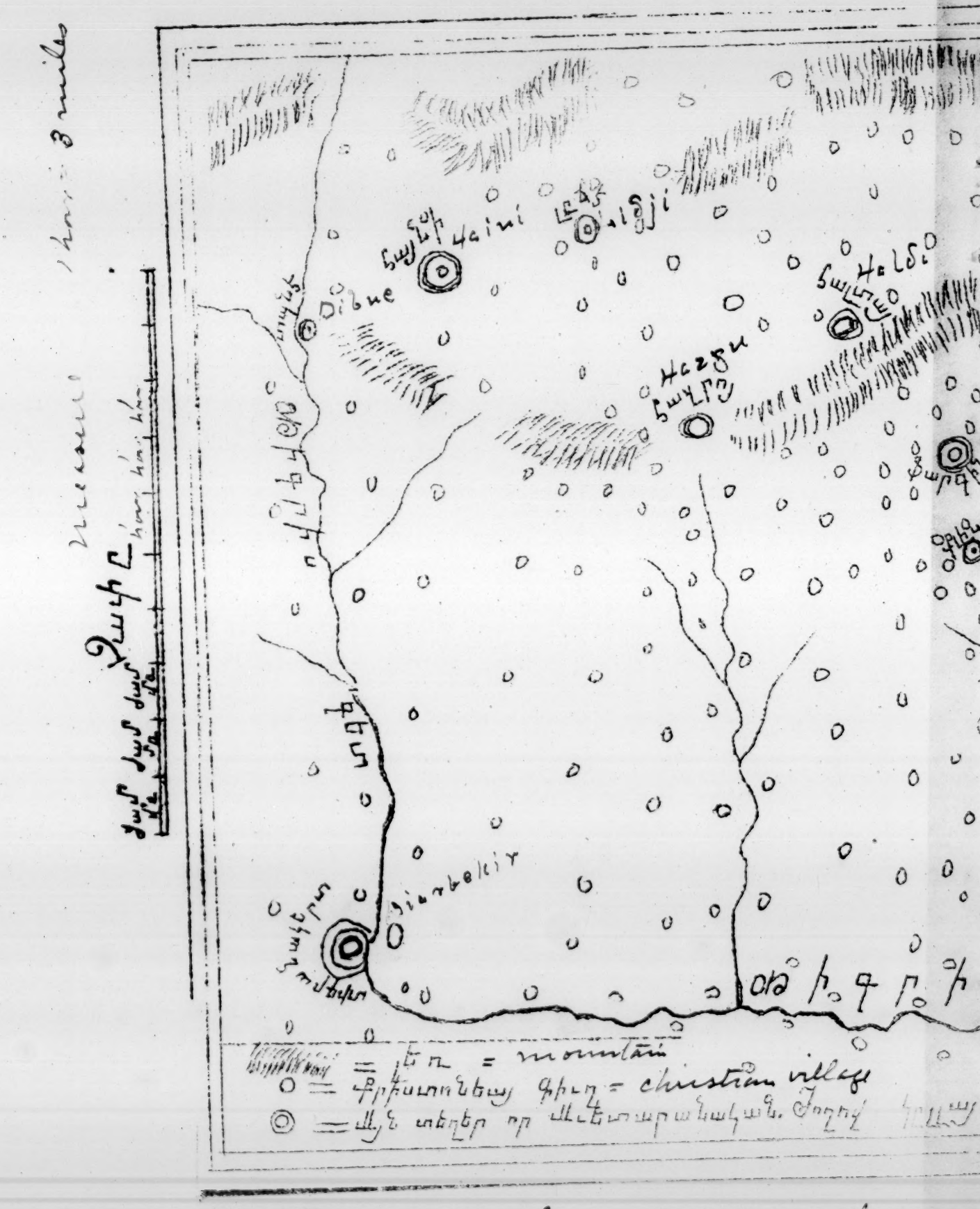
Fort
Fort
Fort

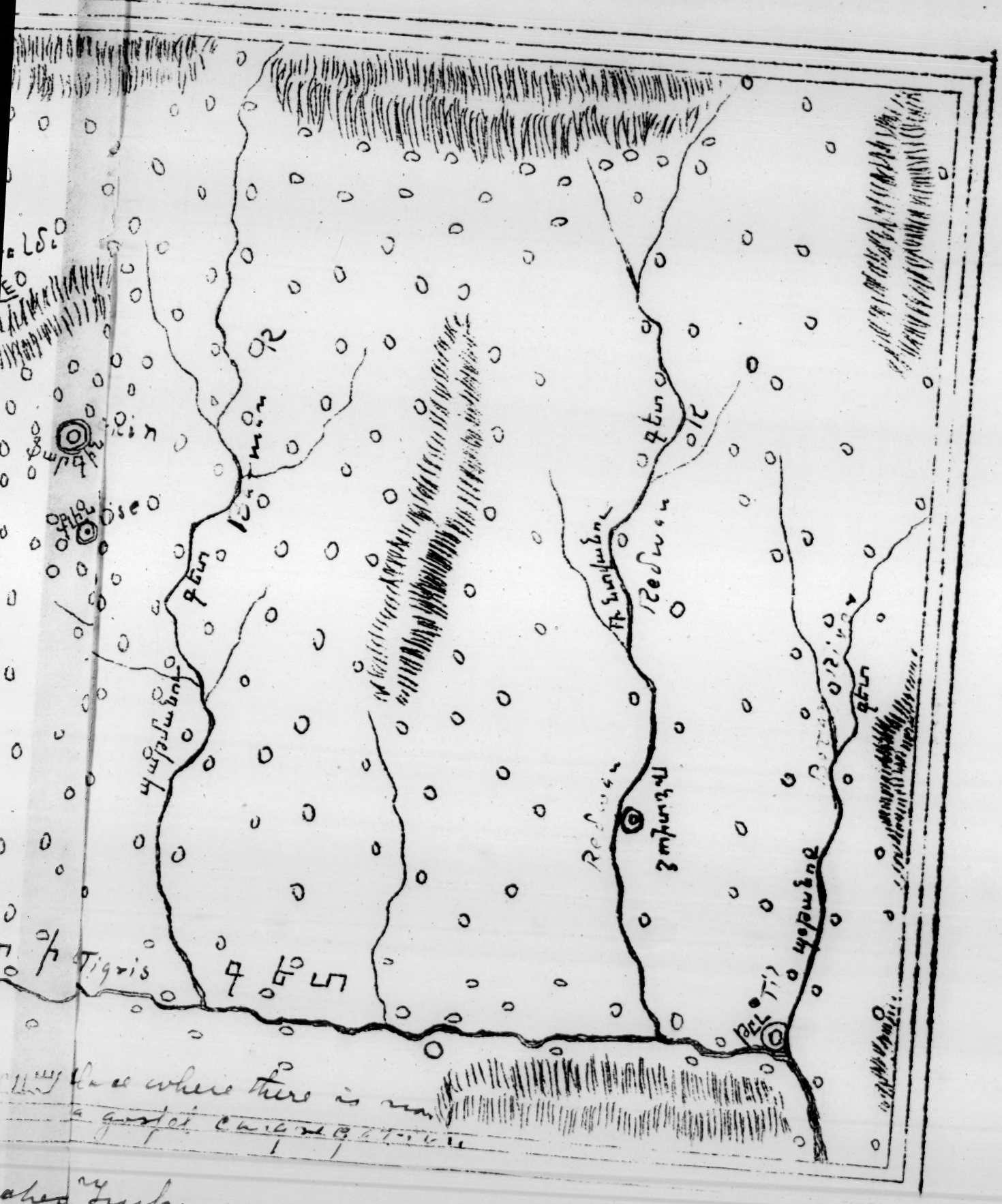
Kourdistan Mezzin

Քիւրտիստան Մէզին


Հայնէր
Հաշտիր
Գիւրեքիր
= լեռ = mountain
= Քրիստոնեայ գիւղ = christian village

Prepared for the contributing churches

From
Rev. James L. Barton,
Harpoot, Turkey.



ached Turkey.

vs Kourdistan

Rec'd Oct. 21, 1889

(Copy.)

AMERICAN MISSION
MARDIN
TURKEY-in-ASIA

Resolutions adopted by the Station at Oroomiah, Persia, July 20th, 1870.

Whereas, The history of the work among the Nestorians of Koordistan for the last thirty years presents a series of efforts and a variety of plans for the occupation of that difficult field, none of which have been successfully carried out; and

Whereas, in the Providence of God, the work in that portion of our field has assumed increased proportions and importance, and the facilities offered by Oroomiah as a base have been inadequate to its demands; and

Whereas, the "Society for the Propogation of the Gospel" of England have already entered the field and are proposing to establish a mission among the Nestorians of the mountains, rendering it imperative that we take prompt action for the preservation of the evangelical cause for which so large sacrifices have been made in the past; and

Whereas, the recent tour of Mr. Stocking and Dr. Holmes warrants us in believing that it is practicable to establish a station in Botan — therefore

Resolved that we recommend our Board to ask the A.B.C.F.M. to take this field under their charge, as best able to supervise its interests in connection with their Eastern Turkey Mission, (of which field it is in a sense an integral part,) urging that they take immediate measures to establish the proposed station.

And, further, in the failure of such an arrangement,

Whereas, the work is so difficult and the inevitable isolation of any station in that region is so apparent that no one family could reside

there alone, and our present force in Oroomiah is not such a
justify us in permanently reducing it, in order to establish
station as proposed, - therefore

Resolved, that we ask our Board to send at once two men
establish the aforementioned station on the western side.

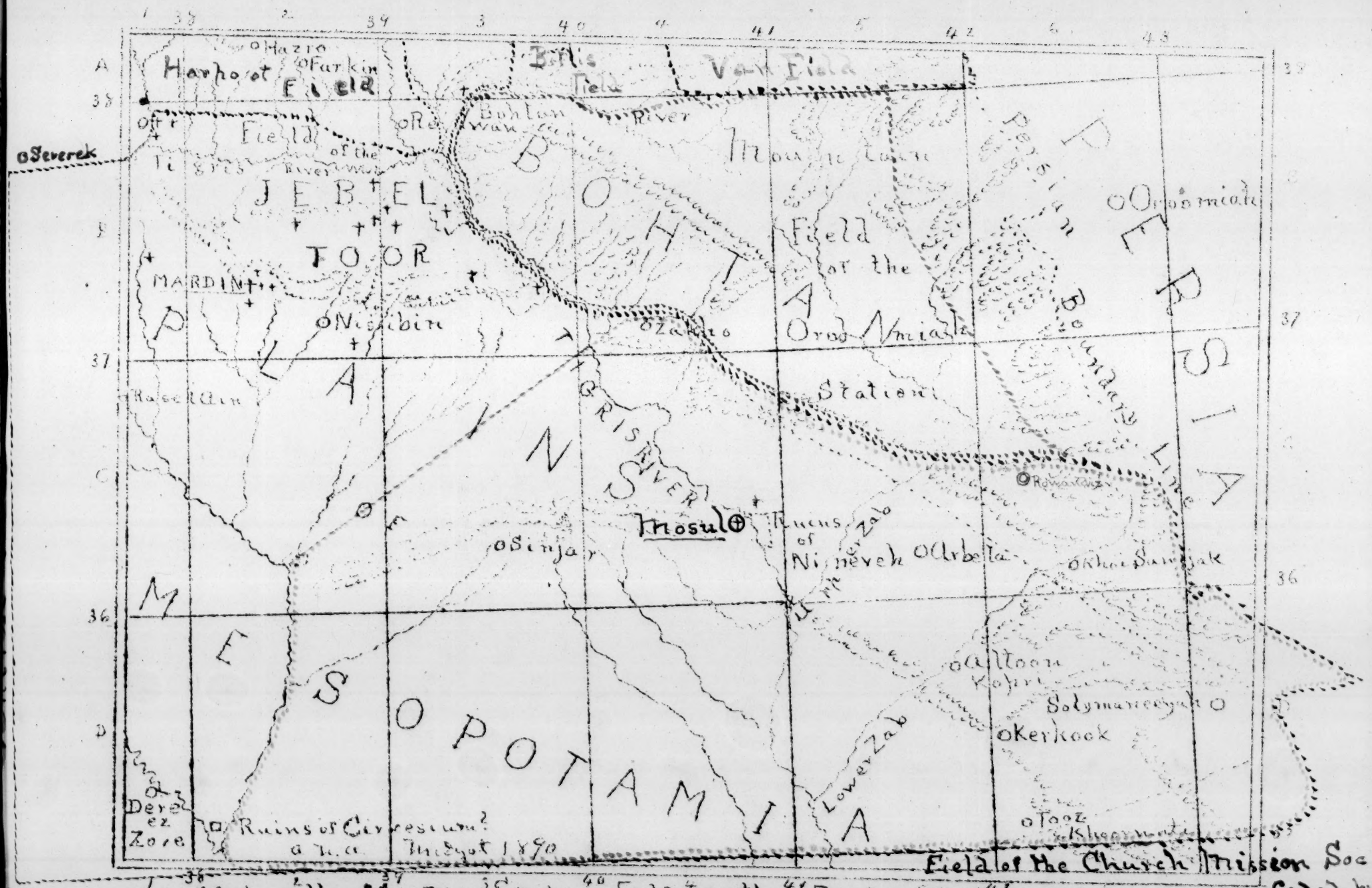
Further, Resolved, that, if neither of these projects can be c
ried out, we inform our English friends, represented by Lord Sh
bury and Mr. Salter, that we withdraw all opposition to the
sending missionaries into that field.

Copy.

adopted by Com 1880. 1896

Enclosure #1

Volume #5.



Map of the Mardin Station Field of the Eastern Turkey Mission.

English 50 miles 100

Scale $\frac{1}{2,500000}$

Field Boundary Lines ----------

Oroomiah Station Mountain " " " " " " ----------

Mosul section of Mardin Station Field .....

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Inclosure #2.

To the Venerable and Honored Members of the Prudential Committee of the American Board.

Sirs:- After the presentation of brotherly salutations, we desire to state that the circumstances of our church and congregation, as also those of all the churches and congregations of our field, speak your praises because of your constant efforts for our good; yes, and for sending to us some years ago the energetic Rev. Mr. Frank Gates who, from the day of his coming until his departure from us, gave his best endeavors, day and night, to whatever tended to the good of our evangelical church and congregation, and was solicitous for the advancement of our schools which he clothed with the full garment of success so that they outshine the other Oriental schools of our region.

It is also incumbent upon us to own the favor of the wife, Mrs. Nellie, and her efforts to arouse the zeal of the women, and to bring them to the Savior of men.

Their departure has indeed stirred our hearts with inexpressible sorrows; but the hope of their return is our consolation. So we ask the Lord to grant that we may shortly meet them again. May you remain with honor & glory.

In behalf of the Church and Congregation in Mardin,

Abd ul Ahad Antone.

May 16th 1890.

جناب الاجلاء اعضاء الهمدة الوطنية

للبورد الامركاني

المحترمين

ايها السادة

عند تقديم التحيات الاخوية المفروضة الى لسان حال كنيستنا وجماعتنا بل ولسان جميع كنائس وجماعات هذه البلاد نابعة بشكركم نظراً لاهتمامكم الدائمي بخيرنا نعم ولارسالكم الينا منذ عدة سنين جناب القس الفيور الخواجه فرنك كيتس الذى كان منذ قدومه الى مبارحته ايانا باذلاً جل جهده نهاراً وليلاً بكل ما يأول الى خير كنيستنا وجماعتنا الانجيلية وساعياً بترقية مدارسنا التي كساها بجلباب النجاح فقدت تزهو على سائر المدارس الشرقية باطرافنا .

وكذلك يجب علينا ان نقرّ بفضل قرينته السيدة نلي واجتهادها بانهاض غيرة النساء وجلبهن الى مخلص الانام .

ولقد هيجت مبارحتها في افئدتنا ما لا يوصف من الاشجان غير ان الامل بعودتها هو الذي يعزينا فنسأل الرب ان يمنّ علينا بلقائها ثانية عن قريب ودمتم عزاً وفخراً

١٦ ايار سنة ١٨٩٠

من طرف الكنيسة والجماعة
الانجيلية بماردين
عبد الاحد
انطون
م

Abd ul Ahad Antone

Mardin, May 16, 1890

Recd June 28

S

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To the Secretaries, Prudential Committee and all friends of the American Board.

Greetings

We, the pastor, overseers & members of the Second evangelical Church in Harpoot, upon this day set apart as a special day of thanksgiving for the protestants of this land, which, this year, is also, to the Western world, the day commemorating the birth of our common Lord and Savior Jesus Christ, desire to express to you, over our signatures, as we have already proclaimed in our place of worship, our sincere and heartfelt gratitude for the aid you have given us in all the past and which we now receive, for the establishing of the Lord's work in this, our quarter of the city of Harpoot. We want you all to know that we constantly pray for the "Board Society", for its officers and its constituency, that it may be prospered of the Lord and in His hands be one of the efficient means by which the Gospel of our Lord and His Christ shall soon fill the earth as the waters cover the sea.

As we visit our schools of over 200 scholars, 145 of whom are girls assembled in the house which your liberal aid recently enabled us to purchase & fit up, over two thirds of which scholars are from non-protestant families: as we listen to the christian instruction inculcated by our seven faithful teachers as they seek with earnest hearts to instruct their souls as well as their minds; as we see the number of scholars increasing from day to day, we praise

the Lord that He has opened to us this door also and we pray that we may be given wisdom & strength to carry it on to the end. Could you come with us & see all these things that so rejoice our hearts, you would feel that the $13.60 aid which you give us each month is cast upon waters which will soon very soon return the principal with interest a hundred fold.

We thank you & our missionaries for your recent aid in helping us to procure our new parsonage and girl's school building, for the monthly aid you give us to help us carry on this great work, for the great burden of prayer that, we know ascends from the alters of the christian homes in America for us & for the many like us in distant lands; and above all, we thank God that the bonds of brotherhood in Christ bind us together in one great family and make us one in Him

Your grateful brethren in Christ

Harpoot. Dec 25th 1890 Geragos Ishachadoorian

Nigoghos H. Perekejian

Kinosh Hint-
ian.

Samuel

Donabed G. G. Ishachadoorian Manoog. H. Shookian

Loolajian Hartoun. Barsamian Hampartsoom " "

Akhoor S. Yoozjoof
Birzan

Harpoot, Dec. 25, 1890.
Rec'd Feb. 16, 1891.

2 Triangular Prism

No 1.

Names of Beneficiaries	Sem. or Coll. Graduates; Coll. or Prep. Students.	Time of Service yrs	In what Capacity	Date of Leaving	Reason for leaving the Service	No. Not-Rep.
1. Marderos Siraganian	S. 1863	18	Pastor	1881	To Collect money for Ch.	
2. Nicoos Krikorian	S. 1863	7	Teacher		To study Medicine	
3. Tomas Euchkardashian	S. 1863	4	Teacher	1870	" " "	
4. Hohannes Yazijian	S. 1863	7	Preacher	1874	To labor	1
5. Marderos Enfiajian	S. 1865	8	"		Dismissed	1
6. Astadour Antriasian	S. 1867	20	Pastor	1887	To study &c.	1
7. Avedis Vartanian	S. 1869	5	"	1873	" "	1
8. Geragos Paragian	S. 1869	10	"	1882	To Labor	1
9. Israel (Bitlis)	S. 1869	4	Preacher	1873	To study Medicine	
10. Melion Markarian	S. 1869	3/4	"	1873		1
11. Avedis Paligian	S. 1872	4	"	1886	Became Photographer	1
12. Geragos Hohannesian	S. 1872	6	"	1874	To Study	1
13. Krikor Baghdasarian	S 1877	7	"	1884	To labor. Dismis	1
14. Sahag Hovsepian	S 1884	5	"	1890	" "	1
15. Bedros Garabedian	C+S 1886	1	Prea+Tea.	1887	" "	
16. Astadour Gostanian	C+S 1886			1886	" "	
17. Arakel Taiian	S. 1887	3	" " "	1890	" "	1
18. Mesrob Avedisian	S 1887	2	" " "	1889	" " Dismissed.	1
19. Mesrob Yeshilian	C. 1880	10	Coll. Tea.	1886	To Study	
20. Hohannes Garabed[n]	C. 1880	9	" "	1885	" "	
21. Hagop Kalemkiar[n]	C. 1880	3	Teacher	1881	" "	1
22. Armenag Boghos[n]	C. 1880	1	"		Dismissed	1
23. Minas Geragosian	C. 1881	3	"		To study Medicine	
24. Michael Hohannisian	C. 1881	5	"	1891		1

Time of return	Employment after Return	No. in Evan. work	No. not in Evan. work	No. injured	No. benefitted by foreigners.	
1885	Bap^t Preach^r					Divided Arabkir ch. support fr Bap. Pub. Soc^y
1883	Physician		1			Resides in Harpoot, no influence
18-	"		1			" " Amasia.
						Not successful as a preacher. Weaver. Worcester Ms.
						Dismissed for immorality - appears well in U.S.
						Became Episcopalian. Preaches to a few Arm's. Worcester
1878	Pastor					went back with family to Fresno Cal.
						Preached for a time for Arm's. Worcester.
187-	Physician		1			Resides in Persia.
						Returned to Turkey to take family to Fresno Cal.
						Suspected by Gov^t, fled to U.S. Fresno Cal.
1878	Preacher					went 2^d time to U.S. with family. " "
						A good man, but not regarded profitable.
						Preaches some to Arm's. under Mr. Hitchcock.
1891	"	1			1	Is at work in his native place.
1891						Teaches school for Gregorian Arm's
						Left a promising field. preaches, Mr H's Care.
						Wrote improper letters to a girl. Married man.
1887	Teacher	1			1	Studied for a time at Yale Sem'y
1887	Coll. Prof.	1			1	" at Hartford Sem'y. Preached to Arm's in W^r
					1	Pastor in Canada. Earnest Christian
				1		In U.S. for a time dissipated. reported to be doing better now.
188-	Physician				1	Died at Malatia. Son of Pastor of M.
						Taught several years for Arm's. Moosh.

about Students of Eastern
Turkey Mission who have
come to this country.
Rec'd March 1 [illegible]

No. 2

Names of Beneficiaries	Semy or Coll. Graduates; Coll. or Prep. Students	Time of Service	In what Capacity	Date of Leaving	Reason for leaving the Service	No. Not Ref.
25. Hachadour Keborian	c. 1880	5	Teacher			
26. Muggerdich Chamalian	c. 1885	3½	"	1889	To Study	1
27. Hohannes Santigian	c. 1883			188-	" "	
28. Mamus "	c. 1885	½	"	1886	" "	1
29. Vahan Tamzarian	c. 1883	8	"	1891	" "	1
30. Hagop Muradian	Prep. Sch.	2	Tea. & Help.	1886	To labor	
31. Azuria Boghosian	" "	3	Teacher	188-	" Study	
32. Bedros Bashaian	coll. 2 yrs	2½	"	1891	" "	1
33. Tavit-Yiretsian	" 2 "			1889	" "	1
34. Muschkh Ezegian	Prep. Sch.	5	Teacher	1886	To labor	

Date of Return	Employment after Return	No. in Evan. work	No. not in Evan. work	No. insured	No. benefitted by Residence	
						Became insane in U.S. Sent back. died in Const.
1889	Preacher	1			1	A year at Manisa. Now at Harpoot.
						Civil Engineer in U.S.
						Teacher. Presb. Mission Persia. Studying in Lane Seminary, under promise to return to Persia.
1891	Tea & Helper	1				
	Campbellite					Divided Congregation in his native village.
1889	Missionary					Has not succeeded in dividing others.
						In Mt. Hermon School. Says he purposes to return and work in Turkey.
1890	Teacher	1			1	Teaches School in East Harpoot.

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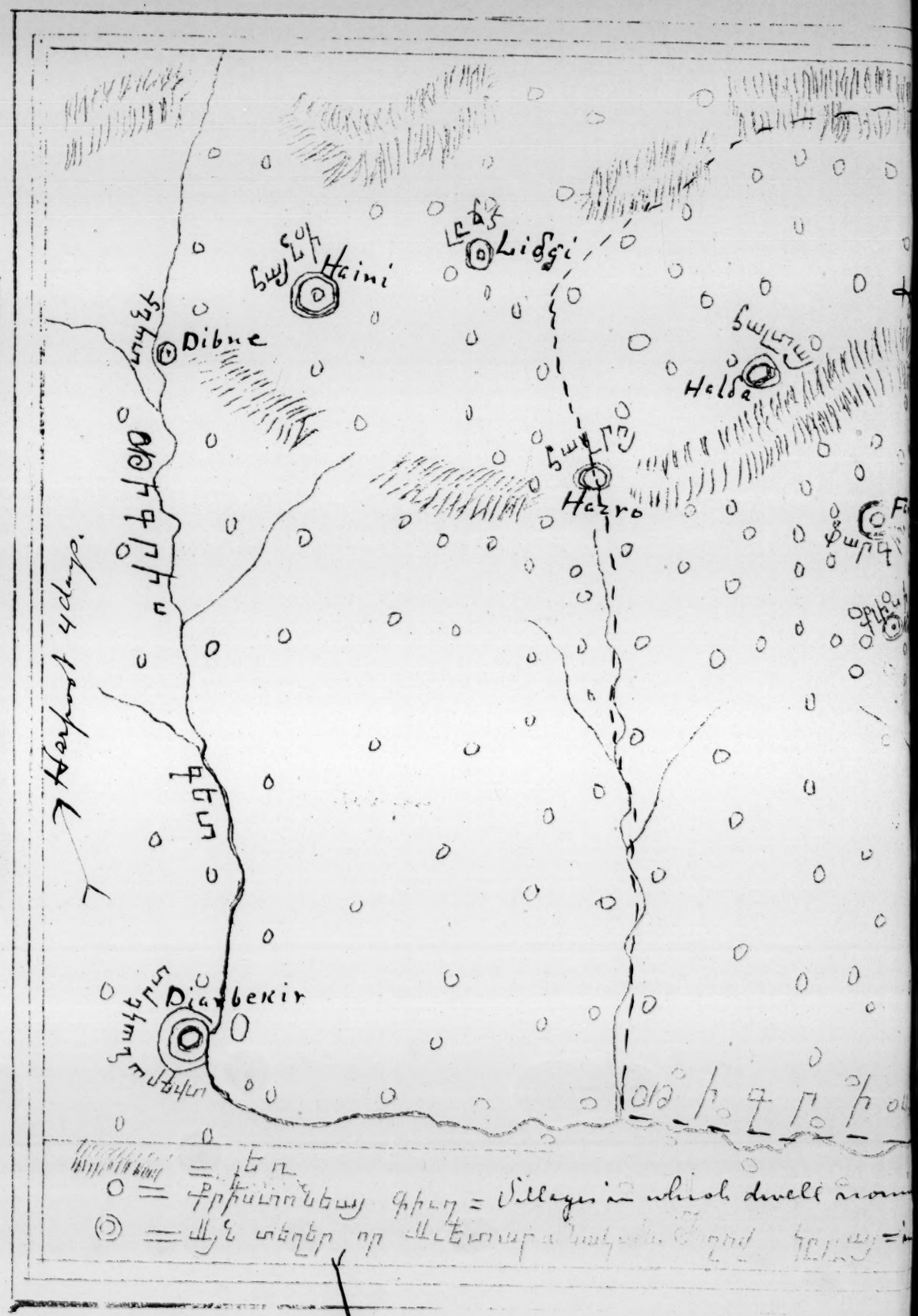
Koordistan Mission Fields
Map 1891

J. L. Barton

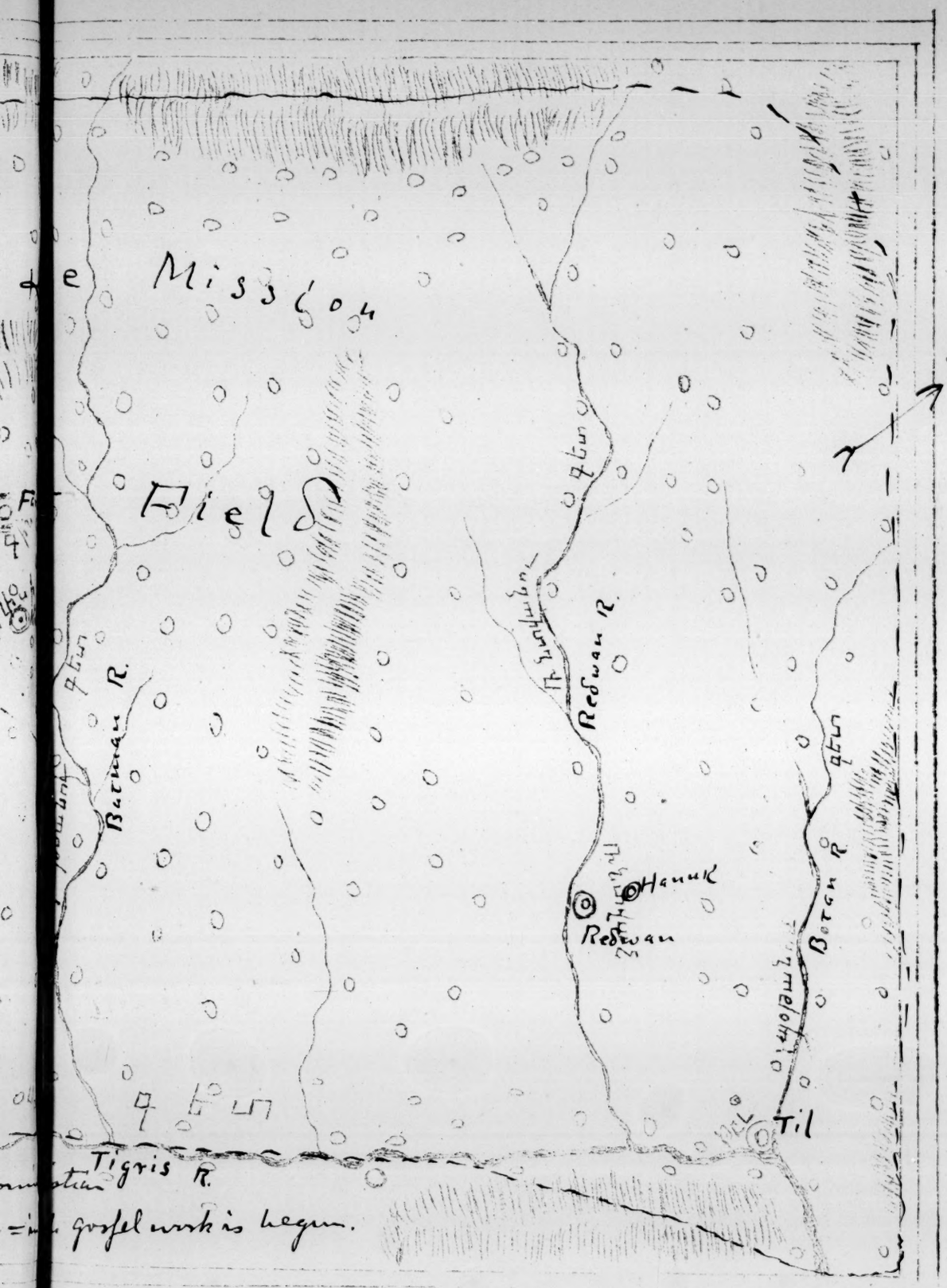
Rec'd april 7. 1891

Koordistan Mission



"The above
and eve
Kurd fam

Field Map.



=ion gospel work is begun.

ed section contains fully 100.000 nominal christians,
nearly 5000 sq. miles. There is also a large Moslem
pop. The language is one.

J. L. Barton.

Filed May 25, '91. 226

Eastern Turkey

Theological Seminary

Harpoot

1891

The regular course will be three years, the sessions beginning in April and ending in November.

The long vacation will be in the winter, giving opportunity for practical work under the supervision of the instructors.

Curriculum.

Systematic Theology.

In all departments with Historic and Philosophic Apologetics.

Historical Theology

I Old Testament with contemporaneous history.

II. Interval between the Old and New Testaments.

III. History of the Christian Church.

IV " " " Doctrine.

V. Religious Denominations.

VI Missions.

VII. Armenian Church History.

Exegesis.

I. Biblical Languages and Text.

II. Principles and Methods of Interpretation.

III. Application of Principles.

IV Exegesis of the most important Books of the Old and New Testaments.

Practical Theology

I. The Christian Ministry.
Elocution throughout the course.

II. Homiletics, preperation and Delivery of Sermons. Rhetoric, Oratory.

III. Pastoral Theology. Pastoral, Revival and Personal work.

Biblical Theology.

I. Sources. Canonics.

II Moses and the Pentateuch Revelation and Doctrine.

III Prophetism, Theodicy and Theology.

IV. Old Testament Wisdom.

V. Relation of O. and N. Tests. Prophesy, Miracles, Doctrine.

VI Growth of Doctrine, Christology, Theology of Christ and Apostles.

VII. Formulation and Final Statements.

Gospel Harmony, Christian Ethics, Mental and Moral Philosophy, Greek Exegesis, English Literature, Hymn Singing and Principles of Sacred Music.

If five or more elect to begin Greek in addition to other studies, they will be permitted to do so, if able to carry on the work.

A class in Hebrew will be formed, if it seems desirable.

Aid for needy students can be expected up to 80 piastres a month, for which notes will be taken to be paid provided the giver of the note does not remain in the work for five years at least.

The College gives table board for 5 £ for nine months.

Room rent and tuition are free.

Each student furnishes his own bed and bedding, washing, fuel, lights, stationery, &c.

The Seminary has a well selected library of about 1500 vols., containing some of the best works. The reference department is full. It has many Armenian works. New books are constantly being added.

The language of the text books is mostly English, but Armenian and Turkish will be largely used in the class room.

Examinations will be held from time to time in the various subjects.

Diplomas will be given to those alone who satisfactorily complete the course

Candidates must bring a certificate of church membership from their church and pass a satisfactory examination as to Christian experience and motives for entering the ministry.

All should be present at the beginning of the term.

A class will be formed
this summer beginning
July 15,
1891.

Notes of a Touring Missionary.

Pertag Nov 2 1891

A very joyful greeting from this earnest little band of believers, of whom it can be truly said: "Thou hast a little strength & hast kept my word & hast not denied my name". For many years they have had only the services of a colporteur during winter, ~~during~~ the remaining eight months the brethren in turn conducting all the meetings. They are not only true on the sabbath, but the farmers, two all the weary months of summer even, they continue their daily prayer meetings x-x-x. This morning they conducted us with pride to their recently built chapel. Its entire expense I believe was met by them. In beautiful site, looking far up & down the valley, it was secured only after years of most determined struggle with the Gregorians. Never was worship sweeter than with this exultant people to night. From none did it rise with truer unction than from the faithful brother from Til, three miles away. Summer & winter even sabbath sees him here, tho at a cost of persecution few could endure. His home is on the very banks of the Euphrates, the only witness for the truth in his village. For years he has endured hardness "as this Name may yet become the means of planting Christ there."

Pashanunk Nov. 5

In Partag Moses & Seymour & I received hearty welcome
wherever. During our stay there I visited two near
villages which are occasionally visited by our colporteur.
I was much interested in the Armenian teacher in one.
"An itinerant priest was bitterly denouncing the
Protestant faith in the chief village, when a large audience
when this Armenian arose & contradicted his statements.
The priest continued his tirade more furiously than ever
& at its close, this young man arose, at the risk of losing
position, friends, and even the shelter of his home as a renegade
from the faith, calmly proceeded to show out of the "holy book"
itself how much purer that faith was than their own!
The result was that the priest left the village & the teacher
remained. Expressing my admiration at his courage
& the hope that he would adhere to the truth at any cost,
he shook his head sadly & said he feared he must flee
& die in the old faith, for the gospel required too much.
x-x-x We had a touching parting from the brethren at
Partag who insisted on accompanying us out of the
village for it was rainy & muddy. The gorge hither was
over our precipitous mts. & was difficult paths.
Nothing has cost in the ministry so deep a heart
as might have, this that the fiercer persecution of the Turkish
boy & Gregorians not a Protestant remains in the village
But where could we find shelter in such a place? ~~was the~~

question. He determined to do a very bold thing.
He rode up to the door of the very chief of those former persecutors & craved his hospitality. He looked on, and bid him sing in plight, the wind of overcame the zealot & the man gave us a most cordial reception.
Few ventured to call upon us so Mr. & I determined we would go different ways hoping we might find an entrance to the truth somewhere. To our amazement we found a cordiality very like christian love in almost every house. Even the Engorian teachers was most friendly. He returned at evening repeating as did the "70".

Had any doubt remained as to the reality of this change in a community where it had been formally said that "Protestantism has been utterly stamped out", it would have been dissipated on receiving from our host an invitation this morning to go with him to the church & address the people! He had to repeat it more earnestly in order to convince my ears.

After the regular order of service I spoke some fifteen minutes & how seldom enjoyed such rapt attention. I only left to appease their disgust. I am sure God blesses his truth for at the end of the service a cordial invitation was extended to visit them in the winter when all will be at home & you can preach morning & evening in our church for us & all our people to hear such truth! And two in Pashamonte where we have despaired of the truth's finding entrance!

Khazaig — Nov. 6.

"This village is in plain sight of T. across a deep valley. They are on table lands with an extensive prospect of great beauty, including many Armenian villages, with the mighty Anti Taurus towering up in the back ground. The history of the work here illustrates the "Romance of Missions." A few years ago there was not a Protestant in this village. Yousef, a Providence sent one here by the name of Abdul. From the start he encountered the enmity of the Turkish bey who was numberless times he bravely denounced. The Gregorians succeeded in driving him from the village, at least twice. Finally he succeeded in winning one to the truth, then another & finally they had meetings, by night. They faithfully pray they would a place for a chapel. They laboriously collected materials, men & women working at night, after their day labors. They had reared it to the roof when the Gregorians with their priest at their head tore it down. The faithful Abdul was once again driven from the village. x-x-x-x-

Meanwhile the bey had learned to appreciate his worth. He visited him, & sent for him. Abdul made conditions. Conditions were accepted by the bey who sent his animals for him & his stuff. Again him one of the best houses in the village gave a site & much material for the new chapel which is one of the most commodious buildings in the place. They have no teacher or preacher or one penny of help from us. This chapel, when completed, is a monument of Christian piety & pluck!

Peri. Nov. 10

We have enjoyed our visit here as never before, & with reason. The brethren rejoice in our more having a preacher & wife. They are hard workers & have imparted their spirit to the brethren. There are peculiar obstacles to the work here. Prominent among these are: The wealth, zeal & numbers of the Gregorians; the encroachments of their free national schools; the almost universal custom of wine drinking; and the sad weakening of our little community by the efforts of proselyting Baptists who have given us great set back to our work.

The work is looking up once more. They are now planning building chapel & school room & parsonage in one inclosure. Their partially rented chapel has been razed to the ground. The Turkish Governor has recently congratulated them on their present site & says he will assist in their building. The brethren, rich & poor, are doing nobly. They have already collected & partly expended over 100 pounds Turkish & are still collecting. Our aid is not yet promised.

If suitable buildings can be erected, it will wonderfully martyr these brethren & have a great influence throughout the whole region, turning with villages hitherto inaccessible.

Our colporteur reports ready entrance & good sales everywhere. Many call for teachers, some for preachers & the harvest is whitening. But we must first strengthen our work at the political center, Peri & work this great field from there.

We love the brethren in hope that a great advance is near at hand.

Erzeri - Nov. 16

We are glad to note features of special encouragement here. There have been times when we have well nigh despaired of this church which, like that at Pergamos, seemed to be "where Satan dwelleth." Since the coming of a graduate of the last class in the Seminary a year ago, a new day has dawned. The the former pastor still resides here, he comes on the best of terms with the preacher & rejoices at his success.

The three hours daily labor of the preacher in the boys school & of his wife in the girls school has greatly improved & increased their mission influence. Many Gregorians have already withdrawn their children from their large national schools & in the face of denunciation & increased efforts and threats. Not infrequently these parents are found in our chapel whose sabbath attendance now completely fills it, or that the brethren are considering the practicability & expense of its enlargement to an added twelve sems beyond this new estimate. As a proof of the genuineness of this new love at the close of our meeting yesterday morning the note of this pledges for the new year which we found was an increase on that of last year of nearly a third. I have seldom seen a more joyful people when the result was announced.

As at Tarsus we are convinced that if the work here is put on a strong basis it will affect the rest of this whole region.

Hence our joy at the promise of a new era of union & consecration & love to God and man.

Tarazan

Nov. 21

This has been one of the gladdest days in the history of this little church. Towards sunset, out of a fierce snow blizzard which had been raging nearly 24 hrs. appeared to this expectant people the form of their coming preacher. He is a member of our present class in the Seminary who with his nine class mates spends his four months vacation in actual service. He has a very severe journey & was so exhausted he could hardly reach the village. Men women & children crowded in to welcome him. This sojourn the present year has made them hungry for the truth. The amount of work to be done will be limited only by our students strength. He has made an excellent impression. This may be his future field. The brethren gladly assume all his salary, & the larger part of that of the teachers of their two orphan schools. Would that he were a graduate for it will be hard to lean them in April.

Palu

Nov. 30

Winter came upon us & came near shutting us up at Tarazan but we finished our way out at last leaving a happy contented people. The travelling was as specific as usual especially that of the last day which was a combination of sleet & rain, sleet & mud. When we reached the Palu plain we drew a long breath of welcome. Thanksgiving. Entering this city in Lonely was usual but this time not only from the people, but also for the pastor was a

x-x-x-x

The past six months have been wearily ~~[illegible]~~ to this church. Formerly one of our model churches in spirituality, liberality & service, for various reasons it has sadly declined since the departure of its first early pastor. Last Easter came pastor Lazarus & that glad easter season still continues. He took hold of the work vigorously, & the result was immediate. The despondent, depleted church renewed their first love & early zeal, organized their own leader, their bands & tracts. Soon their chapel was filled as in former years many Gregorians becoming regular attendants.

Of course this could not be allowed by the alarmed priesthood. This new interest in the Gospel must be checked at any cost, but the more they storm & denounce the more grew the word of God & prevailed. The market became a forum of fierce debate. The shops resounded with argument & contention. Bands gathered at street corners so that Turkish soldiers disperse them & mockingly ask if "christians fought over their religion". Nominal Protestants were brought before their national tribunal but nothing was found against them save obedience to the words of Christ; so upon the priests further threatening they let them go. x – x – x – x

Things are now quiet now the Gregorians still attend Easter & brethren look forward to a winter of ingathering. For the work here & in the surrounding plain the outlook was never brighter & we anticipate great things".

Rev. S. H. Morse
Presbyterian Board
Nov. 2, 1891
Filed March 24

More about the Yezidees — A Sequel.

About a year ago I wrote concerning the prospects of the Yezidees in the vicinity of Mosul, & referred to the presence, in that city, of four missionaries sent by the Sultan to convert them to Islam, either by persuasion or by force. What I now write forms a sequel to that account. In accordance with our instructions the keeper of the Mosul Light, last summer, an interview with Meerza Beg, the prince of the Yezidees, that we might know exactly the thoughts & purposes of his people. He was unable to secure it because he heard that the government would consider any one who should transmit it to the Yezidees guilty of a trespass against it; & also because it was opposed to the becoming Christians. The Yezidees had promised to present a formal petition to us, after that they should have perfected their consultations, & become mutually united upon the step to be taken. About that time Meerza Beg complained to the local government of the conduct of the missionaries of the Sultan toward his people. The Wali & the majority of his council, who sided with the Yezidees, sent the original complaint & their view of it to the Porte, & Meerza Beg hoped for a rebuke to the missionaries, if not their removal. He himself followed up his case by telegraphing to Constantinople & for this was rebuked by the Wali who added, "Do you not know that there are foreigners among us whom we do not wish to enlighten about such accidents?" At length circumstances favored an interview with Meerza Beg. He said, "The Yezidees will never willingly furnish soldiers, but are ready to pay a tax. If the government will not accept that then let it allow us to emigrate to some foreign country." In regard to American missionaries he said the Yezidees had for their society & friendship, & promised to receive them at Shiekh Adi whenever they should come, each year during the heated term, adding that the rooms were ready. In July last, however, the government closed the case of the Yezidees, under pretext of consulting with them upon their matter, it called together the princes

Reprinted from Missionary Herald, Nov. & 1891

municipality, Mirza Beg, Ali Beg² his brother & the sheikh, or religious head, of the Yezidees, & the majority of the head men of their villages about Mosul. Being thus assembled on a certain day the Wali suddenly appeared with the military officials & all the troops from the barracks. The government, without making any explanations at once compelled every Yezidee present to draw the lot for enrollment in the regular army. About 40 persons drew out the black ballots, among whom were Mirza Beg & his brother. These were taken at once to the barracks & compelled to don the dark blue uniform of regular troops which with them is regarded as unclean. This very summary dealing will probably lead to a scattering of the majority of the Yezidees to other parts, especially as, a week after this seizure of their leaders, soldiers were ordered to arrest every Yezidee of a military age & deliver him to the military authorities to receive his uniform. These measures produced great consternation which was increased by the Moslem sheikhs who were sent among the Yezidee villages to summon the people to accept Islam, & who busied themselves with giving the call to prayer, reading the Koran, & praying to be delivered from "Satan the accursed".

So much for the dealings of the government with the main body of the Yezidees in the neighborhood of Sheikh Âdi. We have not heard that it has yet attempted anything with those inhabiting the southern slopes of the Sinjar hills. They are more fierce & independent than those around Mosul. Now let us pass to the extreme western borders of our field. Werân Shehr is 20 hrs west of Mardin. Yorkim Pasha, chief of an Arab tribe & head of the mounted Boshi Bozouks he has recently levied, & the Mudir, or civil governor, of the place, have forbidden our teacher residing there to labor among the Yezidees in the surrounding villages, or even to talk with those who visit the place on business! Another

ung man, supported by funds from abroad but placed under our direction, had for
ore than a year been moving about among the Yezidees in this region. One of their
ghas said to him - "Move about among them & then let me know the result, for
oo, wish them to become Christians". At the village of Kermè he taught their
ildren to the number of thirty. They were progressing finely until another Agha
ard of it & sent word to the parents that it is not necessary their boys should read,
that whoever should be found reading would be fined 1000 piastres & be imprisoned by
rahim Pasha! Thereupon the school was broken up, but the parents pleaded
th the teacher to visit them frequently. He passed on to the village of Mella Kind
- When the agha who had closed his school heard of his presence there he sent men
ho cast him out & threatened to kill him. This agha is in league with Ibrahim
sha who wants the Yezidees to become Moslems that he may enlist them among
e Bashi Bazouks. Having occasion to visit Mezrâni shehr he called upon this
sha. The agha who had destroyed his work was sitting with the Pasha, & at once
id, - "O Pasha, this is the man who goes about among the Yezidees persuading
em of the christian religion." The Pasha ordered him to be beaten in the pres-
nce of the council, & beaten he was to the last degree, & ordered to go no more among
e Yezidees upon pain of death. He immediately left Mezrani shehr & returned to
ardin in Sep. last. Ibrahim Pasha soon began to impress the Yezidees for soldiers
ithout waiting for their conversion, & shortly after a Moslem was appointed super-
tendent of their villages. He proposes to open military schools among them.
Thus all our tentative efforts among the Yezidees have widely been brought
o a standstill; but still we can pray that the Lord will, in his own good
ime & way, yet open for them the gospel door still more widely. So far as we
now the government has not yet attempted anything with the Yezidees in the
ist Pirwan, Redwan & Sert districts.

A. H. Andrus.

(Midyat, June 1892.)

Rev. A. W. Mathews
Resignation
Sept 26 1872

SKETCH OF VAN STATION.

The most elevated summit of western Asia is Mt. Ararat, from whose top, four thousand years ago, we may suppose Noah to have looked down on the watery waste which covered the ruins of antediluvian civilization. But these Alpine regions emerged again from their ruin, & rose again to their former altitude, & they present today alternations of snow capped mountains, fertile valleys, & picturesque lakes which delight the traveller with an ever varying, but always beautiful prospect.

Somewhat more than a hundred miles S.W. from Ararat reposes in quiet loveliness the blue lake of Van, itself five & a half thousand feet above sea level, & framed in by mountains that rise from five to eight thousand feet above it's own surface, up into the region of eternal snow. Several of these peaks are extinct volcanoes, the one on the west, Nimroud Dagh, having a crater with an area of some twentyfive square miles, placing it in the very front rank among the world's calderas.

On the eastern shore of this beautiful sheet of water, enjoying a wonderfully beautiful prospect of azure lake & rugged mountain, lies the city of Van, which has been occupied since 1872 as the easternmost station of the A.B.C.F.M. in Turkey. The boundaries of the station field of which it forms the centre, are nearly identical with those of the vilayet of Van, & include a proximate square of 100 miles in diameter, of which the lake occupies some 1800 square miles in the centre, while the most populous parts of the region are the comparatively level sections bordering the lake on three sides, the fourth side falling within the limits of the Bitlis field, which joins it on the west.

The population of the field is estimated at something over 200000, of whom rather more than half are nominally Christian Armenians, the remainder consisting mainly of Moslem Turks & Koords, partly nomadic, with a sprinkling of Jews & Yezedees. The mission work of the station is as yet necessarily confined to the nominally Christian Armenians, of whom some 30000 reside in the city of Van, & a still larger number in the comparatively level region surrounding the lake, accessible at all seasons of the year from the city, & largely within a day's journey from it.

This region, the Togarmah of Gen. 10", 3", & Ezek. 27", 14", was the cradle of the interesting & ancient Armenian race, & here they were brought into intimate relations with the historical nations of antiquity, the Assyrians & Persians, the Parthians & Romans, as attested by many interesting relics of former civilizations that remain to the present time. The embracing of Christianity by the nation, late in the third Cen. justifies the claim of the Armenians that their's is the most ancient existing national church, & the passionate attachment of the people to it, as a national bond, without which they fear they would lose what little remains of political unity, makes it extremely difficult for them to change their religious name. Very many admit that their church, while less corrupt than most of the oriental churches, needs reform, & the introduction of a knowledge of the fundamental doctrines of a living faith, but many thus intellectually convinced are kept out of the Kingdom by the fear of reproach & ridicule. At present, extreme poverty, the oppression of the Govt. & the exactions of the Koords are a great

drawback to progress, whether physical intellectual or religious.

As said above, work in this missionary field was begun in 1872, when Revs. H. S. Barnum, J. E. Scott & G. C. Raynolds, M. D. with their families, took up their residence at Van. For a while it was proposed to work the Bitlis & Van fields as one station, but it was afterwards deemed wiser that each should maintain a separate organization, with missionary residences at each city. Until this decision was reached, much of the time of the missionaries residing at Van was given to the older work at Bitlis, while the work in Van itself was largely preparatory, providing buildings & exploring the field. From 1873 to 1881 war & famine also largely interrupted directly missionary labor. In 1881 Mr. Scott returned to the U. S. & two years later, Mr. Barnum, after a visit at home, was transferred to editorial work at Cons'ple, so that, from soon after his return from a visit in America, in 1882, the remaining member of the original trio was the only male missionary at the station, till the arrival of Rev. F. D. Greene & family in the fall of 1890, save for a few months of assistance at different times, from members of Harpoot station. Misses Kimball & Johnson joined the station in 1882, & assumed the charge of the girls' school, which had been previously begun, in a small way, by the married ladies, & in 1889 Miss Ladd came to take Miss Kimball's place in the school, the latter having decided to study medicine & devote herself to medical work for her sex.

In the way of tangible results of the less than 20 years' labor expended here, we find a church established in the city of Van, with a flourishing branch on the north side of the lake, two days distant, in

the village of Agants. A good deal of preparatory work has been accomplished at these & other points in the field, especially in the way of introducing the Bible, which at the commencement of the work was an almost unknown book, save for a few copies in the ancient tongue, which their owners could but very imperfectly understand. Now the Bible in whole or in part, in the modern language, is found in most of the houses in the city & some of the principal villages, while probably no Armenian village is without several copies. The intense prejudice against the Protestant name & work has also very largely given place to a feeling of moderate friendliness, while a sufficient theoretical knowledge of the way of salvation has been secured to make possible a great ingathering into the Kingdom, if only a copious outpouring of the Spirit might be secured. At the two preaching places in the city audiences assemble, from Sabbath to Sabbath, to listen to the preaching of the Word, which average, in the aggregate, over 200, most of whom remain to take part in the S. S. exercises which follow the service.

In the direction of education, a flourishing high school for each sex has been established on the mission premises, where some 200 youth are receiving an education, a fundamental part of which consists in a training in the Scriptures. The kindergarten methods introduced into the primary departments of these schools prove both acceptable & useful. But for the attitude of suspicion & hostility assumed by the Govt. flourishing primary schools might be established in many places in addition to those where they do exist. One flourishing school of this class, a girls' school in the walled city, three miles from the

sionary residences, is deserving of special notice, & it's indefatigable teacher, a graduate of the girl's high school, is doing good work not only in teaching her 60 pupils, but in influencing their mothers to listen to Gospel truth.

Van, August 11" 1891.

Rev. E. E. Strong, D. D.

Dear Sir,

Your letter of May 19", requesting me to prepare a sketch of Van station came in due time, but I have not, till now found time to do the work. The limits set, which I fear I may have a little exceeded, do not admit of a very full report, & I have tried to condense what I had to say, but I do not feel satisfied with what I have writen.

The engraving of which you sent me a copy, has caused us much amusement. I should suppose a number of pictures & names might have been shuffled together, & these two happened to be drawn out together, for I can hardly imagine any more intimate relation between them. I see no possible resemblance, save that there is a rock with a castle on top, but even that has no resemblance to Van. In place of the 16 minarets of the picture, Van has but 4, & the mountains bear no resemblance whatever to those of Van.

It is not an easy matter to get a satisfactory picture of Van, be-

cause the extent of the city, with the gardens is so great, & because there is no elevation near enough the walled city, to give a satisfactory view. I think Mr. Greene sent you a copy of a photograph he took, which gives a pretty satisfactory idea of the situation, save that it has to be on a small scale, & even so is much too large to engrave. If one half the picture were slightly enlarged, so as to bring out objects more distinctly, it might do. My sketch, "Van & the Gardens", gives a fairly correct idea, as far as it goes. Mr. Greene may possibly get some other views. My wife has a number of photographs, which you might look over with her, & determine what is the best you can do.

With kindest regards to yourself & family & other friends at the rooms, I remain

Your's most sincerely,

G. C. Raynolds.

Sketch of Van — Dr. Raynolds. Recd. Sept 18. 71.

Report of a Tour in Eastern Turkey.

Mrs Andrus & I left Midyat for Mardin the 15th of last Oct. After ten days of station & coöperation meetings, visitation of schools & private individuals in the latter city, I left Mrs Andrus &, with a colporter & servant, continued the tour to the north & east of our field. (See tour traced on map in red lines.) We took a new road to Dárik in order to see what prospect there was for starting a work in the village of Perán, about midway between Mardin & Dárik. We were disappointed in the decaying prospects of this formerly well-to-do village, & moved out to reach Dárik for the Sabbath. Here the church had quarrelled with its pastor &, as a discipline to both parties, who were at fault, the coöperation com. at the beginning of the year withdrew aid in support of the pastor. The discipline had proved helpful, the quarrel was made up, the pastor got along with difficulty upon a shrunken salary, & the congregation found they were able to do more in support of their pastor than they had formerly thought possible. The following Monday we turned toward Diarbekir & the adjacent villages. The colporter canvassed the city with his books while I worked the villages. The church & congregation at Kutturbul, opposite Diarbekir, move along lovingly with steady step under the guidance of their faithful pastor, bearing all they can carry, & making a second contribution to enable them to shoulder the added burden the coöperation com. were compelled, by their retrenched appropriations to put upon them. Here, too, is one of the best day schools of the field. We next turn southward to Kaäbé to find the sentiment of the villages very much altered, & the beginnings of a longing for something more satisfying, in the way of religious instruction & life, than their spiritual (?) guides can supply. We encourage the few young men who have steadily held on their way, & examine the girls' school of the wide awake Allesh who has since doubled its attendance.

From thence we passover to Karabash, east of Kutturbul, & aided by the pastor from Kutturbul & the colporter, who rejoined me here, labor for six mortal hours to get church & community to pay up all arrears of salaries of pastor & teacher & to subscribe for the approaching new year, an amount which will enable them to retain their pastor, gain the coöperation com to granting a supplement, & sending them a teacher. One brother, steeped in Plymouth Brother notions of unsalaried service, resisted these efforts, but by midnight the fires of enthusiasm reached the requisite temperature & fused all into a common flame of zeal, save that brother who seemed like a piece of clinker! Before sunrise next morning we are on our way to Farkin, some 15 hours to the N. East. We have entered the Home Mission field of the evangelical churches of Turkey & turn aside for an hour at Kilise to see the preacher & that ubiquitous & singing colporter, Baron Ohannes. The proof sheets of the new Armeno-Kurdish translation of Matt. are shown with delight, & we get a peep also at the preacher's manuscript of Luke which is being copied for the press. As we leave Baron Ohannes, with Oriental politeness, mounts his horse & conducts us to Farkin, a little more than an hour away.

Married under Difficulties.

There is a bride at the house of one of the brethren who was brought from Redwan for his son. For twenty days the brethren have been trying to get some one to marry the couple! The Armenian priest, upon being invited to unite them offered to do so upon condition that the groom should assent to the seven sacraments of the church! This the young man stoutly refused to do. A Papal priest was next requested to make the nuptial tie, but he too made requisitions with which the parties could not comply. Then letters were sent to the pastor at Karabash, in case he could not come, to pastor Karme, of Diarbekir. Being in the city when the latter received his letter he deputed me to perform the ceremony.

As the visit would take me only a day out of my way I accepted the commission. But the days were going by & no reply had reached Farkin. As a last resort, the parties had concluded to send for a Papal Greek priest at a village nine miles away, & on the day he was sent for I arrived. The father of the groom received me as an angel from heaven, reverently removed his turban & thanked the Lord for the unexpected succor. That evening we had just consummated the wedding service when the priest, thoroughly soaked by the rain, walked into the room! His clothes were still damp when he called on me the next morning, but he had received his fee & was satisfied!

Insecurity and Decay.

About noon of the following day, accompanied by a mounted policeman, we set out for Sert on a course due east, & thro the only recently rebellious Koordish tribe called Reshkotâ. It was after dark when we turned into the Armenian village of Kaintera. The head man made no secret of his fears lest any night should bring a band of the Reshkotas, who would carry off everything & raze the village to the ground. About noon of the next day we dismissed our guard & proceeded alone to the decayed & decaying town of Zōk for the Sabbath. A most depressing feature of all these fair regions is this tumbled-down & ruinous aspect of the towns & villages, — the too undeniable proof of the decline of empire.

We did what seed sowing we could that Sabbath day, & felt encouraged in so doing from the fact both Syriac & Arabic copies of the New Testament, procured long ago from our colporters, were brought from their dingy & dusty resting places, & used in hunting up the proof texts advanced to establish doctrine that was strange to their ears. Monday morning we visited Baibo, a telegraph station & the residence of a Kaimakam, or district-ruler. As we had business the colporter displayed his books which several officials examined but made no purchase.

Thence we passed on to the large Jacobite Syrian village of Hus Hus, whose head man received us coldly & made his superintendency of repairs upon his house an cause for keeping away from us. Having partaken of his coffee, which he sent out to us in the street where we were alighted, & eaten our pocket lunch, we remounted with the determination to some day attempt the winning of this village to Christ. We halted for the night at a small Christian village, & in our little audience that evening was the son of a priest from a neighboring village. He could read Syriac, & produced a copy of the Peshito version he had formerly procured from a colporter, & which was smoky & well thumbed. We were pleased with his spirit & only the fact that he was married prevented our urging his going to Midyat to prepare for a course of training at Mardin.

Arrested and Detained.

About two hours before midnight two gens d'armes rode up to our lodgings. Having quartered themselves & their animals they began to upbraid our host for harboring us, & threatened to arrest him for complicity with our designs! They said we were foreigners bent on mischief, & distributing inflammatory literature over the country to produce a rising, & that they had been sent by the Kaimakam to arrest us & return us to Baiho. My servant overhearing their conversation was alarmed &, informing me of their business, hoped I would do something - he hardly knew what! - I told him we needed sleep now & would see what the morrow might bring. Rising early we had prayers, breakfasted, & then quietly prepared to go on our way, paying no attention to the gens d'armes as they had made no communication to us. Having saddled their horses they rode out the yard & posted themselves outside the gate. I soon rode out, followed by the colporter & servant, passed the gens d'armes & turned into the road to Sert. Being convinced that we intended to proceed to Sert the sergeant called out

in Turkish, - "Halt." As I paid no attention to the summons he came up on my left & shouted in Arabic, "Halt." Without halting I asked him, in Arabic, why I should halt. He then apologized for not having spoken to me before, as he supposed I was ignorant of Arabic, & added that he had been ordered by the Kaimakam to take us back to Baibo. "If you have a summons to serve on me, produce it." "I have no written order." "Then I cannot regard your command," & left him my face. He thereupon dashed ahead, wheeled, & riding toward me said he must return me to Baibo, even if it be by force. "Would you use force to compel me to return with you?" "My instructions are to take you back to Baibo, & I have no option." Turning to the colporter & servant I called upon them to witness that I return with the sergeant without a legal summons, & under compulsion alone. I then asked the sergeant if he were willing to give me a statement to that effect over his seal. He said he was, so dismounting I drew up a statement which he accepted, promising to seal it at Baibo, if it should be necessary. Remounting I returned with him, chatting pleasantly by the way, & commending him for faithfulness in the discharge of his duty. At Baibo I was virtually a prisoner for three hours in the office of the capitain of the gens d'armes, who entertained me with his conversation until the arrival of the Kaimakam. One point was already gained in that the latter came to me instead of summoning me to his presence. Not satisfied with that, however, I reproached him for his failure to issue a legal summons for my arrest & detention. He then began to excuse his dereliction, but ended by asking my pardon! I accepted his regrets & the incident was closed. Then he turned to the colporter, & requested to see his books. All he had were then spread out upon the floor & cursorily examined. Seeing nothing which had not the imprimatur of either the Constantinople or Brindisi censorship he retired gracefully from this search by opening a Turkish Bible at a

disputed passage in John's gospel, & called upon me to answer his interpretation of it! All the I had all the necessary travelling papers for all three of us, no inquiry for them was made, & upon our departure the captain offered us an escort to Sert."

III.

Shĕrwân Explored.

After a week's sojourn at Sert we set out for the exploration of a district to the east of Sert called Shĕrwân. Providence had not previously opened the way for either missionary or native helper to visit it, & we were anxious to learn the state of the nominally Christian population, the prospects for future work among them, & the strategic points therefor. With a dismounted gensd'arme for guide & protection we completed the first stage of this trip an hour & a half after sunset, & at a village not down on our itinerary — the guide having lost his way! By noon of the second day we reached the beautifully situated Armenian village of Goorână with 50 houses, & in front of a valley to the south in which, not half an hour away, nestled the villages of Mâzorân & Hălăsân. The village chief — who is also a member of the council of the Kaimakam of the district — received us cordially. The priest soon appeared, & we had a profitable talk with the two in Koordish which is the common language of this entire district. Upon concluding a lunch, at which was served up the best butter & honey I ever tasted, we warmly presented our host with a copy of the Armeno-Koordish Testament on condition that the priest should read from it as often as the villagers should assemble at his house. This he accepted, & receiving the book, he reverently pinned it. We had found one place suitable for driving a gospel ~~tent~~ peg some day. Passing by & through several small villages, we pressed on to Sinkhôr for the night. This is a Jacobite Syrian village of over 50 houses. As we approached it from the cliff above, which conceals it until we are upon it, the priest & leading men came

to meet us. We lodged at the house of the chief & until a late hour read, talked & sang the gospel to a room full of attentive listeners, - the priest being among the most interested listeners. Next morning he brought us a small basket of the famous pomegranates of these banks of the Bohtan river. We also called on him, saw his old books of parchment, & the church in which he officiates. Our impressions of the place & people had ripened into a judgment that here was another place for the gospel to fasten upon & reclaim, but the priest as he took my hand at parting, said, "I have not yet been able to divine for what intent you have visited us." We journeyed east of north over the hills & dropped down into another valley in the bosom of which nestled the Armenian village Khindik of about 20 houses. It was a charming spot, but the oppression of surrounding Koordish beys was depleting the population. Their church had been reduced to a heap, & they were not allowed to restore it. That superstition was more rife than religion was attested by the tufts of grass which, roots & all, were fastened by their own mud to the upper lintels of the doors of the houses, by the fact that they sought us not out as at the other places we had visited.

Syrian villages

On Saturday afternoon we rode into Dere Häweel, a village of 12 Jacobite Syrian houses. The meaning of the name is - "surrounded by convents." There were formerly 10 of these, the ruins of most of them still remaining. One still stands in the midst of a grove of venerable oaks so sacred that no axe must be lifted upon those thick trees; & if any one attempts to ride by the convent the saint, to whom it is dedicated, will surely slay him! Another of them which is in process of building in honor of a remarkable saint, was visited by flocks of wild mountain goats which regularly contributed their milk to be used instead of water in mixing the mortar! What wonder that we found, in such congenial soil for traditions & old wives' fables, a people without priest, deacon

Sabbath! Still, during the two evenings we were there, & throughout the Sabbath, we were able to read & talk to both the multitude & individuals upon their spiritual needs. Our ride the next day took us over a wedge shaped course around a chain of high & rugged mountains so that by nightfall we were only on the opposite side of the mountain over against the place we had left in the early morning. We alighted at Noob'ēn, an Armenian village of 20 houses. The Armenians all there here use Koordish better than they do Armenian. Here, too, we spent an interesting evening. Next morning ascending a pass which led down into another valley, we came upon drifted snow. Again descending we halted at the Jacobite Syrian village of Seroozo of 25 houses. Observing the clouds, & that only one storm was necessary to close for the winter the pass by which we had come, I left my servant here &, with the colporter only, pressed on down the long & narrow valley to the village of Zēnzēk with 40 houses. Altho Syrians they use the Armenian & Koordish — having lost their own language! We went to the church &, as it was the hour of prayer, the two priests present went through responsive service. Having examined a parchment copy of the Gospels in the Estrangelo character we retired with the priests to the roof of a house of one of the chief men of the village. There had a serious talk with them, on the nature of the pastoral office as set forth by Paul to Timothy & Titus, which was well received. Later we returned to Serooz for the night & read & talked long with those who assembled. At the time of retiring the inmates of the family that received us ranged themselves, eight in number, in a circle with their feet inwards & over a fire of coals placed in an oven sunken in the floor. They possessed the scantiest & dirtiest bedding I ever saw. The next day we returned, by another road, floundering for two hours in drifted snow three feet deep, then on the southern sunny slopes of the pass we come upon fresh tracks of bears & passing on down the valley came to the Jacobite Syrian village of

Traäden having 50 houses & using the Arabic language. The head man of this village has also a seat in the council of the Kaimakam. He received us in a room reserved for guests & used also as the resort of the villagers. We discoursed to a room full of these that evening far into the night, & as we took our leave the next morning our host said to the colporter & myself, "Your love has fallen upon our hearts. Come to us again in the spring." This last place is really the key to this section of our field & is within easy reach of three other Christian villages. The whole region constantly suffers from the threefold exactions of government, Koordish Aghas, & Kochers, or nomad Koords; & their poverty, ignorance & superstition cannot be matched in any other part of the field. But tough as the struggle must needs be in order to plant the gospel in such hard soil & in the face of such opposition as will surely be raised to prevent it, we feel that the time is approaching when the attempt should be begun. A journey of nine hours the next day brought us back to Sert, & in fifteen minutes after our arrival a telegram from Midyat was received urging our immediate presence to assist in settling a matter of serious moment. We tarried, however, over the Sabbath, to receive 11 to church membership, baptize 22 children, & fellowship with the brethren at the table of the Lord. We parted from them in the rain on Monday morning, & on Wednesday night in the dark, & thro a pouring rain, rode into Midyat, thus completing a tour of more than 500 miles of horseback travel & which occupied 42 days. Field work is hard and physically wearing, but it has its compensations; & we like to sow seed beside all waters -

A. N. Andrews.

(Midyat, June 1892.)

Resignation

Rev. A. N. Andrews

Rec'd July 26, 1892.

Erzroom
1839 —— 1889.

In the Jan. Herald for 1833 is the following:- "Turkey seems to be withering away like a tree smitten by the hot thunderbolts of heaven. Ten years more of disastrous events to her like the ten last past will scarcely leave her a place among the nations of the earth." How far soever this remark may be considered wide of the mark in reference to the empire, it depicted the sale of Erzroom city as far as the Christian population was concerned. When the mission at Tiflis were considering the question of suitable places for establishing mission stations it is remarked (Jan. Herald '33) "Erzroom would have been a most desirable place had not the Armenian population nearly all emigrated to the Russian territory." In 1834 Mr. Perkins on his way to Persia writes from Erzroom:- "Most of the Armenians of Erzroom, you recollect, followed away the Russians at the time of their invasion in 1829. Some families have since removed into the city. Mr. Zohrab (English Consul) informs me that there are about 300 Armenian (Gregorian) & 100 Catholic Armenian families. Notwithstanding the late dispersion of the nominally Christian population from Erzroom I still think the city an eligible location for a missionary & I sincerely hope it may be ere long occupied"

In 1837 Mr. Johnson was sent on a tour of inspection through Tokat, Sivas, Erzingan &c. He reached Erzroom in Sept. of that year. Evidently his report decided the question for the next year Erzroom was selected as the most eligible site for a mission station & the mission passed a resolution authorizing one of the Trebizond missionaries (Messrs Johnson & Jackson) to settle in Erzroom.

On April 30 1839 Mr. Jackson visited Erzroom to make arrangements for carrying out the plans of the mission. He gives four reasons for occupation. Briefly they are:—

1. The number and inhabitants of the city. This the chief city and "native country of the Armenians". Pop. about 30,000 of which 3000 or 3500 are resident Armenians, and in villages round about are 3 or 4000 more. Before the war educational facilities were fairly good & a large proportion of the people can read; though since the war there is only one very poor school. Ignorance & superstition prevail

2. Central position of Erzroom. Large cities near & of easy access. E.g. Moosh. Bitlis. Van. Kars. Erzingan &c.

3. Many Armenians come here for trade from other cities in Turkey, Persia & Russia & hence the influence of the missionary may be very extended.

4. The climate is good.

Mr. Jackson secured a house & brought his family from Trebizond reaching the city Sept. 11th 1839

15 days after reaching the city they were called upon to part with their youngest child after a very short sickness. Strangers in a strange city this was a heavy trial.

After a very short time in the city Mr Jackson found the inhabitants, more especially the Ecclesiastics, very energetic, & very much more superstitious & fanatical than he had at all supposed. The Bishop publicly cursed the missionary work and ordered all books received from the missionary burned & absolutely forbade all intercourse with him. During the fast of St. Sarkis just before Lent, "many abstain from food for some days and nights together. The sick are not allowed broth or nourishment. It is a superstition that one who eats meat in Lent is liable to be murdered". To quote from the April Herald for 1841, "The prejudice which is more or less incumbent in all our stations is here (Erzroom) strong & the ignorance & superstition, which our brethren find rising up as a thick curtain to shut out the light of the Gospel, are here deep & dark in proportion to the distance of the city from European civilization, intelligence & liberality of mind, works of merit & vain traditions, & saint worship & rigid fast & other superstitious rites & customs of a dead Christianity are here no matter of mere theory. Nor do they seem to have grown old & ready to vanish away. In these rest the hopes of the people for eternal life, & where salvation is supposed to be obtained so easily

the man of sin is left to reign, as he truly does, in all the vigor of manhood." Intemperance is most excessive, raki (a kind of brandy) is made in the houses & drank like water, & there is no desire for improvement". Mr. Jackson sent a present of the Pentateuch in Armeno-Turkish to the Bishop privately, yet he refused to accept it saying that he had taken an oath before the Patriarch who had appointed him that he would discourage & oppose in every way possible the circulation of our books and therefore he could not conscientiously take one of those books to read.

During the year 1841 a heavy famine & plague worked great havoc. Dr. Grant on his way to Persia writes;- "It has since been carrying off its victims by thousands in the vicinity of Erzroom." However Mr. Jackson was able to distribute nearly a hundred vols. chiefly N. Test. during the year & is more hopeful of the future of the work & strongly urges the importance of the central position of the city, mentioning in addition to the places noted above as accessible from Erzroom Aintab & Etchmiadzin in Russia, Tabreez in Persia, & Egin, Arabkir, Harpoot, Malatia, Hozar &c in Turkey. The lonely missionary makes a most earnest appeal for this great field, calling attention to the thought that the conversion of 6 or 8 persons in America would scarcely attract notice, but here it makes the whole Empire

of Satan tremble, showing that a victorious power has come, & that his throne unassailed for centuries is no longer safe. Hence the prodigious efforts to crush the work in the very beginning. One man is the "grain of mustard seed" or "the little leaven". But the opposition is not from the old communities alone, the Papal missionaries are here in force gaining great success by their peculiar ways backed by powerful foreign influence. To back up such an appeal what else is necessary than the following sad story, in a neighboring Christian(?) monastery the worship the picture of the cock that crowed for Peter's denial, & a large kettle which had such a miraculous power that a mess cooked in it at one time might be eaten by one man or suffice for a thousand according to the number for which it was designed.

In 1842 Mr. Jackson reports the "first helper at work" & "four Armenians at Bible service". The helper "appeared interested in his work". What longing of heart what doubt, what hope that scarce knew itself from fear to these remarks reveal on the part of the missionary! However he was made glad by the arrival of Mr. Josiah Peabody & wife who associated with him in the station. This with a larger attendance (8, 10 & 12) at Bible exercise again stirred up bitter opposition and the Bishop, once banished for his enlightenment & friendship

now inaugurated the bitterest opposition & for about two years the storm of persecution was exceedingly violent. Short intervals of calm were enjoyed during which 10 or 15 persons would attend Bible services & then the storm would break forth afresh. This last year (1888) a priest died who had been most cruelly treated at this time for his evangelical tendencies. One day this priest was called by the Bishop, accused of heresy & ordered to be bastinaded without trial. No one daring to execute the order, because there had been no trial, the Bishop seized the rod & ordering the priest bound administered 90 blows. The poor fellow was able to count 25 & then fainted. His socks protected his feet somewhat, but they were soon cut & shreds. He was then put in irons & cast into prison where he remained insensible till next morning. After this the bastinadoing was of frequent occurence ("almost daily") as was the binding and imprisonment of those who visited the missionary or read his books - all books found were burned.

Over 700 books had been distributed during 1843.

At this time Mr. Peabody made a tour in the Parsian plain about 18 hours east of the city. He was well received and distributed many books & tracts. However he was immediately followed by a messenger from the Bishop who collected & burned all books he could get hold of and severely

punished all those who in any way attended Themselves for intercourse with Mr. Peabody, & five priests were suspended from office for this offence.

A petition signed by 120 Armenians was presented to the Pacha for the removal of the Americans. Complaint was made to Erzeroom & the following note was received from the Porte at the U. S. Legation at Erzeroom.

"It has been represented by the priests & heads of the Armenian people of Erzroom & the Patriarch of this capital that two American priests (missionaries) who have lately taken up their residence with their families in the Armenian quarter of Erzroom are endeavouring to convert some members of said people to the protestant religion. These Americans being in that place as foreigners (travelers) and not engaged in business, such proceedings on their part are prejudicial to the national & religious principles of said people & occasion complaints against them. And also as their proceedings are contrary to the principles of the Sublime Porte their farther residence in that city would occasion new complaints against them (which would not be agreeable to you) it is thought proper not to permit it. This circumstance is being written to the Pacha of Erzroom by the present official note we also bring it to your

knowledge with the request that you will be pleased to co-operate in whatever may be deemed necessary on the subject."

The violent persecution continued. Men were stationed on the roofs of the neighboring houses to watch the mission house door to report all who entered there; those who persisted were publicly excommunicated in Church & people were ordered to spit upon them; their books were burned, they were imprisoned, bastinadoed. This continued till 1846 when a general Imperial order was issued curtailing the powers & privileges of Heads of Communities & banishing the bastinado as an instrument of torture. Up to that time the Heads of Communities had the right to arrest, bring to trial, inflict punishment on members of their own communities without the interference of the Government.

This severe persecution led to an appeal to Europe for protection & the result was the first Imperial document looking to the toleration & protection of Protestants in the Empire. It is found in the Eph. Herald 1846. and is as follows:— From the Grand Vizier to the Pasha of Erzroom.

"A— an Armenian of Erzroom, a subject of the Sublime Porte, having left his former Religion and gone over ~~his former Deity~~ to Protestant faith; and there being some persons among the Armenians in that quarter,

various forms of oppression & persecution, he has come to Cyprus & presented a petition, begging that a stop may be put to the occurrence of persecution. Now as it is well known to your Excellency, for some time past the Protestant faith has spread in some degree among the Armenians in Cyprus. also a number of the Armenians have embraced the Protestant faith; and having been anathematized by the patriarch, the Armenians in consequence were ashamed to have intercourse with them, either socially or commercially, or to become their curates. But as the persons they presented as curates from other communities were not accepted, a complete stagnation of their trade and business was the result, and their shops were closed.

Now, though nothing be said, if the Armenians, in consequence of the spiritual punishment of the patriarch, cannot trade with them or become their curates, yet there has emanated an expression of the royal will of his Imperial Highness the Sultan, on this subject ordering that "the patriarch should be forbidden to interfere in their religious or personal affairs; and that all concerned, when curates were offered by them from among the various communities, should accept them; & that thus there should be no hindrance to their pursuing their occupations & gaining their living." As this order has been put in execution here, their troubles have, therefore, in some measure ceased. As we are there are

similar persons under your Excellency's authority you will follow the same rule. Therefore, in order that persons who present ourselves from other communities, may be permitted to follow their trades & occupations, & that the Armenian primate & community may not be molested, in any way, & persecuted or interfered with them, when occupied in their commerce or gaining their support, provided their life is decent & orderly, & that they are not guilty of improper conduct, and do not under pretence of religion, go about misleading simple people. This special letter has been written & forwarded, that your Excellency may protect & defend them. And we hope that, on the receipt of this, your Excellency will be pleased to act accordingly."

All this took away much of the power to persecute, yet its spirit remained & it finally culminated in an attack on the house of Dr. Azariah Smith who came temporarily to take the place of Mr. Jackson who was forced to return to the U.S. on account of Mrs. Jackson's health. These seven years were a severe strain & they never recovered. They now reside at Brentwood N.H. Dr. Smith occupied Mr. Jackson's house. The priest above referred to as so cruelly bastinadoed, fearing his life was in danger took refuge in Dr. Smith's house. During Dr. S's. absence on professional duties a furious mob

attacked & broke into the house. The priest was seized dragged through the street in the midst of the howling mob which heaped on him every indignity & he was put in custody in the Bishopric. The mob then returned broke into the house a second time & began the work of destruction, breaking windows, doors & furniture, tearing pieces books & papers & scattering them through the rooms & in the street. Mr. Brant (the English Consul) receiving word of the disturbance applied to the Governor & the arrival of the police put a stop to further destruction & secured the release of the priest. Several men were imprisoned, & a commission from Cple fixed a fine of between $700 & $800 on the Gregorian community as compensation to Dr. Smith. (Nov. Herald 826) It is said that over $2000 were collected & the bal went into the pockets of the collectors. During this investigation the estimates of "Gospel readers" were various, some putting it at 60, the persecuted priest at 50, but Dr. Smith thought that too high. However 5 heads of families were under the ban of excommunication & the Missionaries had knowledge of others who seemed in earnest in seeking the truth.

Dr. Smith soon after left for Aleppo & on his journey found pronounced traces of the effects of the work & the distribution of books as far away as Tarsus, Marash & other places. Cholera had broken out in

the city & four deaths a day were reported.

In the spring of 1847 Mr. C. F. Oliver reached the field. The first administration of the rite of Baptism took place this year before a large crowd of spectators. The Bishop permitted the first burial but afterwards protested. In fact it seemed that the time was ripe for organizing a church which was done on April 22 1848 with five members. Mr. Peabody was called as pastor. Much of the force of the persecution seemed to have been spent & opposers grew themselves upon petty persecutions.

Messrs Peabody & Oliver made extensive tours visiting Druses, Greeks, Arabs & other places in many of which they found the leaven of Gospel truth at work, evidently introduced by merchants who had visited Zgroom a time or two before. In the district of Khanoor which still forms a part of the Zgroom field they found a company of evangelicals the last of the old Paulicians who formerly in large numbers inhabited this district had now been reduced to a few families by severe persecution. These had heard of the "foreign Gospel" & had sent a couple of their number to investigate. What was their joy to find what they long had sought! They were simple villagers in many things new to them what they did. One of these who came to Zgroom at that time

is now a grey haired old man. He tells the story that at that time he asked in all sincerity what he might do when he returned to his village to show himself a protestant. One of the brethren laughingly replied:- "Go home take a little yoghoort (thickened milk) go to the roof of your house and eat a spoonful of it". The poor fellow took the remark in earnest & did so. No sooner had the yoghoort entered his mouth than a fierce storm of persecution burst forth that threatened the destruction of the very last vestige of the little community of Evangelicals. However Mr. Peabody having visited this district in 1879 amongst other things he writes:- "Having seen much to cheer our hearts & strengthen the hope that God is preparing the way in a most remarkable manner for a great and glorious work in the entire region which we have visited". Of Erzroom city he remarks that there was much to encourage, Sabbath audiences were increasing, prayer meetings were well attended, & a much more liberal spirit was manifest, the helper was able to preach in the shops & coffee houses & altogether the change was most marked. Thus ended the first ten years of missionary work in Erzroom. A stormy time indeed but ending in a truer - a better tried hope. There was but one helper in employ.

In the Spring of 1851 Mr. Peabody writes: "The English Consul (Mr. Brant) a few years since advised me to quit this field; but yesterday he expressed the opinion that two more American missionaries were necessary." It was declared that no less than the number of 75 persons were sent to the Patriarch of Cilicia, as having become Protestant.

Mr. H. G. Bliss overtaxed his strength in a tour to Arabkir & other places & returned home sick. He lay at the point of death for a time & was forced to return to U.S. & Mr. Peabody was again left alone. In the mission report for 1851 is a plea for reinforcements: "From Erzroom in one direction stretch the plains of Persia teeming with an Armenian population; in another the district of Kars; in another the thronged village of Ghoune & Moosh; & in still another the province of Kghi where manifest tokens of God's spirit are already visible. If another man were added to the Erzroom station three extensive tours might be made each year, whereas now only one can be performed. Thus while it may not be practicable to occupy a new station in that part of the country out of Erzroom, the addition of one missionary would enable the brethren to spread their influence more efficiently. Who will go?"

The station field then included in its bounds Erzingan

Egin, Arakkir, Amoor, Sefri, Anoch, Ritter, Ain, Blackford, Kerr, Parsons. In the same territory belong the work of one station & one missionary family, there are 12 missionary families, 12 lady missionaries, in four different stations. The far reaching influence is indicated in a few words. "The attention of the people of Diarbekir was first aroused by a visit of a member of our church, himself a native of that place. The leading man of Arakkir had his mind first called to evangelical truth while residing here. The most prominent brother at Sivas became a praying brother & active Christian while here, & though he concealed his light for a while after he returned that city it ultimately shone forth. And Arabkir, Sefri, Khanoos, &c. are indebted to this station ~~for~~ render God for whatever of truth they have received" (Feb. Herald 1853).

In 1852 about 20 persons were enrolled on the protestant tax list, the Sabbath attendance had increased, & church membership had risen to 10. Two schools, one for girls, & one for boys were opened. Opposition however continued strong. Stones on the meetings & on the neighboring house tops reported the name of all who entered the mission house, or the room where service was held.

In 1853 Khanoos was organized as the first out-station & Baron Simon ~~Tal~~ Tavitian was sent there as

preacher. In '56 a church with seven members was organized & Baron Simon ordained as pastor. He afterwards removed to Bitlis where he served a long time as pastor. He is now in Nicomedia.

At this time rumors of war had a very depressing effect on the work. It had been very industriously circulated that if the Russians should come they would put every protestant to the sword & consequently there was great terror amongst the brethren. Attendance at service decreased & a number of defections occurred. And although Mr. Peabody had had the pleasure of welcoming Mr. Richardson to the field in 1854, the declaration of war, the fall of Kars & the approach of the Russians put an end to work, and the mission considered the advisability & recommended the abandonment of Erzroom at least temporarily for other fields of greater promise. Accordingly Mr. Richardson after two years in Erzroom was transferred to Aintab in 1856 & Mr. Peabody left for U.S. after a long & uninterrupted service of 10 years. He remained some time, however, in Constantinople, & continued to plead the cause of Erzroom and its reoccupation.

After the war was over a few people penetrated of the truth began to meet together & in 1857 a petition was forwarded to the mission at Constantinople asking for a preacher. This was refused. But the next year the mission sent a

deputation to examine the prospects for work in the summer of that year. Messrs Dunmore & Partridge visited the place. They reached the city late Saturday evening of July 17th & Sabbath morning they had 13 adults & some children at service. The following day to decide of families met with them to consult about the work. The next Sunday they had 31 adults at the meeting. They write:- "These facts encourage us as we had little or no expectation of finding any person here who would be bold enough to attend our meetings." A school was established (July 25, 1858) and execution followed. The Bishop anathematized the Protestants, but was forced to retract it & order his people to treat the Protestants with respect. During the summer of '59 13 houses petitioned (the set apart as a Protestant community. Of these Mr. Dunmore remarks:- "I am amazed that only two or three 13 have ever before been recognized as Protestants." For the first time the people took a "material" interest & began to contribute for the support of the work. $132.00 worth of books were sold. This summer a terrible earthquake laid in ruins 2,000 houses, nearly destroyed 1,500 more & injured some 1,200 other. About 380 dead were taken out of the ruins, 200 wounded & 60 persons were missing. However only 12 Christians lost their lives. No Protestants were injured (September 59).

In regard to opposition Mr. Rettibone writes:-

There is no place where the political opposition is so strong as in Erzroom. Order after order has been received from Cple to expel the Protestants, to no avail. Some of the old community Christians are united to the Vali confessedly powerless, as they have decided that no Protestant community shall be tolerated in the Pashalic.

Thus at the close of the second decade much seed had been sown in the outlying districts and a little had been gained in the city itself. Small schools were organized, regular preaching service were held with an average attendance of 50. A chapel room had been built & the community had taken on a more organized form. This indeed is a good showing for the last two or three years. The mission planned for the best in 1856, but the order for abandonment came now unfortunate. Erzroom unfortunate in so many things seemed doomed to enjoy blessings which might have been doubled had not the occupation been interrupted by the removal of Messrs Plakos & Richardson. From 1856-to 1862 Erzroom was occupied only about half the time & that by single missionaries. Messrs Dennison, Trowbridge & Pettibone. Mr. Winchester was here for a few months in 1859-60. The position gained at the close of the decade indicated that the influence of the truth was much wider than was at all suspected & explains how in 1861 Mr. Trowbridge was able to re-establish a new church organization.

This church organization was consummated under very pleasant & encouraging circumstances & occasioned great joy amongst the people. Five members were accepted & several others taken under probation. After four months four more were received. Many Gregorians were present at the service & seemed to give a new idea of the nature & reference of protestantism. "We had no idea it was so" was a strange contrast to ten years before when many Gregorians were found "reading the scriptures" as never before, great liberty was enjoyed in this as in the matter of free religious conversations with the missionaries & their people. At this time the people pledged themselves to pay $2.00 a month toward the support of the work. Sabbath school was well attended & some young men offered themselves for training for work as helpers.

But notwithstanding these hopeful & encouraging signs unfortunate Erzroom was left vacant once again. In the fall of 1862 however Mr. Pollard & Crabtree were sent to occupy. Trebizond having at this time no resident missionary had become an outstation of Erzroom, so that although Crabtree & Harpoot, & Bitlis had been constituted separate stations yet the territory looking to Erzroom was still very large. Apart from Trebizond in the territory now constituting Erzroom station full time were three outstations Cheverek, Keramig & Melicane. Writing Trebizond separately we have statistics for 1862,

the earliest records at hand, as follows:—

Tab. View for 1862.

	Out-Stations	No of Probationers	No of Helpers	Churches	Church members	Average Congregations	Schools	Pupils	Contributions
Erzroom (city)		61	4	1	8	35	2	50	$30.35
Out Stations	3	176	4	1	9	155	3	38	" 39.20
Total for Erzm.	3	237	8	2	17	190	5	88	$69.55
Trebizond	1	94	2	1	20	47	1	48	" 28.80
Total for Erzm. & Treb.	4	331	10	3	37	237	6	136	$98.36

In the fall of 1863 the stations were reinforced by the arrival of Mr. & Mrs. Parmelee. As an indication of the improved status of Protestantism in the city only two incidents need be cited occurring in 1863. For a long time efforts had been put forth to secure a burial ground, even consular interference was of no avail. This year it was secured with very little effort by the missionaries & people without any outside assistance whatever. In the spring a school exhibition was held at which about 100 people were present, many of whom had never been in the chapel before. There were 60 scholars. The result of the exhibition was that the pupils had increased to over crowding - almost an equal number of boys & girls. So that the missionary's trouble was not scarcity of scholars, opposition or persecution, but as Mr. Pollard put it "two large schools & only one small school room & no large place to hire." He adds however, "We thank God & take courage."

Persecution was not entirely wanting. The most painful incident of it was the driving of Br. Schaw out of the village of Elpis (he was a native of the village & lived in it) in the Khanoos district, with the vow on the part of the villagers that Protestantism should never be tolerated there. After a winter of terrible suffering by the poor fellow & his family he returned & still lives there.

A long tour through the neighboring provinces of Prussia discovered the workings of the leaven truth in many different places. A poor priest in Erivan was imprisoned for his Evangelical tendencies & he was carried to burial from prison. So amidst cloud & sunshine the good work went on. Mr. Parmelee gives the size of the field at that time as 28.800 sq. miles or larger than the three states N.H. Vt. & Mass. On account of Mr. Parmelee's health he removed to Trebizond. He makes a strong plea for reinforcement for this large territory, more especially as both missionary families might be forced to leave on account of ill-health. Reinforcement was not forthcoming, & the close of '67 finds poor unfortunate Erzroom once more vacant.

But a new era opened for the station in the fall of '68 by the return of Mr. Parmelee accompanied by Messrs Cole & Pierce & families & Miss C. O. Vandyke. This large reinforcement naturally attracted attention & Bishop Haxthune, late Patriarch of Ephesus now of Jerusalem rose in

in his indignation for the sake of peace & prosperity demanded the removal of the Missionaries & to gain that point such false accusations were resorted to. These things failing petty persecutions were never wanting.

However a vigorous pushing of the work found a new chapel completed that fall for 68. the half of the expense borne by the people - about 60 L.T. = $264.00. A girls school with 18 pupils under the charge of Miss Vandenzee was established; a training class with 10 or 12 young men, instituted & men sent to 10 different places with a view of making them outstations. However as some of these were detained I give the tab. view for 11 outstations for 1869 with Trebizond & outstations written separately:-

Tab. View

1869

	Outstations	Members	Helpers	Churches	Ch. members	average Congns	Schools	Pupils	Contributions
							1	18	
Erzroom (city)		105	3	1	16	90	2	60	$316.00
Out-stations	8	245	13	1	12	182	4	84	" 72.00
Total Erzr. & Out. Sta.	8	350	16	2	28	272	7	162	$388.00
Trebizond & Out. Sta.	3	103	5	1	20	85	3	98	" 203.00
Total. Treb. & Erzm.	11	453	21	3	48	357	10	260	$591.00

In June of 1869 Dr. Perkins of the Persian Mission passed through Erzroom on his way to the U.S. He gives his impressions as follows:- "It is now 35 years since my wife & myself passed through this remote city on our solitary

way of Persia. I have since passed through the ~~way~~ place several times. It has been occupied as a mission station most of the time for thirty years. I have marked the steady progress of light here during this long period, which has been greatly retarded by the serious interruptions of missionary occupation. I have never before seen half so much that was hopeful in the aspects of the good work here as in this instance. This station is now well manned by three able & faithful missionaries, & should never have less." Then speaking of the Sab. audience of 140 souls and of the promising work of the schools he continues: "We have traveled among Armenians for two hundred miles from the sea of Mt. Ararat along the banks of the Euphrates & Tigris, all of whom properly belong to this field. In some places we observed indications of interest. Books of the missionaries have gone amongst them..... The day is not far distant when this whole region will be occupied by native evangelists and pastors; & the good work then carried forward to the frontiers of Turkey, may blend with our work in Persia. For the successful accomplishment of such a work the churches should fervently pray. (Sept. Herald '69)

The spring of 1870 was made sadly memorable by the death of Mrs Nellie A. Parmelee, the first adult member of Erzroom Station to pass to that within the veil. Thus again was the missionary force depleted as Mr. Parmelee was forced to return to America. In 1871 Miss Patrick came to the

associated with Miss Vandyke in the school & in work for women. Mr. Parmelee returned after a couple of years absence.

After great efforts the services of a young man Baron Rapp Tschyeanin were secured as preacher in the spring of '77 & the people made a great advance toward self support. assuming £17.7 ($82.75) or one half of the preacher salary. This pledge was redeemed, whereas they had been paying only £10 or £12 ($50 or $60) a year, nor was there any tuition in schools. This gave new life to the work, new outstations were occupied, a few young presented themselves from the Russian pastor the field & prepare for work as helpers.

Miss Patrick was called to the "Home" in 1877 & Mr. Cole having visited America returned bring Miss Nicholson to take Miss Patrick's place. War threatened once again & the missionaries removed to Trebizond with their families for safety, Mr. Cole & Mr. Pierce returning to Erzroom to take the fortunes of war. In the fall they visited Trebizond again, Mr. Pierce to place his & U. S. & Mr. Cole to bring his family & Miss Nicholson back to Erzroom. Mr. Parmelee was prevented by sickness. I need but refer the reader to the records of the time for the story of the war; suffice it to say that Miss Nicholson fell a victim to disease contracted in her self sacrificing efforts for suffering humanity. Mr. Cole & family were called upon to pass through great trial and suffering & lay in the cemetery on the hillside three little ones

These sacrifices & sufferings though great were not without very great influence in putting the disinterestedness of missionary work in its true light before the people and it was well appreciated. Even yet "Brave Miss Nicholson" is remembered with gratitude & Mr. Coles work is spoken of in high appreciation. As a result the feelings of bitter antagonism & hatred so strong before the war were conquered by the self-sacrificing labors of the little missionary band so well seconded by the brethren of the Protestant community. For three years war & famine ravaged the land, & after these had passed, the people in some places were oppressed by being forced to pay over again taxes paid during the war. All these things have so impoverished the people & broken their spirit that self support is a matter of the very distant future.

As the Tab. View from '79 to '81 is wanting I give the view for '78 as being nearest the close of the fourth decade:

Tab. View 1878

	Out Stat.	Helps.	Prob.	Church	Members	not fin.	Average Cong.	Scho.	Pupils	Con. bro.
Bridgetown (city)		4	145	1	47	57	200	1	59	$ 165.00
Out Stations	12	8	456	1	36	49	300	6	185	" 74.50
	12	12	601	2	83	106	500	7	244	$ 239.50
Lrebyond	3	3	188	1	20	25	65	2	40	" 53.50
	15	15	789	3	103	131	565	9	284	$ 292.50

In 1878 Miss Vanduzee returned from America

accompanied by Miss Martha Ellis. In the summer of 79 Mr. Parnelee & family returned from Ireland and the Bryson preacher, Mr. Hugh Laughlan, was ordained over the church. In the fall Mr. R. Chambers & family & Wm Chambers arrived at the station. During that winter sickness & death in Mr. Parnelee's family forced them to return to U.S. They afterwards returned & settled in Ireland which was made a separate station & attached to the W.F.M. During the year the schools were reorganized on different plan which gave them a great impetus. A new building for the boys school was erected.

In the spring of 1881 the Lord was pleased to call home Mrs. Wm Chambers (Miss Ellis). This made the third adult grave in the burying ground on station. Their grave on the hillside are surrounded by three or twelve miscarriage children.

In 1882 Mr. Cole family sought rest for a year in Syria. Returning returned to Pella. In the fall Miss Lewis & Miss Brooks joined the station. A cooperative alliance between the churches was formed & is now doing the greatest service since.

During this decade greater attention was bestowed on the Nestorian part of the field with gratifying results. The great hindrance of the decade however was the Baptist movement. In the connection of which mention will suffice.

As mentioned above in 1881 the schools were reorganized on a new plan. In 1884 the income of the schools from tuition amounted to $213.70. The Baptist had the effect of reducing that income to $116.60 in 1888. The schools have not recovered from the blow. Sab. Audiences were the same for 1878 as for 1888. They were lower for 1886 & 1887. The Tab. View for 1888 is given, that for 89 is not yet made.

Tab View
1888

	Out Stations	Protestants	Helpers	Churches	Church Members	Aver. Congns.	Schools	Pupils	Contrbns.
Erzroom (City)		225	7	1	61	200	5	122	$398.20
Out Stations in Turkey	14	1156	24	3	99	560	13	386	" 434.85
" " " Russia	8	877	4	1	90	320	2	110	" 217.80
	22	2258	35	5	250	1080	20	618	$1050.85

The following gives the footings of the Tab. Views for the period mentioned, first of Erzroom City & second of the Entire Station.

Erzroom City	1862	1869	1878	1888
No of Out Stations				
Protestants.	61	105	145	225
Helpers.	4	3	4	7
~~Helpers~~ Churches	1	1	1	1
Church members.	8	16	47	61
Avg. Congregations	35	90	200	200
Schools	2	2	1	5
Pupils	50	60	59	122
Contributions	$30.20	$316.00	$165.00	$398.20

Entire Station	'62	'69	'78	'88
excluding	3	8	12	22
Trebizond	237	350	601	2258
	8	16	12	35
	2	2	2	5
	17	28	83	250
	190	273	800	1080
	5	6	7	20
	88	144	244	618
	$67.50	$388.00	$237.50	$1050.85

These figures do not show very great gains or what might be called brilliant success. In other more favoured fields the same expenditure of time, labor & money might show double, yet they do indicate very considerable returns in an exceedingly difficult field. In understand this the following points must be noted.
1. Erzroom was occupied as a strategic point, and not because there was an awakening, or even a remote desire amongst the people for the Gospel. 2. The people themselves living on a main line of trade between East & West & visited by all sorts of people, were too much absorbed in trade & too familiar with the worst of Europe & Russia to be inclined to the humble life of the Saviour of men. 3. Once during the half century Erzroom & vicinity were scourged by war, twice by plague & by famine, in addition to the terrible blight that poverty & oppression have on the whole country. 4. The unfortunate interruptions of missionary occupation greatly retarded the growth of the work. The stations were twice left vacant, & once abandoned for "more promising fields". There have been 16 missionaries & 7 lady missionaries connected with the station with residence varying from a few months to 16 years. The longest uninterrupted residence was that of Mr. Peabody of 6 years, the next 10 & the next 9. The longest connection with the

Station was Dr. Parmelee's 18 years, which are twice broken by visits to America. The following are the names of the missionaries & dates of connection with the station.

1.	Rev. A. W. Jackson	1839-'45.		Vacant.	1861-'62.
2	" Josiah Peabody	'45-'47.	10	Rev. S. D. Pollard.	'62-'67.
3	Dr. Azariah Smith.	'45-'47.	11	" W. P. Parmelee.	'63-'80.
4.	Rev. A. G. Blice.	'47-'50.		Vacant.	'67-'8.
5	" S. Richardson.	'54-'56.	12	" R. M. Cole.	'68-'85.
	Vacant	'56-'58.	13	" J. E. Pierce.	'68-'77 '82.
6	" G. W. Dunmore	'58-'60.	14	" R. Chambers.	'79- —
7	" J. C. Crowbridge	'58-'61.	15	" W. M. Chambers	'79- —
8	" J. F. Pettibone	'59-'60.	16	" D. A. Richardson.	'82.- —
9	" D. W. Winchester	'59-'60.			

Lady missionaries.

			5.	Miss M. Brooks.	1881-'83.
1.	Miss C. B. Vandyke	1878-'83.	6.	" H. Powers	'81.- —.
2.	" M. Patrick.	'71-'77.	7	Dr. A. L. Preston.	'89.- —.
3	" Nicholson	'77-'78.			
4	" M. T. Blice.	'78-'81.			

Present members of Station are

Mr. & Mrs. R. Chambers - now in America.

Mr. & Mrs W. M. Chambers

Mr. & Mrs D. A. Richardson.

Miss Hattie G. Powers.

Miss Abbie L. Preston.

The full effects of the work should not be looked for in tabulated statements. The indirect influence has been fully one half. Changes in the old communities miserable & Evangelical work have been very great. In a few respects the position of the Gregorian community today is virtually prostrate as compared with what it was 50 years ago. However that must not be interpreted as saying that the ignorance & superstitions in many things are not still rife. The leaven of truth is at work & very great changes are being accomplished. In Erzroom the Armenian national schools are large, with fairly good appointments. The N. Test. is used as a text book & Bible history is inculcated, & the Bible is extensively distributed amongst the people. A few years ago Mr. Samsarian, a Russian Armenian, established a school of high grade - teachers educated in Germany - 40 years course - & has the best & most improved appointments affording as high a grade of education as the country can bear.

Erzroom is a city of about 40000 inhabitants situated in the plain of the same name near the headwaters of the Euphrates & Araxes. It is central in Upper Armenia & is of interest in Armenian history. It is 180 miles S.E. of Trebizond & 100 miles W. from Mt. Ararat. Lat. 39° 55' N. Long 41° 20' E. with an elevation of 6250 feet. The province with which Erzroom or about N. Haw. & Mass. & Eng-
Station & Turkey very nearly coincides comprises about 16800 sq. miles

with a population of about 70000 composed of various races viz. Turks, Kurds, Persians, Circassians, Yezidees, Jews, Armenians, Greeks &c.

As a missionary station it was occupied as a strategic point of importance. It is so still. Aside from its importance as a large station field in Turkey proper, it extends its borders over into the neighboring Russian provinces, where its influence has been great. Persia, the nine provinces, with a population of about 400000, & Erivan province, with a population of over a million, look to Erzroom. ~~as the lab-field~~ There are 8 outstations in those provinces. Beside the city of Shuchi in the province of Karabagh has petitioned to be taken under the care of the Board & recognized as a part of Erzroom station. A celebrated modern traveler whose personal observation gives his words authority says: "With the exception of Judea the central point of interest in the world's history, no region is more important in the records of mankind than that which lies between the Caspian and Black seas south of the Caucasian mountains extending to the country round about Ararat." Every man has a large portion of this territory inside the Russian boundary. The next concession will, in all probability, include Erzroom. Who knows but that the beginnings of another struggle are not now being inaugurated in this district be one of the centre where will be fought out the great battle of religions

liberty in the great Russian Empire?

I had intended including in this report a letter received from Mr. Jackson & a few other items & statistical tables, but this is already very long. I will close with an extract from that letter. "Your note calls to mind very vividly our first ~~beginings~~ beginings at Erzroom. The night was then dark indeed & opposition to missionaries & their work bitter, ... At that time we could walk only by faith not in the least by sight. It seemed as impossible to penetrate with the light of Gospel truth that dense mass of ignorance & prejudice & general depravity as to dig with our own hands a tunnel through some of those mountains that surround the city. What were we to stem that current of evil? We could suppress the feeling of discouragement & discouraged only by remembering that God is stronger than man & that we had gone there on the authority & command of Christ." Such were the beginings 50 years ago. Today there are in the station field 34 native workers, over 2000 probationers, about 250 church members, average Sab. Congns. of over 1000, more than 100 children collected in schools, & in spite of great poverty over $1000 yearly contributions from native sources for the work.

Let us pray that from this vantage ground gained through patient endurance & heavy trials Erzroom may, in the coming years, by the good hand of the Lord upon her, lengthen her cords & strengthen her stakes & be strong in doing her duty in working for the coming of the kingdom of Christ our Lord.

Respectfully yours

W. M. Chambers.

Erzroom
Received
Nov. 27
1887

To the friends of the work of Christ in Eastern quarter of Harpoot, Turkey.

This quarter of the city contains nearly 600 non-moslem houses cut off from Euphrates college by a large Moslem population. About 45 of these houses are protestant. Until last Summer there was here only the worst common school for girls. At that time the protestant brethren became much aroused, because their daughters were insulted as they passed through the Markets to go to the college school over one mile away. For this reason they felt the great need of a good girls' school in their quarter.—

They purchased a house & put it in order for 130 girls & pledged a large sum to support the school. Five teachers were engaged. The 130 scholars became 170 & some 30 more urged not to come on account of no room to receive them. The Y. M. C. A. cares for poor girls, so no poor are turned away. A new large School room is <u>absolutely necessary</u>. The brethren have the site for one 250 £ are necessary for the building, but they can not raise this sum neither can the American Board help them sufficiently. With necessary buildings there is no reason why the School should not have 300 scholars. It is a distinctly evangelical School. The scholars are Catholics, Gregorians Assyrians & Protestants. Here is an opportunity to help in a noble work.— It is not intended that this letter will divert any funds from the American Board.—

J. L. Barton,
H. H. Barnum.

Harpoot, Turkey.

Rev. Messrs. Barlow and
Barnum. Harfoot
Res'd Feb. 10, 1892

The Malatia Earthquake – No. 3

Two weeks ago the governor general of this district went to Malatia to learn by personal examination the extent of the disaster, & to superintend means for relief. We have received an official report of which the following is a summary –

The whole number of dwellings in the city is 4864. Of these 1400 have been thrown down. 1485 are unsafe & the rest need repairs. Of the 960 shops 126 are in ruin while the rest are more or less injured. The covered bazar & a few stores are ruined. Of the 30 Mosques 17 are in ruins & of the 6 churches, one, the Protestant, has fallen, 3 are badly shattered & 2 need repairs. The condition of other buildings – baths, khans, schools is about the same as of those already described –

The official report of deaths in the city makes the number 1314 & 54 were wounded. The loss of life in the villages is much greater. These villages are in the mountains – & the roads are still blocked with snow, so that exact returns have not been secured. The no. of deaths reported from 15 villages in the region of Malatia is 630; from Adiaman & its villages 285 – making the total of deaths, so far as reported 1046 –

The government has sent out to the villages on snow shoes, and the reports which they bring are of the saddest nature –

~~H. H. Hanna~~

The distruction of domestic animals has been very great. and men and animals left alive are threatened with starvation. It is feared that there will be few oxen left to cultivate the fields in the Spring.

The people of Malatia all have some sort of shelter. Some have provided for themselves; 219 soldiers tents have been distributed by the government relief committee, & 616 shelters have been provided, having 45 yards each of native cotton cloth, containing about 25 yards. These make very poor protection against the almost daily storms of snow and rain. To each one of these shelters are assigned from 5 to 10 families — or 30 to 50 persons. The ground is soft mud & the clothing & bedding of those who live in these places are saturated with water. Naturally there is a good deal of sickness & much more is anticipated. Bread is daily distributed to about 4000 people.

Our Missionary friends at other stations are sending to us liberal contributions — for which we most heartily thank them — we hope for responses also from America and England. The expressions of gratitude from our Malatia brethren for the sympathy shown them are very touching. News has just come of a heavy fall of snow.

Harpoot March 29th 1893.

H. L. Barnum.

Filed Sept. 30, '93

Pastor Alexander.

A good man has just passed from our midst at the early age of 55 years. Having won for himself a noble reputation in his native city--Adabazar--in which he labored and where he died, he has left behind him there a fragrant memory. In sharp contrast with the persecutions borne by him and his father's house in the early days was the scene at his funeral when dignatories of the Gregorian church joined with the Protestant flock in mourning the city's loss, and a vartabed pronounced over the coffin a feeling tribute. Very touching was the grief of the bereaved evangelicals. One of them gave voice to the general feeling when he said, "Our souls are exceeding sorrowful, even unto death; we are orphans today."

Alexander Djedjizian was early devoted to God. His father died in 1848, commending his sons to the care of the evangelical church which had been organized in Adabazar two years before. Some time after that, at the ~~su~~ suggestion of the church, one of the brethern took Alexander and his brother to Constantinople and handed them over to the care of Rev. Mr. Hamlin. After a course in Bebek seminary, and some time spent as teacher in the capital, Alexander accepted the call of the evangelical community of his native town to become their teacher and preacher. Three years after (in 1862), he was ordained pastor over the church, an office which he filled for 31 years. During two years absence in Scotland he secured assistance from friends which enabled his people to construct the present chapel and to erect an excellent building which is now occupied by the Girls School, in charge of the lady missionaries. From the day of his ordination the church assumed the duty of providing for his support, and though their contributions were often inadequate, he never murmured. Again and again was he called to a responsible position in Constantinople at a greatly increased salary, but he refused to leave his beloved people. The larder was often empty in those days, and the struggle with poverty bitter, but no prize could avail to tempt him from the place where God had called him to stand. He was a man of commanding appearance and pleasing address, and gentle as a child. His words always carried weight ~~xxxx~~ and he was a leader among his brethern. He gathered around him in his church an exceptional company of fellow workers who loyally followed the lead of their chief, so that Adabazar enjoys a reputation wholly unique among the evangelical churches of Turkey. His sermons were always carefully prepared and eminently practical. He made himself

acquainted with and always aimed to meet the needs of his people in the pulpit as well as in house to house visitation, and he was easily one of the most powerful of the evangelical preachers in Turkey.

The transference of the Girls School from Bardezag to Adabazar and from missionary support and control to that of the Adabazar church was largely due to the unbounded confidence which all parties had in the ability and character of Pastor Alexander. Take him all in all it will be long ere we meet his like again.

He was blessed in having as his wife a rare woman to whose wise household management and sound sense and christian character her husband owed very much.

His eldest son is at present pursuing a theological course in Edinburgh, Scotland; another, having graduated at Robert College, is engaged on the staff of the "Avedaper", while a third completes his course at Robert College in June of this year. Two younger sons are at home with the widowed mother, as is also a talented daughter who, having taken a full course in the Girls School, has devoted much time to teaching.

Wise, humble, faithful, self-sacrificing, blessed servant of God, thou hast well earned thy rest! May the Lord bring forward more such laborers to gather the harvest that is rapidly ripening in this land!

Pastor Alexander entered into rest on Saturday Apr. 22. Thus the Lord giveth His beloved sleep.

An account of the church and work at Adabazar may be found in the Missionary Herald of Dec. 1891.

Rev. R. Chambers

Bardezag, May 17, 1893.

My dear Dr. Smith:-

I send you this sketch of Pastor Alexander whose loss we will long and deeply feel.

We are very well indeed and all our Bardezag circle join me in very best wishes to you and Mrs. Smith.

Yours sincerely,

R. Chambers

P.S. I send also a photograph of Pastor Alexander.

The Malatia Earthquake.

Malatia is a city of gardens. It is spread over a large surface, and even those upon the ground are unable, as yet, to know the full extent of the disaster. It seems that six or eight Turkish villages on the mountain side back of Malatia have fared even worse, in proportion, than the city itself.

With the Protestant chapel as a centre it is said that only about twenty houses are left standing within a radius of a quarter of a mile. The latest estimate received is that 400 houses in the Christian quarter are wholly ruined, 400 are shattered more or less but admitting of repair, and 400 are practically uninjured. Among Christians 123 deaths are reported — none of them Protestants. The Turkish quarter of the city suffered less and the loss of life was less; but including the villages the loss of life and habitation is much greater, i.e. among the Turks.

Adiaman, 60 miles from Malatia - has also suffered heavily - one third of its houses being thrown down, so it is said - and a Koordish village of 70 or so houses, half way between Malatia and Adiaman, is reported to have been swallowed up bodily - or buried beneath the debris from the mountain above it. All business in Malatia is of course suspended, except that of the bakeries - A great deal of food is buried under the debris of the fallen houses. Many of the poor of the city are dependent on charity for their daily bread, and hundreds of the poor villagers have flocked to the city and must be fed - Liberal contributions are going forward from this city and the villages near us, the Protestants being the most generous givers.

Harpoot - Mar. 15. 1893

Bitlis May 19/31 1893

Honorable Missionary Body

Sirs:

Wishing you a most hearty welcome we come to humbly entreat your careful attention to the following important matter. Long years since the venerable American Board began its evangelistic and educational work in Turkey and for the past 20 years has been laboring in this province. From that time to the present the Board has shrunk from no effort to assist this work. For this every Armenian heart which has tasted of these benefits is grateful and especially so are the ministers of the Gospel.

It is impossible with mere pen and ink to set forth properly the many benefits which the beneficient American Board has done for us and is doing in the name of God and humanity. Were our hearts so ungrateful that we could deny the blessings we have received the very air water & stones would cry out to reprove us. Now after having in the name of the Armenian nation

expressed to the philanthropic American Board and ~~expressed~~ to its faithful missionaries, we desire to point out the principal obstacles to the rapid progress to the evangelizing of this region and especially in this station. For a long time we have been persuaded that the christian people here should adopt the excellent principle of self support. We are, however, from our wretched circumstances, both in this whole land and more especially in this station, unable to reach the fulfilment of our desires. There are in this field many places which lack many important instruments for the success of this work. In some of the villages there are neither suitable ~~places~~ chapels, schools, or meeting places, nor worthy preachers or teachers. The people themselves are in such a wretched condition of poverty they cannot furnish these things. 1st Because the local evangelicals are few in number so that though their desire is to fulfil these needs themselves and voluntarily, they can hardly fill the least part of them. 2nd Because they are in the utmost poverty. They are unable to gain, not only their own and their children's livelihood, but are pressed down by an intolerably heavy load of taxes and debt. We are sure the missionaries will bear us witness in this.

Therefore in the name of God and humanity we entreat that some special and extra be granted us from the benevolence of the American Board

for the spiritual work of this station.

In behalf of the people and ministers of this field.

Yours truly

Joseph Levonian
Secy

H. Kaprielian
Pastor

A. Gagossian
Chairman of
the Evangelical Union Bitlis.

Mary 19, 1893.
Rec'd July 17."

Concerning the Relations between the Protestant and the Old Christian Communities.

I have sent out a list of nine questions on this subject and received answers from the same number of stations, which furnish information and suggestions that may be helpful in the discussion of the general question.

The first two questions elicited the information that there are 172 centres for missionary work in these nine stations, and that 112 of them contain Protestant communities having a civil organization of their own separate from the old communities. The rest are supposed to be still members of the old civil communities, while worshipping apart. There are 90 of this class.

The answers have lacked definiteness in some cases, but approximately the results are as follows:

Stations.	Centres	Organized Communities.	Remarks.
1. Bitlis	14	3	There are 21 out stations but only 14 now have preachers. 10 are recognized as Prot. Com^s. nominally, but not organized as such.
2. Caesarea	39	22	
3. Constantinople	4	4	
4. Harpoot	60	55	The report says "Nearly all" organized Prot. Com^s.
5. Marsovan	21	8	
6. Nicomedia	14	9	There is some conflict between answers from Constantinople and Nicomedia.
7. Sivas	10	8	
8. Smyrna	6	1	
9. Trebizond	4	2	
Total	172	112	

That is about 2/3 of the Prot. Com^s. have separate civil organizations.

3rd Question. Are the relations between the Protestant Communities and other Christian communities friendly or hostile? are they growing more friendly or more hostile?

The replies show that the prevailing spirit is one of friendli but there are some exceptions. The answers to this questio are the best exhibit we can make of the relations under discus

1. Bitlis. Mr. Cole reports that their relations with the old commu nities are for the most part friendly and growing more so the past few years, but there have been a number of exceptions

2. Cæsarea. Dr. Farnsworth reports: "With rare exceptions (one two in the whole field) friendly."

3. Constantinople. Rev. H. S. Barnum reports: "In one outstation, owi to a lawsuit upon which our Protestant brethren have perhaps unwisely, entered with the Armenians over a piece of land, the relations are hostile. In some other places they are friendly, and perhaps increasingly so. This may however be owing to the fact that accessions to the Protestant community from without are not numerous, and Protestantism is no longer regarded as dangero ly aggressive. Protestantism is not, I think, regarded with growing favor but with growing indifferen.

4. Harpoot. Dr. H. N. Barnum reports: "The relations between the two communities are, for the most part, friendly; and, on the whol they are growing more so."

5. Mardin. Mr. Andrus reports: "Growing more friendly".

6. Nicomedia. Mr. Robt. Chambers reports: "Friendly and still improving, except in one case where a suit about property is in process. (the same referred to in Constantinople report).

Sivas - Mr. Hubbard: "Of late years friendly and growing more so".
Smyrna - Mr. McNaughton: "Generally speaking hostile; not so much however to Protestantism, as illustrated by the Gospel we preach and its results, as to the name. It is not at all unusual to hear members of the old communities say: True Christianity is only found among the Protestants. I want to be a true Christian, but I will not become a Protestant. There is a growing desire for reformation in the old churches, and a very hopeful sign is that the movement is lay rather than clerical. I hardly think that this part of the Turkey will become Protestant. The feeling against the name is certainly unfriendly, but the feeling in favor of a reformation in the church is favorable. I think the work of the missionaries here must be educational and evangelical. Not however evangelical with the hope of gaining large accessions to the Protestant fold, but of showing the old communities what is wanting in their organization i.e. evangelical spirit; and, indirectly, if not directly, of supplying that lack.
Erzeroum - Dr. Parmelee reports: "The relations between the Protestants and the old Armenian communities are very friendly, and do not grow less so. The Greeks of the old, or so-called Orthodox Greek Church, are very hostile to Protestantism and do not scruple to use the harshest persecutions to check its advance.
4th. Question: Are you reaching the old communities; or is your work confined within the Protestant communities?

Bitlis. We are reaching the old communities on educational lines. (1/2 of the scholars in all Bitlis Schools are Gregorians) and through general preaching about 1/12 of the Sabbath audiences are Gregorians.

Cesarea. Our Tabular Views show that the growth from 1861 to 1871 was 540. During the next ten years 196 and the third ten 2093. The growth from '90-'91 was 110 and from '91-'92, 450. Just how far the growth is from without it is not easy to tell, but it must be considerable. Indirectly we are reaching the old communities more and more.

Constantinople. When special services are held and there is such unusual attraction as a preacher from abroad or the meeting of an ecclesiastical conference the number of non-Protestants in attendance is usually considerable. Without these attractions the audience in most of our chapels - though not in all - is usually made up almost exclusively of members of our own communities. I would therefore answer the question by saying that our work is mainly confined within the Protestant Communities, but that something, and something by no means despicable or unimportant is being done to reach the old communities. In most of our outstations the preachers have access to and are often invited to read the Bible and offer prayer in families none of whose members are Protestant or habitually attend chapel.

Harpoot. There is no special obstacle to direct work among the

Armenians. The Scriptures are sold to them, they often come to our chapels and sometimes our preachers preach in the old churches with the approval, or by the desire of the old communities themselves. The greatest obstacles is the general indifference to spiritual things on both sides.

Mardin. Not much in the old outstations. Lines are well defined there. In the newer places we are having better success.

Nicomedia. Seldom an accession from the old communities. Our indirect influence is strong. In Bardezag school more than half are Gregorians, and they get good Protestant training. The same is true of Adabazar Girls' School. All our schools are attended by Gregorian pupils.

Smyrna. We are reaching the old communities, but more by educational than by evangelical methods. Our Protestant Communities in the field are very feeble. If our efforts were confined to them it would be hardly worth our remaining. We feel we are doing a very important work through schools of different grades. However evangelical agencies are not lacking and the fruits, especially among the Greeks, are very encouraging, yet there is nothing like a movement towards Protestantism. We find large numbers of enlightened Christians both among the Greeks and Armenians. They however, have little thought of becoming Protestant, but seem to be waiting for a reformation in the Old Church.

Trebizond. During the past ten years our Protestant number have increased more than five fold, almost wholly without by accessions from the old churches. The tide is somewhat checked just now, but I hope not permanently.

5th Question. What is the attitude of Protestants towards the old communities? Do they seek to conciliate, or hold aloof from them?

Bitlis, Harpoot, Marsovan, Nicomedia and Sivas report that the Protestants maintain a conciliatory attitude towards the old communities especially during the last few years. Cesarea also reports the same.

Constantinople reports: "Friendly. They seek more and more to conciliate. Nearly all our Protestant preachers and laymen are wise enough to avoid controversy and to seek to establish friendly relations with the old communities. There is however a real danger which some of our brethren feel and act upon. They feel that if their young men and women mingle freely in social life with those of their age in older communities, they will be carried away from the evangelical ban. They therefore seek, by the formation of Christian Endeavor Societies and in other ways, to strengthen the esprit de corps among them and lead them, while friendly with all, to find their intimate ~~con~~ friendships among their Protestant companions. I should say that our Protestants seek to conciliate the non-Protestants of their nations, so far as they can do so without being conformed to ideas and customs which they have

abandoned. I think there is more danger that, because of lack of spiritual earnestness, friendly relations will be sought at the sacrifice of convictions than that our people will entertain a hostile and bitter spirit.

Smyrna. The attitude of Protestants to the members of the old communities is friendly but not conciliatory. There are exceptions but as a rule Protestants are too apt when speaking with those of the Mother Church to dwell with emphasis on the glaring defects of the old church, as they gaze upon them with Protestant eyes. They do not however hold themselves aloof.

Erzroom. In this city the relations of Protestants with the old church people are sufficiently friendly, but our people are not as aggressive as I wish they might be. Our Ordoo brethren are zealous and aggressive but they keep on friendly terms with all. The Greeks encounter great opposition which they meet with fortitude. They do not hold aloof from the old communities, on the other hand they try to get hold of them.

Question. Does the organization of Protestant communities increase the hostility of the old churches toward Evangelical Christians?

Cities. Yes. It does increase hostility, and we discourage it so far as may be, but sometimes their unrighteous, ungodly methods force it.

Cesarea. Sometimes it increases the hostility temporarily, but unless there is a great deal of hostility we do not form separate communities.

Constantinople and Smyrna say they do not know, as there

have been no communities formed while the writers were in the field.

Harpoot. For many years we opposed a separate organization of the Prot. Com^s., and those in this field were among the last in the country to be separated because we felt that the separate organization would be a real separation, but when the census was being taken years ago and a new registration was being made the Protestants, when they were called, were registered as such, and, as they were already known to be such, the mere registration seemed to make little or no difference in the feeling of the old communities toward them.

Mardin. If you mean organization into a separate political community by government aid, I do not think hostility has been thereby increased, in some cases it has diminished it.

Nicomedia. No recent instance to judge from. If frequently taking place in any given district it would increase hostility. The present fact of separate political organizations carries with it no evil effect in that direction.

Sivas. So far as I know it has little influence either way. They are so frequently vexed with their own organizations that they don't blame anybody much for forming a different one.

Trebizond. I am not aware that the hostility of the old communities is increased by the organization of Prot. Com^s. the

doubtless they have a baffled and annoyed feeling when they see one weapon of persecution taken from them -

The Question - Is the Organization of Protestant Communities attended with any special difficulties?

Bitlis - Yes. It is becoming more difficult -

Ceasarea - No doubt the local government may throw obstacles in the way, but I think that where there are some men of influence, who have both knowledge and tact, so as to be able to pursue the right course in the right manner there will be little trouble.

Constantinople - I am told that there is no difficulty where there is a respectable number of persons, say ten families, asking to so organize. This information is given by the scribe of the Prot. "Millet Vakil"

Harpoot - New laws, when they are executed, make the transference of names from one list to another difficult. This, I believe, was in consequence of the Papists securing adherents by mixing up in all sorts of matters. Here, the petition of one who wishes to be transferred from, say, the Armenian Community to the Protestant must be certified by the presiding Bishop and that with the consent of his majlis and also by the Prot. civil head; and the Armenians of course throw a great many obstacles in the way. This is said to be the law, but from the ease with which our brethren in Diarbekir join the different

communities ~~there~~ I judge that the law is not observed there.

Mardin. Yes. especially since the government has recently required that the priest of the old community shall, under seal, testify that persons desirous of forming a separate Prot. Com.y have changed their faith voluntarily and also that the civil head of the old community shall likewise testify under seal that the said persons are not in arrears to the Government for taxes.

Nicomedia and Sivas have no recent instance from which to judge.

Smyrna reports "The difficulties are legion and seemingly insurmountable.

Erzeroum. The community at Ordoo has been organized lately without serious difficulty.

Bitlis. We discourage separation as long as consistent with proper Christian living.

Caesarea. If the brethren can live in peace and enjoy their rights both political and religious, by all means, let them remain in the old communities. One of our best communities is the little village of Eilenja where no Prot. Com.y has been organized. Perhaps it is more frequent that a Prot ~~than~~ than a Gregorian is the Kehyah of the village. The most friendly relations exist, and at weddings and funerals they are all like brethren and sisters.

But this case is exceptional. My impression is that the tendency of the government in its rules in regard to marriage and other matters is such as to render a separate organization more and more necessary.

Constantinople. Such organization is necessary in order to secure the assistance of the Civil Head of the Prot. Com^y. He cannot intercede to secure firmans for chapels or schools, or to protect Protestants who are not recognized as such by the Government. My private opinion is that where such help is not needed, and where the old communities do not deal unjustly with Protestants, it is better, taking the work of evangelization alone into view, not to separate from the old communities.

Harpoot. There are two sides to this question. Without separate organizations you cannot have official recognition. Perhaps by a loose construction Prot. Schools may be recognized by the government, but an application for a firman for Churches must be accompanied by an official statement as to the size of the Prot. Com^y.

It prevents oppression and persecution by the old Communities in the apportionment of taxes, and, when the Prot. tax is separated in the village, a prompt payment of the tax frees the brethren from the burdensome and expensive entertainment of tax-gatherers and their horses. On the other hand, the appor-

tionment of taxes is a fruitful source of quarrels among Protestants. The most notable example of this is Diarbekir. As a general rule, however, we hear very little about such troubles, because the apportionment is not according to law which requires the soldier tax to be distributed according to pecuniary ability, but it is generally distributed pro rata, by the head, or nearly so, and the voice of the poor is not much heeded.

As to its effect upon evangelization, I should say that if it has any influence at all it is not helpful, for the nearer the different communities are brought together the more they will influence one another. This remark however, suggests that the Prot^s receive impressions as well as impart them, and on some accounts it is well that there should be a distinct line of demarcation between them and the old communities.

If you were to ask me to give a categorical answer as to the advisability of separate Prot. organizations, I should hardly know what to say, but should incline to recommend them.

Mr. Browne thinks that the Protestants are too intimate with the Armenians for their own good, and that, in many cases, Matrimonial alliances are doing much harm. A formal organization, if it can mean greater purity will be likely to do more good than harm, and there may also be a political advantage in the coming days that have a stormy aspect.

Mardin. It helps the work of evangelization, because it tends to diminish persecution, to reduce quarrels and hard feelings between parties in the same village, to withdraw the evangelicals from the corrupt and corrupting practices of the old communities and to give the Prot. Com^s. a clearer position in the eyes of the government. The purer the evangelical community can become the more powerful its influence for truth and righteousness.

Nicomedia I think all the existing Prot. Com^s which are worth it ought to be separately organized and vigorously worked. I am doubtful about carrying the policy any farther. I think with the present organization as a basis of operations we can do our best work by the indirect course of leavening individuals in the old Com^s by education, colportage and, where possible, preaching.

Smyrna - As we have only one Prot. Com^y as a separate civil body, and it dead so far as exercising civil functions is concerned, I cannot answer the question from experience; but, from what the brethren say, it would seem a very great advantage. In an unorganized state they are helpless in resisting exorbitant taxation, one of the most trying ways in which the old communities revenge themselves on a deserter from their ranks. Then when a representative from the community can in an official capacity approach the government

it must lend a dignity that would command respect and thus put Protestantism on a more honorable foot before the people.

Trebizond. It would be preferable, if it were possible, to carry out the original plan of the first missionaries and form no separate organizations. But it seems impracticable, if not impossible in places where persecution prevails. A man must be registered somewhere, if not registered as a Protestant he is legally known as a member of the community in which he was born. In that relation he may be compelled to pay tithes to the old church and to submit to any regulation put on him by his bishop, with no appeal from any penalty laid on him. This went on at Ordoo until it seemed absolutely necessary to organize a separate com.y in self defence. (Here the Prot. Com. was organized as long ago as 1844.) I have not noticed what may have been the effect of this action upon our work if any. It would naturally seem to be a help, as one proposing to join the Prot.s would have hope of protection in case of persecution, though this is not the highest motive to appeal to.

Bitlis. Working on courteously from without, as did Luther, is the best way to reform them.

Cæsarea. I would say Woman's Work from house to house

the Kindergarten and Higher Education for both girls and boys.

Constantinople. (a) Most important of all is it to have our Evangelical Christians upright, consistent and harmonious. Our "living epistles" must furnish instructive and inspiring reading. Successful labor for those within is one of the best ways of reaching those without.

(b) Let religious teaching be positive and not negative. Urge upon our preachers and teachers to set forth the vital doctrines of the gospels and to refrain from attacking the errors of other churches. If men accept the demonstration of the truth they can form their own corollaries.

(c) Be generously cognizant of all that is good and true in the old churches and make it evident that our animating purpose is to win men to an earnest spiritual life rather than to make them proselytes to Protestantism.

(d) Make schools, medical practice and other semi-secular branches of the work a means of showing that we are full of sincere sympathy and friendliness for those about us. Of course this presupposes that we have this sympathy and friendliness without which we are unfit for our work.

Erzroom. We need to be more aggressive, not in the way of attacking the old churches, for that excites hostility but to stir up our own people to labor among

the old churches in the spirit of love. They need to be aroused from their indifference. In early days the old churches were attacked and a spirit of hostility was aroused. Prot. life and example have degenerated, and the Prots do not now venture to preach to others as they formerly did because their example does not conform to their precept. This is the great obstacle here. There is an open door in almost all parts of our field if our own people were only baptized of the Spirit.

Mardin. Work of Bible Readers, neighborhood meetings and Bible lessons in the houses of the old communities when practicable. Avoidance of controversy and efforts to stand closer together on the essentials.

Nicomedia. Good schools, colporteurs and good preachers whom Gregorians would flock to hear.

Sivas. Those who cannot be induced to become Protns in name, but have a sincere desire for reformation may be reached by cultivating social neighborly relations with them and stirring them up to do something inside the old communities. After a while they will find that they have gone farther than they expected at first and yet they will not blame you for putting them up to it. They will also gradually meet so much of old-fogy opposition in their churches that they will gradually be driven nearer to you. The revolution will not go backward. Sooner or later for the sake of freedom of conscience and of worship some of them must join you.

Smyrna. Unquestionably educational. While comparatively few attend preaching services it is an easy matter to organize and carry on schools. Evangelistic work must not be neglected but earnest Christian educational work cannot be too greatly emphasized. I believe, too, charitable institutions such as orphan asylums and hospitables must have great influence in braking down prejudice

Smirna. It is difficult to characterize one agency as superior to another. In the course of my experience I have seen all agencies blessed - Bible circulation, boarding and day schools, Bible-reading, preaching and benevolent work such as collections for feeding the starving &c. Music and medical work are also valuable agencies. The exact agency is not so important as the spirit in which it is used and the blessing that is secured for it.

This paper is already long, and, as its value must lie in the opinions of the workers already given, and not in any deductions I may base on them, my work is really finished at this point, but I have become interested in the subject and, as I cannot be present at the discussion, I must ask you to bear with me while I express some of the thoughts that have been impressed upon me in the collation of the foregoing.

First, in regard to the organization of separate Prot. Communities, there are it seems to me evils

resulting from such organizations which have not been noticed.

(a) It tends to divert attention from the spiritual nature of Christianity, and fix it upon the political basis of the Prot. Com^y. It has sometimes seemed impossible to arrest the attention of persons seeking to become Protestants for any consideration of spiritual themes. Protestantism is to them only another Christian community, and they seek it to escape from troubles in their own community, or to obtain protection and help. It is the loaves and fishes they seek not the Christ.

(b) It diverts effort from its proper channels and leads to the expending of much labor on political affairs which ought to be spent in teaching the Gospel. Pastors and teachers often become largely absorbed in the civil affairs of the community to the detriment of their own distinctive work, and even the missionary is not free from the same danger.

(c) It tends to confine the efforts of Prot^s to their own community. There comes a time in the history of most communities when they cease to receive accessions from without. The fact that they have become a separate community causes other communities to suspect their advances. Their efforts are directed largely if not exclusively to the advancement of their own interests, and they take their place as one among the Christian sects of Turkey instead of becoming a force to

revivify all the old churches.

There is great force in what has been said in regard to the necessity for the organization of Protestants in civil communities of their own. But it seems to me that necessity alone can justify the measure. We should keep as close as possible to the policy of the early missionaries, and only organize separate Protestant communities where we are forced to do so by the stress of circumstances.

2. In regard to the manner in which we are to carry the work forward and enlarge the sphere of influence for Evangelical Christianity in this land.

(a) As missionaries we must be careful not to countenance the idea that our work is simply for the Prot. communities. Wherever possible it might be well for missionaries to give aid to the old communities in the organization of their schools and instruction in them, and to seek opportunities for manifesting their desire to do them good in a disinterested way.

(b) We should seek to teach the existing Prot. Com^s. that they have a mission to the other communities and to show them how to fulfil it. The apostle Peter summed up the life of our Master in one pregnant phrase: "Who went about doing good and healing all that were oppressed of the devil, for God was with him." The Mission of Christianity in this land now is to do good to all without respect to person or sect, and thus to show that God is with us.

The problem before is in many respects the same that is being widely studied in the home-land under the name of Christian Sociology. We have here bodies of Christians, professing to be followers of the Lord Jesus Christ living in a land abounding in all forms of wickedness, vice and misery. How shall Christianity be applied to the existing forms of Social Life so as to do good and convince men of its Divine power to heal? What we need is an applied Christianity.

I am not able to add much in the way of answer to this question. We are trying an experiment here which, I think, points in the right direction. A band of young men have formed a Society for "Doing Good for the Love of Christ". The Society works on the neighborhood basis. Each member is requested to report to the Society any persons living in his neighborhood, of whatever sect, who need help of any kind. Are they poor, sick, ignorant, in sorrow or distress, straying from paths of rectitude or whatever may be their need, it is reported to the society which then seeks some way of alleviating the distress and filling the need.

The Society has been at work less than six months. It has done something to relieve distress in eight cases, about half of whom were from other communities. Its members are slow to learn the lesson of caring for others and especially for those of other communities. But it seems to

me that the answer to our question must be found along such lines as this. Our Prot. communities must become Good Samaritans to relieve the distresses under which the social life of this people is groaning. They must set forth the love of Christ to all by themselves loving all.

I am aware that our Prot. Com^s are burdened with poverty and struggling for their own existence. It may seem impossible for them to do much for others. But not much is required. Our Society sent two of its members to aid a poor Syrian to the extent of a mejidieh. In his absence from home they gave the money to his wife. A few days later the man hunted up one of the members of the Society to ask: "What put it into the minds of your Society to help me? How did you come to think of me who am not a member of your Community?" The young man replied: "Is there not a God who puts it into the hearts of his children to care for others"? The man's only reply was a request for prayer.

It is not <u>great deeds</u> but <u>great love</u> that is required; and great love may be manifested in the smallest deeds. Neighborly offices are often more valuable than rich gifts.

The missionary may foster this spirit of love and helpfulness towards all in many ways.

1. By always speaking of the old communities

with love and consideration, especially in the presence of Protestants.

2. By ourselves doing all we can for the old communities
3. By teaching theological students to seek the good of other communities and showing them way of doing this.
4. By encouraging Societies of Christian Endeavor and Y.M.C.A. Societies to labor for all about them without regard to sect.

Concerning the relationship between the Protestants and the Old Christian Communities

Rec'd Aug. 8-1893.

AMERICAN MISSION
MARDIN
TURKEY-in-ASIA

Concerning Mr. Nelson's Relation

Semi-jubilee of the Mardin Church.

Oct. 27th, the date fixed for the assembling of the Mesopotamian Union at Mardin, was the day that celebrated the 25th anniversary of the organization of the First Evangelical Church of Mardin, and the ordination of its present pastor. That evening a very pleasant reception was held at the parsonage, and hearty congratulations were tendered to the pastor upon the celebration of his silver wedding. The formal anniversary exercises however took place at the chapel Sabbath morn, Oct. 30th. Pastor Abosh, the pastor of the oldest church in the Union, presided and led the devotional services of the hour. Abd'l Messiah Spear, one of the first Protestants, a leading member of the church, and who was instrumental in the pastor's conversion, gave interesting items pertaining to the beginnings of gospel work in Mardin. The pastor, Jurjis Badaia, followed with a brief but faithful history of the church for twenty-five years. The charter members numbered nineteen, six of whom were women. About half are still living, but of these two or three are unavoidably absent on this occasion. A Souvenir of this semi-jubilee was prepared for distribution. It is a tabulated exhibit of the general

condition of the church and community as it was in 1867, and as it is at the close of the present year, together with a presentation of the contributions by the people during the past twenty-five years.

The chief items of interest in the exhibit are;—

1. The membership of the church, 206 - about 2/5 of the congregation
2. " " " " Sab. School - more than 2/5 " " "
3. The gain in giving to the general treasury for the regular expenses of the church and congregation from 2470 pias. in '67, to 7020 pias. in '92. At the beginning of the new year in Jan'y they intend to wholly support their schools as well as their pulpit. The latter has been wholly independent the past five years.
4. The grand total of their contributions for religious and educational purposes in the twenty-five years, which is 302,313 pias. - or over $13,300. This is $2257 more than was paid by them in taxes to the government during the same time. The total of aid granted them by the Board for the same period was 147,564, or $6503. So the gifts of the people during this period amounted to a little more than two-thirds of the total sums expended.

At the close of the reading of these statistics the senior member of the Station was asked to speak upon the theme - viz. The Relations of the Missionaries to the Madin Church. At the conclusion of his remarks

and congratulations, tender allusion was made to their first missionary, the lamented Dr. N. F. Williams, and also to the lasting love of his family, now in America, for the church he organized, in token of which love they presented to the church the gift now before them. As the speaker reached this point a table standing on one side was quickly brought into view, and revealed to the astonished and admiring sight of all a beautiful communion service.

"Reports of the various benevolent societies of the church followed. Then congratulatory letters from Dr. H. N. Barnum of Marsovan, and Rev. H. B. Barnum of Constantinople, who twenty-five years ago were present on the occasion now celebrated, were read to the interest and delight of all present. The congratulations of the Mesopotamian Union were very gracefully tendered by pastor Atash, and Mr. Derey led in a prayer of thanksgiving: after which the beloved pastor Jurji, from a full heart and with choking utterance feelingly responded for both the church and himself to the congratulations which had been so heartily tendered."

The Apostolic benediction brought to a close these interesting anniversary exercises, which for three hours had united the attention of the crowded house.

After an intermission long enough to allow the sub-

1

Semi-Jubilee of Baldwin Church
Read Jan. 2, 1893

stitution of the new communion service for the old, the Union united with the church in celebrating the Lord's Supper in a solemn, reconsecrating service.

Thus closed a day long to be remembered in the history of the Baldwin church which realizing in some measure the failures of the past enters upon another quarter century with new strength and larger hopes for the future, under the guidance (earthly) of the most able and experienced pastor in our field.

The great lesson of this anniversary, and the one which as with our churches to take home to themselves is the immense advantage a long pastorate gives any church.

It has the testimony of the letter read, as well as our own, that the strongest, most active and harmonious churches in our Mission Field are those which have held on to their pastors, and those pastors have held on to them with mutual patience and forbearance through all the varied experiences of church life.

Prepared by A. N. Andrews.

Evangelical Church at Tarsus

Tarsus. Asia Minor. 239

Jan. 28. 1893.

Filed Mch. 4

To the Prudential Committee
of the
American Board. Boston.

With deep sympathy towards your work we send our christian greetings to you all.

It is over 30 years, since Evangelical work was begun in our city, through the instrumentality of the American Board. Great thanks be unto God, that our congregation is multiplied, and those who bear the responsibility of the Gospel in their hearts are increasing day by day.

Two years ago, some earnest brethren in our church, thought to give the tithe of their gain for the work of the Lord. They have increased to 20 in number, and have, until now, acted according to their promises. This greatly helped to the welfare of our church, and the progress of the Lord's Cause.

Recently, those tithe-paying brethren

suggested that our church was sufficiently grown to support herself, without recieving any material aid from other sources, and that we had better leave the 20 pounds, which is yearly paid by the Board for the support of our schools, to more needy places. This is necessitated through the very great need seen everywhere, and the extensiveness of the work of the Board.

Dec. 30th. 1892. the proposal was brought before the majority of the church. Nearly every member took part in the meeting, admiring the plan and expressing a hearty gratitude to the American Board, which has till now been a kind benefactor to us, both in our material and spiritual needs. Consequently, the offer was unanimously voted upon, and accepted by every individual. In desire and agreement of us all being this afterwards we will not ask any remuneration from you for the support of our ministers, teachers, etc.

The honored Board, which for more than 30 years has enlighted us with the light

of truth, by sending missionaries, and helping our native ministers, shall remain in our hearts as a kind benefactor.

During the past 30 years, according to the command and example of our Lord, you have spent more than 1500 pounds, directly for this city and this church. Your prayers and donations have shown their strength working as a seed that remaineth for eternal life.

In order to bring forth the fruits of righteousness, to-day there exists, at Tarsus a spiritual tree, planted by the American Board and reached to its maturity under the care and protection of the same.

This church, being organized at Tarsus, the ancient Capital of Cilicia, and the birthplace of the great apostle to the Gentiles, shall try, in the name of the Lord, to render the service of a lighthouse, to the surrounding towns and villages, which are exposed to many dangers and calamities.

Last year we gave about 25 pounds for the Evangelical work abroad, and next

year we hope to give more. We desire and hope, trusting in the Lord, that before the next 30 years shall end, our church besides being self-supporting, shall be able to provide for at least two other places and this shall delight you.

Now, beseeching the favor of the Lord upon your work everywhere, we remain in brotherly love.

From the Evangelical church at Tarsus.

Minister, Hampartsum Kalygiyan

Secretary, Hagopjan Hagopjanian

جناب حضرات السادات الكرام اعضاء عمدة البورد الاميركي المحترمين

نعمة لكم وسلام من ربنا يسوع ثم المبدو لحبكم هو اننا بنعمة الله وبواسطتكم قد حصلنا على معرفة الخلاص والانارة الروحية والعقلية اذ قد كشفتم لنا الانجيل الذي كان مكتوما حتى نقدر اليوم نعترف باننا جزء من كنيسة المسيح يسوع المفتداة بدمه الكريم ومن كون هذه المعرفة حصلت بواسطتكم ومرسليكم الكرام الذين بذلوا جدهم وجهدهم في تعليمنا وتهذيبنا عقلا وروحيا وسهروا علينا واولادنا بكل الوسائط الفعالة وصرف لاجلنا مبالغ وافرة مساعدة من كنائسكم بواسطتهم لكي نصل الى ما وصلنا اليه فنثني عليكم وعليهم

هذا وبما انه في نهاية السنة الماضية قد وصلنا الى نصف يوبيل كنيستنا وراعينا اللذان اجري احتفالهما في ٢١ آب ٩٤ وكان يوم مسرة لنا ولمرسلينا ولشركة كنائسنا التي كانت ملتئمة يومئذ فلا يمكننا ان ننسى تاثيرات ذلك النهار الى ان يوصل ٣٠ اليوبيل الكامل

وبما اننا قد راينا ان الوقت حان لاستقلالنا من المساعدة من طرف كنائسكم ويوجد كثيرون يحتاجون لهذه المساعدة اكثر منا فنقرر ان نستقل بمدارسنا كما استقلنا بمنبرنا منذ ٨ سنوات لكي نقوم بمصاريفنا الداخلية (الا ما نحتاج اليه لبنا مدارس وبيت الصلوة) حتى المساعدة التي كانت تعطى لنا نصرف لاجل الغير . ومع ذلك فسنجتهد ان نعمل بالاتفاق مع حضرات المرسلين وكنائسكم شركتنا في حقلنا لان مطلوب من المروي ان يروي

فبناء عليه قد ابتدانا منذ بداية ٩٤ ان لا نقبل مساعدة من الصندوق متكلين على نعمة الرب التي تساعدنا بذلك مع ضعفنا المالي ونحن متيقنين ان هذا يسبب لكم فرح عظيم اذ قد ابتدأت الان ان تزهر اثمار اتعابكم الروحية التي زرعتموها بالاتعاب والدموع وسقيت بطل النعمة الالهية ولنا الرجا بانكم من الان وفيما بعد ستحصدون نتيجة الزرع المقدس باستقلال كنائسكم هذا المحفل من وقت الى وقت وذلك بواسطة همة ومساعدة واجتهاد وكلائكم الكرام مع دوام صلواتكم الحارة ليفيض النعمة على اتعابهم ومساعديهم في كل الاحوال

وعلاوة على تقديم تشكراتنا لحضراتكم وكنائس المسيح المنتسبة لبوردكم على عطيته التي لا يعبر عنها بحيث قد حصلنا عليها بواسطتكم نلتمس ان تقدموا عوضنا التشكر والممنونية لكنائسكم المشتركة بهذا العمل المبارك والرب يكون معكم ويزيد غيرتكم وايمانا لاجل تقدم ملكوت ربنا يسوع المسيح امين

من طرف الكنيسة الانجيلية
بماردين الكاتب
سليم
حنو

need of this aid than we are, it has been decided by us to make our schools independent of aid from you, even as has been our pulpit for the last eight years, so that what has heretofore been given to us may go to aid others (save that we shall yet need aid in building for schools and a chapel).

We shall, however, continue to labor in coöperation with the missionaries and the churches of our Association in this field, for it is written,— "He belongs to him who has been watered to water others also."

We have, therefore, at the beginning of this year, begun to manage without aid from the treasury of the Board, trusting in the grace of the Lord which assists us in the undertaking even tho we are financially feeble.

We feel sure that this announcement will give you great joy because now have come to the flower the fruits of your spiritual efforts which were sown in labors and tears, and were watered with the dews of divine grace.

We hope that henceforth you will reap the fruits of sacred sowing in the attainment, one after another, of independence by the churches of this field, and that thro the care, aid and efforts of your honored representatives, and the continuance of your fervent prayers to God, that He will pour his grace upon their labors and assistance under all circumstances.

We, therefore, do hereby offer our thanks to you and to the churches of Christ connected with your Board, for his unspeakable gift.

inasmuch as we have received it thro you.

We hope that you will also, in our behalf, extend our thanks and gratitude to the churches which have shared in this blessed work.

May the Lord be with you and increase your zeal and ours for the promotion of the Kingdom of our Lord Jesus Christ. Amen.

On behalf of the
Evangelical Church of
Mardin,

Mardin, Selim Hanno, Sec.

April 24, 1893.

Letter from Evangelical Church of Madagascar
April 24, 1893
Filed June 6

To The Honored Sirs, Members of the Com. of the Am. Board:-
Grace to you and peace from our Lord Jesus.

We hereby declare to your excellencies that by the grace of God, and thro you, we have attained to a knowledge of salvation by the Lord, and to a spiritual and intellectual illumination, since you have revealed to us the gospel which was hidden, so that we can to-day feel that we are a part of the church of Christ Jesus which is sanctified by his precious blood.

Now as this knowledge has been obtained thro you and your honored missionaries who labored strenuously for our instruction and training both mentally and spiritually, and watched over us and our children by all effective means; and since large sums have been expended for us by them as aid from your churches that we might attain to that which we have reached; and inasmuch as last year we reached the semi-jubilee of our church and its pastorate which was celebrated the 30th of last Oct., and was a joyful day to us, to our missionaries and to the Association of our churches convened with us at that time,— a day whose influence we cannot forget until we reach the full jubilee —; and forasmuch as we saw that the time had come for us to be financially independent of aid from the churches you represent, and also that many are now in

J. L. B.
Rec'd 6-15-'95
Ans'd

Letter from Evangelical S

To Editor of Spy.

C. G. Kemalyan

J. L. D.
Rec'd
Ans'd

American Foreign Diplomacy.

Mr. Julian Ralph has expressed himself through recent Harper's Weeklies in no equivocal terms respecting America's change diplomacy in China, and the swerving course of our government, with consequent result in the case of those Japanese students that across a blot on our nation's name not easily to be effaced. Would that were the only case to chronicle, more especially as now he seems disposed to fly in the face of the dragon empire, as if to teach her a lesson for the future.

But if our foreign secretary could confide so much in the Chinese minister was him to the discomfiture of his own minister and consul on the ground, we wonder how much similar prompting we had to do with his ~~recent~~ vacillating course towards the land of the crescent of late. Turkey had invited our Government to send up an official to investigate alleged outrages in Sassoun. This act so far forth committed the Sultan to accept whatever our report might be brought forward. Mr. Jewett U. S. Consul at Erzerum was the man, and was to go up for independent investigation. But here the vacillation came in. Mr. J. was to go to the region, but was not to go, till so much time had elapsed that almost every one in this land of importance, was put in expectancy. But lo and behold the Turk shows his teeth, withdraws his gracious offer, while America not only meekly submits to the self-elected dictatorial power in the question at issue, but so far retreats with her convenient Monroe doctrine shell as to be not to come out for an airing even when American interests are involved in the persecution of her subjects, all told, are shut in for the winter among the Nestorian mountains, less than three days direct, from regions of the terrible massacre, and surrounded by surging thousands of hostile

Fanatics they only want a transient spark to set going a train of
horrors more terrible than was seen in the Syrian tragedy.
Lives are being put on their lives by that modern Nero, Abdul Hamid
as has currently reported from Erzerum, and unspeakable fear
has been seen in lurking the curtain of the Mission circle, — [illegible]
not to speak of constant interference with their proceedings, opening letters,
detention, suppressing others, as also some papers, as well as seizures or
[illegible], hindrances in the work proper — harrowing their every move-
ment, as if determined to drive them out, from discouragement.
In view of such compromising conditions as bordered on the tragical
it was generally felt the consul would be ordered on at once for the
sake of American interests. He is invariably he could collect evidence
facts from other matters, as his office and time would suggest.
But no, there was such complete surrender to the "inevitable" that
his minister at Washington might well appropriate the words of that
other trusty Chinese one who when caught in treachery of sorts with
secretary Cushman, turned to extolling the conduct of the latter, even
to warning any issue of part. Made in mighty hope for as much
from the Washingtonian that in place of this to charging the
American subjects in Turkey of sedition against the Sultan
just as his government has persisted in a [illegible] towards Con-
sul Hallward of Urfa, even barbarously forcing prisoners to
make such written statements after the central Govt. had withdrawn
that would that this method of procedure our government
with Turkey were only a question of second class; but if we
pursue it backward in all its ramifications it would be
with too long for the present article.

A notable instance would be that fiendish assault on Rum
Ghup and Raynolds, in Mosul region, some 12 years ago by

notorious Moussa bey. Up to the last that robber chief came
d about diplomatically, carrying with him and exhibiting to friends
rticles he had plundered from the American exploits.
ough sufficient agitation was had among the embassies at
ntinople to the end the Sultan felt a kind of spite was
st (for the Moslem fanatic Moussa, as is asserted, on $75 a day) pa
e indemnity has been collected.
The late Mr Parsons of Burdizzo, near Constantinople, is another
ainful case. The good man was deliberately shot by mistake
n hopes of a little booty. The culprits were easily arrested but the
ial finds off with clear intent that even the commonest son of
the faithful (?) should not forget the fate of the triple of gaoun.
The consul-general at Cairo for the time being has only three
ngs to pay to meet the price of the court that had acquitted they surely
ould hang Ali (the murderer). "Can have no instant of hanging
m", said the consul. "yes we shall" said the moslem guardian
of justice. "To day" said the consul "I have received a written
demand from the warden of the prison that Ali dies in two months
go! It is well known that among other tricks to screen
the faithful from the sublime (?) Porte is the falling back
on a repetition of familiar names; hence it does not difficult
find another victim. Ali on the morrow of the, which is
enough to clear a case before such pliant officials as those
of Cairo.
And so we might go on telling the friends as a parody to
the counting of hundreds of other heart aching cases like
these, arrests, imprisonment with hopeful pecuniary financial losses
all of which when taken with the above ought to arouse the indig
tion of any enlightened country and people.
But stop, we ought, perhaps, take into account that more
American interests in Turkey centre about missionaries and

tale of romance is to take their life in their hands & poison it."
True, this they admit as a principle, and have neither scruples
to it when the home govern^t could not reach them. Even now if it
were to declare its inability to cope with wily Turk, likely not a
Yankee would dare lift his fist. But when such is not the case, and
transient merchants, or just even big-hunters receive consideration
from the home govt, is it a sin for them often to handle as the light and
life of the land by similar observers, to reflect any decision in strong
terms that will claim who sits on the throne? It is not surprising to
reflect on officers in charge at either end, nor to bear heavily on Pres.
Cleveland for this lack remiss as serious as it appears.
But what civil-service reform may mean for America
in the land of the Turk then should not be these frequent changes
in ministry and chief officials, thus by their themselves not the
of their officers, for does not Europe long hoodwink & bulldoze
knows that a generation is quite brief time enough to leave here
properly grapple with this disreputable government, and our officers
should be settled for a long time and most of all with sufficient
stipend and naval backing as is an rank & many fine & [illegible]
appearance more than a fillip, brazen their brain, force the
deceitfulness on called for in earnest.
But such truckling to a Power - really made obsequious
when met with defiance - as appears in [illegible] sending the
ott to Bellis, even when so many of us are [illegible] in pre
fers the palm to the Turkey and leave [illegible] the charge
of obsequiousness to another Power.

Practical Observer

Turkey, March 1895

"Practical Conservatism"
Stanley, 7th Feb. '95.

Memorial to Secretary Foster.

During the past two years various statements have been forwarded to the State Department relating to the illegal actions of the Turkish Government toward the person and property of certain citizens of the United States; and these statements have uniformly met most courteous treatment and prompt action at Washington. Since, however, the Turkish Government does not appear to withdraw from its attitude of opposition to the property and persons of Americans resident within its jurisdiction, I desire briefly to sum up the situation as it exists at present, in order that the way may be open to some further and decisive step.

I. Nothing is asked from the United States Government in aid of mission work or for the protection of missionaries as such. We simply ask what it is the right of any and every American to ask. We ask only that the treaties and capitulations be upheld in the case of missionaries the same as would be done in the cause of any merchant or manufacturing company or traveler. In no case, we believe, has the Turkish Government made any charge against the Americans a ground of its injurious treatment.

II. The representatives of various benevolent societies in America have, for half a century, administered in the Turkish Empire large sums of money amounting to several millions of dollars. A large part of this money is invested in permanent forms, such as

printing establishments, colleges, hospitals, schools of all grades, places of worship and private residences; not as an investment, but entirely for benevolent purposes. Every step has been taken with due regard to existing treaties, and even now there is no charge of a violation of these in any particular. Now, in many places and respects, the Turkish Government is attempting to render useless these legally invested funds, by illegal interference.

1. In the printing and publishing business the censorship of the press, by its new and arbitrary methods, largely restricts the work of the press.

2. Books that have received the approval of the censors and are published by the authorization of the Minister of Public Instruction, are seized in the Custom Houses, mutilated, confiscated and burned, with no redress to the American owners of the same. The book trade has been interfered with on all sides and yet there is no charge whatever of illegal action upon the part of any publisher or firm.

III. American Schools, which, by Turkish law, have full legal right, are hampered in the prosecution of their work, repeatedly threatened with closure, and permission to repair or enlarge buildings is refused or indefinitely delayed. In some places the native teachers have been arrested and imprisoned for teaching, while in other places the authorities declare that they have no authority to give the certificates to teachers which the school laws demand.

IV. The privilege to purchase and own real estate is granted by special treaty. The Government has recently made, without the

consent of the United States or other Treaty Powers, a decree which requires special bonds and bondsmen in the case of purchase of real estate, all of which practically nullifies the existing treaty in the premises.

V. During the last one or two years the repeated arrest and detention of American citizens without, in a single case, any charge whatever, or any attempt to conform to the treaty for such cases, made and provided, and followed by no explanations or apology, have been so frequent and marked that special attention needs to be called to them. In one of these cases the American passport was taken away and not returned, and the life of an American put into jeopardy for several days; in a second case an American was in prison for sometime; and in a third case an American was kept from imprisonment by a native bondsman. The son of an American, himself having the customary Turkish traveling passport which declared him to be an American, was arrested, and in consequence thereof his arm was broken and permanently injured.

VI. The rights of domicil have been ignored. Americans' houses have been entered and searched, and in many cases, the persons of Americans and their private effects have been searched and private letters and papers have been taken and kept for a long time when there was no pretence of a charge against the person so treated. The claim of the Turks now is that they have a right to seize the private papers of an American wherever they can lay hands on them, not because there is a charge against him, but to see if they can find grounds for making some charge against him.

This assumes that every American is to be regarded as a guilty party until he can prove his innocence. Assuming this to be their right, they have seized all kinds of private papers and notes, letter-press copy books, files of letters received, and letters newly written for the post.

All these things involve the good name and self-respect of the United States, and call for prompt and decisive action. And it seems well that these matters be thus stated in connected form, in order that our Government may be prepared to take the proper steps to secure the observance of existing treaties, and the protection of the persons and property of American citizens [illegible] in Turkey to which they are lawfully entitled.

Sent by Secy. Marlin in the Phila. Press of 1863

Reply by Foster to Sec. of the memorial

244

- : - Copy - : -

Department of State.

Washington, January 20, 1893.

The Reverend Judson Smith,

1 Somerset Street,

Boston, Massachusetts.

Sir:

In reply to your letter of the 14th instant, I sent you on the 16th the following telegram: "The publication, in the way proposed, of such a letter addressed to the Secretary of State, could hardly be received by the public in any other light than an arraignment of this Government for neglect to secure to Americans what are alleged to be treaty rights.

I now write to explain more fully the reasons why the publication you suggested seems injudicious.

It can scarcely be predicated that the status of foreigners in Turkey is founded on the specific provisions of treaties. It is rather the result of a form of autonomous extra-territoriality expanded through centuries, and necessitated on the one hand by the exclusive tenets of the Mussulman religion - which classes all persons not of the faith of Islam as enemies and as unclean - and on the other by the welfare of the empire, which was obliged to tolerate foreigners whose skill and industry were such essential factors of its prosperity.

It may thus not always be practicable to point to the origin of any particular privileges and a solemn covenant to grant: they

Sent to Secy.

have become massed into a concrete assemblage of rights, difficult of classification or definition, but constituting a body of laws and customs resting on usage, and having for the fundamental principle the immemorial and indefeasible inheritance of foreigners to the fullest autonomy compatible with the sovereignty and independence of a Moslem Empire.

The origin and extent of these was, as I have observed, an act of policy or even necessity on the part of the Turkish Empire. Essentially a warlike nation, the peaceful pursuits of industry, agriculture, and commerce, were left to the indigenous inhabitants of non-Moslem faith and to the foreigners who settled there. The rights and privileges pertaining to the extra-territoriality of foreigners were accorded to them as useful instruments in the wealth and advancement of the country.

Missionaries were not regarded as being in this category, and the privileges they have enjoyed have only been reluctantly conceded on the insistence of Christian powers. It was only in 1878, by Article 72 of the treaty of Berlin, that freedom of religion was definitely and distinctly granted; but even this, as you are aware, grants nothing to missionaries and teachers.

Instruction in the Christian religion and proselytism are tolerated by the Turkish Government, not welcomed; and it has required great vigilance, tact, and insistence on the part of the United States and other Christian nations to maintain even that tolerance. Any statement, therefore, made by a religious body that the status of missionaries and teachers is defined in specific treaties

does an implied injustice to this Government. Did such treaties exist, the ill-treatment and injuries complained of by missionaries in Turkey would scarcely have taken place. Turkey would have hesitated in violating a treaty, whereas the infraction of ill-defined rights would seem a very venial offence. While the United States Government could readily secure the observance of the one, it is a far different matter to secure respect for what is vagueand indeterminate.

I am, Sir,

Your obedient servant,

(Signed) John W. Foster.

25 März '95 Berlin

An

Hochwohlgeborenen Herrn Geheimen Regierungsrath Dr. Kapp

Washington

Auf Ihre Anfrage vom 16. d. M. beehre ich mich Ihnen ergebenst zu erwidern, daß die Angelegenheit der Einführung amerikanischer Kohle in die Türkei bei der Kaiserlichen Botschaft in Konstantinopel schon seit geraumer Zeit in Bearbeitung ist. Die Angelegenheit ist jedoch bis jetzt noch nicht zum Abschluß gekommen, weil die Türkei bis vor kurzem keine Kohlen brauchte und erst vor einigen Wochen die Nachricht eintraf, daß die Regierung sich entschlossen hat, eine Anzahl Kohlenschiffe für die Flotte zu bauen.

Gegenwärtig scheint es, daß die Türkei sich für englische Kohle entscheiden wird, weil die Kohlenlieferungen für die Flotte an eine englische Firma vergeben ist. Es ist nicht ausgeschlossen, daß später noch eine Lieferung amerikanischer Kohle in Betracht kommen wird.

Zunächst ist Preußen mit einer Lieferung, wenn Sie Ihrer Anfrage entsprechend Ihre Regierung Ihnen dabei behilflich sein wird, am meisten interessirt, da es sich um die Lieferung von Kohlen für die Marine handelt. Es scheint mir daher wünschenswerth zu sein, daß Sie Ihre Regierung ersuchen, mit der Kaiserlichen Botschaft in Konstantinopel in Verbindung zu treten.

Hoffentlich, hierfür ist Ihnen bekannt, daß die Kaiserliche Botschaft bereits Ihrer Regierung Mittheilung gemacht hat, daß Sie bereit sein, die Angelegenheit Ihrer Regierung zu empfehlen und Ihre Bemühungen zu unterstützen.

Es ist, soweit ich es übersehen kann, nur die Frage, ob die Kohlen direkt an die Regierung geliefert werden sollen oder ob es vorzuziehen ist, daß Sie sich mit einem Kohlenhändler in Verbindung setzen, der die Kohlen an die Regierung liefert.

Es ist mir nicht bekannt, ob Sie bereits Ihre Regierung ersucht haben, mit der Kaiserlichen Botschaft in Verbindung zu treten, oder ob Sie es vorziehen, daß ich Ihnen die Angelegenheit weiter verfolge.

Ich bin Ihr ergebener

[illegible]

[illegible] gegenwärtig [illegible] mehr [illegible], [illegible] [illegible] [illegible]

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Letter from the Choonkoosh
Church declaring independence

May 26 — '98

Sept. 3, '96.

Memorandum
On Theological Instruction.

It is sixteen years since a Committee of the Western Turkey Mission was appointed to correspond with the Central and Eastern Turkey Missions relative to the establishment of one Theological Seminary for the three Missions. The proposition was favorably received by the Central Turkey Mission, although local opposition was subsequently met at Marash; but a categorical negative was returned by the Eastern Mission.

In 1884 this mission first took action, supported by the Bithynia Synod, in favor of the establishment of a Theological Sem.y at Const.ple. This action was not very welcome to the Prudential Committee of the Board, as it was in the face of the unanimous judgment of the representatives of the Board who visited Const.ple in 1883, and also of the representatives of the American Churches, Drs. Chapin and Mead, who visited this Mission at the same time with the Board's representatives.

But in deference to the action of the Mission the Bud. Com, consented to the plan proposed

from Cons.tl. They however imposed certain conditions which the native churches did not find themselves able to meet; and although the Mission has never reversed its action of 1884, but has several times endorsed, reaffirmed and emphasized it; the resources of the Board have never permitted further action in the matter.

The judgment and the votes of Marsovan Station, during the first third of this period of twelve years, together with those of two other Stations of the Mission, were given in favor of retaining the Theol. Sem.y of the Mission in its present locality. The one thought which has always guided the Marsovan Station is to do their work to the best of their ability, so long as it is left for them to do, and to find at the earliest moment a mode of meeting the wishes of the majority of the Mission and of the native constituency.

Our Greek brethren have accepted Marsovan as a place of Theol. instruction, not willingly but of necessity.

As regards the financial problem, always to the fore in these discussions, the change

which has been desired and urged seems more impracticable than ever.

But other providential indications, challenging a reconsideration of the whole question of Theol. instruction, have forced themselves upon our attention, with great force, during the past year.

Before we mention these considerations, it requires to be observed that recent years have made it certain that none of our College graduates are content with the Theol. instruction we offer in the interior of the country; and only those remain with us who are absolutely debarred from finding the means necessary to go to a Theol. Sem.y in Great Britain or the United States.

The question has arisen in some minds whether we should not favor College graduates going for Theol. instruction, as we do others going for Medical instruction, to Section schools. We give no opinion on this matter at this time.

The object of this brief paper is to give some reasons why the question of Theol. instruction should receive new consideration; and why reasons which point, perhaps, to

Cons.ple as the locality where this work should be done hereafter. Although our outlook contemplates all the Turkey missions, yet we do not forget that we have no authority beyond our own mission.

1. The environment of Theological schools in the interior of the country has changed for the worse in recent years. This is a subject which hardly admits, even here, of quite unreserved discussion, but the following will probably be admitted as facts, —

(a) The suspicions levelled against all our educational work in the country by the Government are strongest against our older pupils, and our Seminaries in the Interior are at points where the influence of Christian Governments for our defence, is almost at its weakest, and where native hostility is most violent and uncontrolable.

(b) These schools are also at points where the weight of sound Christian judgment among the people, — both Protestants and Gregorians, — is liable to be overmatched by the bold and confident and threatening persistency, and even terrorism exercised by Armenian revolutionary committees,

against which, as in the past, so in the future, we have to guard.

2. The environment at Constple has materially improved within a score of years. Here we refer to quite another matter than the two points touched on above. We see here at the capital a very positive and fairly rapid growth, in the Protestant Community, in the direction of the development of a large number of young men of character and principle; also we observe that at critical times it is practicable to bring together, into a position of controlling influence, a body of men of high character, who can act with discretion in reference to what concerns their people.

It is believed that a well-chosen Theological Faculty, would at once occupy a position here, beside the existing colleges, as a recognized factor of the greatest significance in the movement of the immediate and the remoter future, along the lines of christian education, and every form of christian progress in this land.

3. The new relation that we sustain toward Gregorian Armenians is the third consideration to which we desire to call attention,

That our relation to the Armenian church has recently changed, all over the country is a fact so clear, so attested, so acknowledged, that it needs here but to be recognized as a fact, and then we are to see how this fact should change, if it should at all change, our position on the question of Theological instruction.

At several places in the country, some organized union of Protestants and Gregorians in their schools has already been attempted. We already have the college training of both Protestants and Gregorians largely in our hands. Our Kindergartens are as popular with Gregorians as with Protestants. There seems to be much to recommend communities composed of Gregorians and Protestants uniting in the support of a boys school under the care of Gregorians and a girls' school under that of Protestants.

Is there any insuperable obstacle, we do not say to Protestants and Gregorians uniting in organizing and maintaining a common Theol. Sem.? — for we believe that even the effort to do this at present would hinder and not hasten the realisation of the best result, — but is there any insuperable

obstacle in the way of Protestants organizing and maintaining a Theol. School on a basis so liberal, and with a character so high that it would command the respect and confidence, and by & by in some degree the patronage of enlightened Gregorians.

That such an enterprise could be hopefully undertaken elsewhere than at Const.ple or in its vicinity hardly needs argument. The number and attainments of the teachers of such a seminary necessary to its success, would be such as cannot be massed elsewhere than at Const.ple.

4. Our fourth reason for a fresh consideration of the question of Theol. instruction is found in the change which is taking place, in our day, in the methods of Theol. teaching and of Biblical scholarship in the whole Western world. But in recent years it has been simply impossible for teachers in the interior of this country to obtain the apparatus needed to keep them en rapport with the thought of their brethren in Western lands.

It is not a question of our accepting and teaching a new theology or new Scripture interpretation, but it is a question of our knowing what is being thought and taught by Theological instructors

in the countries we come from.

The Theol. teacher, in any department, must read widely and study carefully, at least along the lines of his department. Until some very great change takes place in the facilities afforded to those in the interior of this country for a vital communication with the thought and intellectual life of the West, the Theol. teacher is handicapped in his work. I refer, of course, chiefly to the impossibility of securing even for private libraries, the needful books for the use of teachers or pupils.

5. Colleges in the interior of this country are no longer dependent for their prosperity on the presence in their midst of Theol. pupils. Indeed with the best minds largely eliminated from the Theol. classes, it is a serious question whether the presence of a Theol. class by the side of College classes is not rather an injury than a benefit.

6. It may be a final providential reason for a new consideration of our duty in this matter of Theol. instruction that the teacher of Systematic Theology in our own

Mission Sem.y has recently died, while the occupant of the same post in the Eastern Turkey Mission, has, as I suppose, retired from that post; and the Theol. Sem.y building at Marash is in ashes.

In the above no attempt at an exhaustive examination of the question raised has been attempted, But the question will come up for consideration, and it will not down till it is settled. If I might suggest any thing it would be the appointment by this meeting of a Com.tee to confer with all concerned and report at the annual meeting of 1897, the result of their conferences and correspondence. That we cannot wisely go farther than this the current year will probably be the conviction of those present. Possibly you will not wish to take even this action but this much has seemed to me at once safe and promising of results for which we shall all be glad.

Note Aug. 20. 96 This paper was not read in the meeting, as there was no opportunity for full discussion.

Geo. F. Herrick

Theological Instruction

Geo. F. Herrick

A Translation of the Paper which was Ostensibly the Ground of the Action against the Mardin Pastor.

1. The provinces of Armenia shall be handed over to a special High Commission constituted for them.
2. All arms shall be taken from the Kurds & feudal clans.
3. The imperial troops which laid waste Sassun & Talori shall guarantee reparation & restoration.
4. The Hamidiyat troops shall be entirely disbanded throughout all Armenia.
5. The fourth Tabur shall be transferred from Armenia to Erzingan.
6. Armenian governors shall be appointed for Armenia.
7. The official language shall be Armenian.
8. (Either the scribe skipped a section or made a mistake in numbering as there was no 8 on the copy I saw.)
9. 36000 police shall be chosen from Armenians & Turks for all Armenia.
10. Armenia shall be recognized as a political entity, acknowledged by imperial rescript.
11. Three fourths of the revenue shall be expended on improvements within the kingdom.
12. Whenever a just verdict cannot be obtained in a given case, the case shall be referred to a special commission.

13. Arrears of taxes shall be remitted.
14. The sultan shall have no voice in choosing the officers of the kingdom.
15. A Commission shall be appointed to devise a scheme of taxation.
16. Each governor shall render account every three months to the High Commission.
17. The governor of Erzrum shall be recognized as first in rank in the kingdom.
18. Every person shall have the right to appeal his case to the ambassador.
19. The High Commission shall render account to the Assembly constituted from the (various religious) communities.
20. The High Commission shall consist of six Europeans under the presidency of the Armenian patriarch.
21. The Sultan shall have no authority over the High Commission, & if the Armenians are guilty of outrages he shall not refer to the Commission but to Europe.
22. Reforms for Armenia shall be determined & officials appointed directly by three powers with the Commission.
23. The Armenian patriarch shall be ex officio general overseer.
24. Armenia shall be recognized as independent, & the Sultan shall have no right to interfere in its internal administration.

Charges vs. Mardin Pastor

A Quarter Century of Missionary Work at Van, Asiatic Turkey.

The present autumn marks the 25th. anniversary of the beginning of the work of our Board here in Van, and it has seemed appropriate to make it an occasion for special acknowledgement of God's mercy, and grateful review of the past. Accordingly on Frid. Nov. 12th. the members of the church were invited to spend a social afternoon, as the guests of the missionaries, and review the way in which the Lord had led them. The following Sabbath was also given up to services appropriate to the occasion. There was reason to expect a large audience, as many had expressed an intention to be present, but the morning brought a temperature of 15°, and a hard snow storm, which continued most of the day, and hence comparatively few were present from outside the usual attendants at our services, but among them was noticable a priest from the neighboring Armenian church. At the morning service attention was directed to the history and results of the work of this period in Van, while at the noon service Mr. Allen read an interesting paper on the work of the Board in Turkey, its objects and methods, with pertinent suggestions as to the needs of the future, after which a more informal meeting was held under the auspices of the brethren. On Mond. the pupils of the two schools, including the inmates of the orphanage, gathered, and a couple of hours were pleasantly spent in hearing remarks from the teachers and essays from the pupils, interspersed with songs. In these last two meetings much gratifying and appreciative testimony was given to the beneficent influence of the missionary work, and gratitude was expressed to the missionaries and to the Board and its patrons in America for their benefits.

During the period thus brought under review, five missionary families and five single ladies have been connected with the station, the present force consisting of Messrs Allen and Raynolds and their families, with Miss's Fraser and Huntington as teachers, now temporarily absent in America.

The results of these 25 Yrs. of labor are by no means all that could be desired, nor does the record equal that of most of the older stations in the empire for the same initial period. Probably none of the missionaries will deny that this may be due in part, to lack of faithfulness, efficiency or wisdom on their part, but some other causes are also patent. There is no doubt that God used the prestige that came to the English name thro the events of the Crimean war, to give favor and help to this work, and that this prestige greatly facilitated its earlier progress in the older stations. This favoring influence was however entirely lost before the work at Van began. Again, in most of the older stations the missionaries found the people ignorant and unsophisticated, and ready humbly to receive the education and instruction the missionaries had to impart. But from time immemorial large numbers from this province have been accustomed to spend years in Cons'ple. and thus the general intellectual elevation that came to the whole Armenian people from the work of the mission exerted itself on the people of Van, without the accompanying religious influences, which would give it its proper setting, so that an intellectual pride had taken possession here, which made the people much less accessible to the truth. Besides, the Armenian national feeling was always stronger in Van than elsewhere, and anything considered inimical to the national church was most intensely resented here. It was also true that before Van was occupied, the progress of the Armenians, which was largely an outgrowth of the missionary work, had excited suspicion on the part of the Turkish population, and led the authoroties to endeavor in various ways to hinder the work of the Americans, and this opposition has been felt with ever increasing power from the first. There can be no doubt that these three causes have greatly hindered the progress of a distinctively Protestant movement here, as compared with parts of the field earlier occupied. Taking into account all these adverse influences, perhaps we ought not to consider the results of the quarter century so unsatisfactory as we otherwise might. Certainly a review of the period affords us much occasion for gratitude to Him Who sent us here and has preserved us amid many dangers and difficulties.

Let us note some signs of progress. Twenty-five years ago the Bible, especially in the modern tongue, was an almost unknown book. During these

Charges vs. Hardin Pastor

years more than I 000 copies of the whole Bible, upward of 3 000 copies of the New Testament, together with 4 500 parts have been introduced, and I feel sure that, before the massacre, considerably more than half the Armenian houses in the city were in possession of at least a New Testament, while hardly a village could be found without at least a few copies of the precious book. Many of these were lost or destroyed during those days of violence. I am sure that a large portion of these books were intelligently and diligently read, and in many instances brought a revelation of the truth even without the living preacher's influence. Twenty-five years ago the doctrine of the New Birth and of Salvation by Free Grace alone were quite unknown, and the prejudice against evangelical preaching was simply tremendous. Personal conversations, the Sabbath preaching, the instruction in the schools, and the labors of colporteurs, evangelists and Bible women have effected an immense change in these respects, so that now the intellectual understanding of these vital doctrines is somewhat general, while we see much reason to believe that there is a considerable number of persons not counted as Protestants, who have passed from death unto life. That the strong prejudice formerly existing has been greatly weakened is attested by the numbers frequenting our Sabbath services, often reaching 500 besides the children of the orphanage. By the readiness with which children are committed to our care; as an illustration, a village priest (the class most strongly prejudiced against us) was so anxious to get his son into the orphanage as to pass himself off as only a relative, while asserting that the boy's father was killed! It is attested by the respectful demeanor of school children and others, which has taken the place of the calling of "Prote." and other forms of abuse which formerly greeted us when passing thro the streets. It is shown by a perceptable improvement in general morality, especially in a reform in the drinking customs of the city and decrease in profanity and impurity in ordinary conversation. It is shown by a marked elevation of the position of the female sex. It has been pleasantly emphasised this week by a polite letter of congratulation sent by the head of the Armenian community, in his own behalf and that of his people, anent this celebration. This much outside the Protestant community

In distinctively Protestant lines it is to be noted that a church was formed four years after the work was begun, which has received from both the city and villages. The whole number received has been 105 of whom 7 have been cut off. Fifteen of these have died, four of them being numbered among the martyrs for their faith whom these recent massacres have added to the throng about the Throne. The victims of the massacre included six others from our Protestant community. The recent condition of the country has led many to emigrate to other parts of the world, and the church has lost 30 members from this cause, while 26 others from the community have thus withdrawn, of whom 17 Ch. members and 12 others are now in America. Fifty-three Ch. members remain on the ground, while there are 183 souls counted as Protestants. Save those from Protestant families, this includes neither orphans nor day pupils in our schools, but as we are directed to include these in our tabular view as "Adherents" the figures in that column are brought up to 772 in the table for 1869. For a considerable number both of the day pupils and the orphans, we feel a good degree of confidence that they are trying to live Christian lives.

Any report of the work of the mission would be incomplete did it omit mention of what has been done in distributing relief to the needy. The missionaries have always kept an open ear for the call of suffering, and when special causes have made it necessary, have taken pains to make known the need to those who could relieve it. The famine of 1879-80 was the first occasion that called for this form of service, and at that time, in cooperation with the British consul, 2690 Turkish Lires, equal to $ 12 000, was distributed. During the present distress, again in cooperation with the British consuls, about 37 000 T. Lires or about $ 168 000 have been distributed, and this work is still in progress, the need for it being increasing.

During the cholera epidemic of 1892, the markedly smaller death rate among the Armenian population than among the Moslem was attributed to the fact that the former heeded the advice given by the medical members of the mission, and took precautions that secured their comparative immunity.

My associate will speak of some kindred topics. (Signed) G.C. Raynolds

1324 Van Quarter Centennial, by Mrs. M.W. Raynolds. 249

October 10th. 1897 was the twentyfifth anniversary of our entrance into Van, and it seemed wise to stop and consider how much the Lord had done for us, and to gather up all the stimulus we could for our faith and courage from the retrospect. The statistics interested me. Of the 105 who had been admitted to the church, (another had been propounded for admission, but a fine chance offering immediately to leave the country safely, he left and died before reaching Tiflis,) only seven had been cut off. This seemed to me a small number, considering the hole of the pit whence they were gathered and the unfavorable circumstances always surrounding them. This is doubtless in part due to the care which our native brethren exercise in receiving new members. Of the fifteen dead, four swell Heaven's Martyr list, and died nobly. One, a pillar in our church, went to a wild region distributing relief funds, and is said to have been killed by the Turkish guard who attended him. Another was Dr. Boghos, the husband of Hannum, whom some of you will remember as our first worker for women. To him the offer of life was distinctly made, if he would renounce Christ, and he refused. One of Hannum's children was at the same time burned to death in a school house which was fired. This occurred at Adiaman, in the Aintab field. Of the 105 members, 34 were women. At the end of ten years we had one female member, at the end of 20 Yrs. 20, four of whom had been received by letter. Fourteen have been added in the last five years-six others have asked to to be received. Four of these members have passed to the heavenly home. Dudana, in whom some of you were interested as the first woman to be received to our church, and who had so much in herself and her home to contend with, died a few weeks before the massacre, and I was glad it was so. The three others had all been members of our school for some years, and were all young mothers, leaving each a young babe, tho none died at confinement. Two of the bereaved husbands married Protestant girls from the Erzroom school, the third has remained unmarried - his little girl of three years is in our school with her aunt, who is one of our teachers. In this 25 Yrs. our women have given for the Lord's work $ 144,20. Their missionary society has been established but twelve years, and the many changes and removals of the past years have crippled the society a good deal, those best able to give having gone. Statistics never tell all the truth. We feel sure that others who fell by massacre, and were members of our community, have entered into eternal rest. One young man and his wife would probably have been received to our church, but his mother was so much opposed to his taking this step that he delayed. His wife was one of our Protestant girls, and when their house was burned, and they stripped of everything, her family took both in, and this woman, so bitter, was cared for in a Protestant home till she died.

The services connected with our anniversary were all very pleasant. Our Armenian people excel in such things and there was a profusion of decorations, compositions, original poetry, letters of congratulation and thanks, and much speechifying. The changes in general - outside of our Protestant community as well as inside * dwelt upon were Dissemination of the Bible in the modern tongue, Better comprehension of Salvation by Grace, Great advance in education and in desire for it, The elevation of woman, A good deal of purification of social ideas and customs and especially of conversation. A woman said to me one day, "Girls now don't talk about such thing as we used to talk about when I was a girl; we didn't know any better, now it is considered improper." Many of our speakers mentioned the same change among men, and gatherings in general. A few years ago a young man said to me, "Our wedding feasts used to be a very nest of corruption; many a young man went in pure, and came out ruined." There has been a very great change in this, and also along temperance lines. Tea, candy and fig paste are by many considered better than wine, and a man may refuse to drink, or to offer wine to others, without being tabooed from society, or being severely criticised, and short, simple weddings are more common.

(Signed) M.W. Raynolds.

Mrs. M. W. Reynolds

Van

The Evangelical Movement in Van.

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It is with a feeling of surprise that Van, the youngest of the Eastern Turkey Stations, realizes that her first cycle of twenty-five years is past, and that she too is becoming venerable. It may be also that there is a a pardonable feeling of pride in the thought that the struggles and hard won achievements of these eventful years give her a deserved place along with her larger and older sister stations.

In reviewing the work done in Van, it would be unfair to give more than a glance at statistical tables. The one church established, whose growth has been slow, the three or four schools sustained, and the all but unsuccessful attempts at preaching outside city limits seem meager results, but these are not the only results. Twenty-five years ago this city was steeped in ignorance and worldliness, controlled on the one hand by the greedy purposes of the priestly class, and on the other exposed to the nefarious influences coming from Russia's corrupt civilization. And today, while the city presents as great a field as ever, yet it has secured what I may call its equilibrium. It has steadied itself. The simple preaching of the Gospel, the faithful presentation of Christian truth in the form of practical principles has opened the eyes of the people. Some have been redeemed from a life of sin, many indifferent have been forced to stop and consider, the bigoted have been silenced, infidelity is no longer a popular fad, drunkenness has been assigned to dark corners, an open spirit of free inquiry prevails, and a very large number, tho still remaining Gregorians, have had their whole life changed by the influence of a simplified Christian faith.

The missionary work done here in Van may be rightly characterised as an evangelical movement which has in important respects touched and changed the life of the whole people, and has at the present moment reached its highest momentum. From the widest point of view the future offers a rich and hopeful prospect.

The evangelical church organised here, tho not without its lights, has been deeply marked with shadows, and has been at times a source of great anxiety to the missionaries and the more earnest among its members. Even todaytho many former obstacles have been swept away, the little church simply floats with apparently no power to move. But I will refer to this again.

The educational phase of the evangelical movement has been the most distinctive. Schools of a certain sort had existed for a long time, but needless to say their primary object did not seem to be learning. But during the period covered by the last quarter century there has been a genuine revival of learning. It may be said that three radically different school systems sprang into existence. First was the system introduced by a foreign educated Armenian whose method of combining physical culture with learning and free thinking and whose posing as the apostle of reform in a new revolutionary movement caught the enthusiasm of the younger element in the city. This was years ago. Then there was the system inaugurated by "Hairig", the head of Varak monastery and now Catholicos at Etchmiadzin. His aim was to revive a genuine patriotic education in which piety and religion should hold the foremost place. Last and then least in numbers and popularity were the schools on the mission hill. Needless to speak of their purpose. Now twenty-five years have passed. The first system has left but traces here and there and is a thing of the past. the second has succumbed to the inevitable fate of political issues. No such plan could be carried on without a devoted leader, and those who watch so tenderly over the interests of the Armenian nation early removed the ambitious abbot to a safe distance. The mission schools remain and prosper as never before. Aside from the fact that they give daily instruction to more than 500 pupils they are also serving as an incentive and example which the Gregorian schools are glad to follow. A certain national pride prevents these schools from imitating us too closely but in certain essentials the drift is in the same direction. In a word, our schools, once so ill attended and so despised, are second to none in standing, are overflowing with pupils and occupy in the eyes of the people the highest position of leadership in the matter of a truly Christian education.

Mrs. M. H. Kamsarakan

It would be interesting to follow the historical development of our school tospeak of the new era in girls' education ushered in by Miss Johnson and Miss Kimball, and the rapid strides taken by the boys' school during the last seven years under the influence of new methods of instruction - but for this there is not space.

In the first twenty-five years of Van station history one of the most noteworthy and interesting facts will be the peculiar way in which Dr. Raynolds has been identified with the station from the beginning. He has held to his post thro all weathers and all changes. He has been called to witness war, pestilence, famine, massacre, and to pass thro dangers of all sorts. Often at most trying periods he has been absolutely alone. To his unswerving loyalty and indomitable perseverence must be attributed th fact that a missionary station exists here today, and that on a basis so firm and enduring.

It remains to say one word as to the future. What are the prospect Van's danger and misfortune under all circumstances has been her isolatio from the large centres. On all sides swarm hordes of wild Koordish trib men. The remoter districts have been for years at their mercy. The re sult is today the Christians have practically abandoned these districts, while in the nearer regions and the city emigration and the sword have de cimated the population in fearful proportions. How long will this stead depopulation and impoverishment go on ? A practical extinction of the Ar menians in this province is possible as in no other part of the empire. It is going on even now at a rapid pace, and nothing is being done to prevent it. The very life of our work depends on the answer to the above question. If this process continues for twenty-five years it is difficu to imagine how a missionary station can be needed here beyond that time. If however the hand of oppression is stayed there is much to hope for and a great work is in prospect. Beyond political difficulties I see few real obstacles. I believe we shall always have opposition from the Gregorian body. Let not those who hear of certain concessions imagine that Gregorianism is fast crumbling, and that evangelicalism will soon take its place. The body is strong, old, deep-rooted, and will exist as long as the nation. But the important thing is that the real evangelical movement which has already begun, is the spirit which the Gregorian church can not and will not resist and which will by the grace of God eventually bring t her what she needs * a new life.

The only condition now of real progress in our work, it seems to me, rests on whether we can convince those identified with us to assume more direct and personal responsibility for the work, more especially that of the church. They contribute far below what they should for its support, and more than this they feel very little if any genuine responsibility. The whole burden is shouldered by the missionary and his hired helpers. What wonder that the church, tho in many respects so well equipped for doing a grand work, floats idle and powerless. In this matter I believe we have reached a crisis. A campaign must be undertaken, and it should not be abandoned until this important principle is established. If once of its own accord and thro the leading of the Divine Spirit our evangelical church here stands out strong and self-respecting in its independence, inspired by a new life from within, and ready for genuine aggressive work fo Christ, then I believe there will be such showers of blessing as these misguided and afflicted people have never witnessed.

H. Allen.

The Evangelistic Movement in Van
Rev. H. M. Allen.

Report of Oxen Purchases for the Van Villages.

7-12-97

The year past has been one of great anxiety to those living in the province of Van. The reason for this lies in the fact that the prevailing distress has always pointed to a yet more terrible condition of things to come. For more than a year business has been practically dead in the city and adjacent towns. Many well-to-do people have been living on their capital, while the remnant reduced to the verge of starvation have been saved only by the generous gifts of their friends in England and America. Still more significant has been the wave of destruction which a year ago swept through all the villages of the region, carrying before it every means of subsistence except the bare fields. In a province like this which supports itself, and that chiefly by the work of its christian peasants this condition of the large agricultural population deprived by one fell stroke of everything, including the most necessary of all, its oxen, gave the deepest apprehansion. Under these circumstances Major Williams began to consider the best steps for preventing the crowning calamity of a famine, and with this end in view appropriated 2000 Turkish liras from funds he had in hand for the purchase of oxen early in the spring. As my family was still in Persia and it would be necessary for me to go and bring it back to Van sometime in April or May Major Williams asked me if I would be willing to go somewhat earlier and begin the purchase of cattle in Persia where the season always opens much earlier and where a large proportion of the cattle stolen from this province had been taken and sold. The matter was talked over with the Vali and Dr. Raynolds and it was arranged that I should go. I started early in February in order to have sufficient time for preliminary preparations, but as the event proved I went much too early. I was accompanied as far as Khoy by the Hon. Mr. Thesiger, now British Vice-Consul in Algiers. We were snowed up in Serai, 20 miles from the frontier by a terrific storm for two days, and would have remained there longer had not a caravan of 120 empty pack-animals come along and opened a path for us. The snow was on an average three feet deep, but we pulled through to Kotur, the frontier town in Persia, and then by two days travelling down the long, rocky valley we arrived at Khoy, from which point Mr. Thesiger turned northward on his way to England via Julfa and Tiflis After his departure I spent my time between Khoy, Salmas, and Urmia, a district extending 90 miles, making the necessary preparations and inquiries. I had planned to begin purchasing early in March, but winter set in for a second season apparently. Storm followed storm, while a sharp cold continued to the very end of March, so that not an ox could be seen outside of the dark stables. The winter in the Van region was necessarily even more severe, owing to the higher altitude. Finally I was able to make a beginning in Gavelan, half-way between Salmas and Urmia. I had with me a cattle-buyer, Shahen Agha by name, who rendered me most valuable assistance. I wish to say this that I owe whatever of success I had largely to this man's untiring vigilance and work, and moreover to his sterling integrity, which I was able to prove again and again. We began buying on April 5th, and remained in Gavelan until the morning of the 21st inst. when we started with a herd of 107 oxen for Khoy via Salmas. These oxen had been purchased from the ten villages on that little plain, west of Lake Urmia. Before an actual trial the buying of oxen seemed to me the simplest matter in the world, but I found out very soon that it required the hardest kind of work. Some of the following short paragraphs will show the peculiar difficulties involved. In the first place one must walk or ride long distances to visit the widely scattered villages, and in these each he must spend several hours, examining the many oxen brought for sale, selecting the few suitable, and must bargain for each in the usual oriental manner. Then toward evening the cattle must be driven several miles to the central village where headquarters are established. The daily increasing herd must be quarted under cover for the night, air is still cold, in the various stables in the village. Straw must be bought and fed to the oxen. They must be watered twice a day and cleaned. The branding of the cattle requires the time and strength of several men. A constant watch must be kept over the employees to see that they do their work faithfully. The test comes of course in the buying where the greatest skill and vigilance are necessary in order to

avoid buying cattle having rupture or diseased organs, and more than all peasantsthreagetofthetandsetrainbingewhichdexenpthe majority of the to know the age of the animal, a thing which even the majority of the peasants are not able to determine. We tried as far as possible to buy oxen under eight years of age. On reaching Salmas we sent the oxen with herdsmen and gaurds to a village on the lower part of the plain, while Shahen Agha, my servant and I went to a village nearer the central town of Dilman, where we had business to transact. The next day we spent in receiving the 55 oxen which had been bought by one of my agents in Salmas, in closing accounts with him and in showing the oxen to the custom house officials. The next morning we sent the herd off to Khoy and we were to follow later in the day, but we were detained by several matters and could not start before 3 a.m. the next day. We arrived in Khoy at noon. I went at once to the bank agent's office and there found to my dismay that the man to whom I had entrusted the buying of a few oxen had overdrawn 100 pounds. I had given him drafts for only 200 pounds. This man had always been considered very trustworthy. However at the time I felt willing to recognize the bill provided the oxen purchased proved satisfactory. He had bought about 300 oxen by employing several agents to help him. There were two herds, one at a village five miles distant, and the other seven miles. Without delay I mounted with Shahen Agha and went to the nearer village. Words cannot describe our chagrin and dismay when we went among the herd of 115 oxen and saw at a glance that the majority were not fit for use, half-starved, overworked, and old. There was no longer any doubt of a fraud having been perpetrated. I spent several anxious hours considering what I could do. At first it seemed as if it would prove a difficult problem with which to grapple, but after calm deliberation I came to the conclusion that as my letters to this man had been sufficiently explicit, stating the age at which I would accept cattle, and as my drafts had authorized the expenditure of only 200 pounds, I could sustain a perfectly clear case. After sending Shahen Agha to examine the second herd, and finding that the oxen were of the first herd type I very quickly made up my mind to select out of thesetwo herds such as I could accept, thus covering the 200 pounds, and let the fraudulent purchasers do what they chose with the rest. When my decision was known such a storm of abuse broke over our heads as I have seldom witnessed. Thoses who had been hugging themselves at the thought of the neat little profit they hoped to make, when they realized my intentionraved and cursed like maniacs, then finding that of no avail began to lewail and shed tears. In the meantime an attempt was made to bribe my cattle-buyer, Shahen Agha, if he would only promise to warrant thecattle and so oblige me to accept. He at once informed me of the fact and thus put me in a positionto make my charges doubly strong. During those days of selecting and ~~buying~~ bargaining for the oxen out of the two herds I had the valuable assistance of the Turkish Consul at Khoy and a Moslem banker of the same city. They rendered me great help by their presence and influence in adjusting the whole difficulty and in arranging the matter of customs. I am glad to add that in this matter I suffered no financial loss.

By Friday evening our own herd of purchased cattle numbered 352, an after completing the necessary arrangements we gathered them all at Var, avillage not far fromKhoy, under the lee of the mountains on the west. We finally started for the border. For the first three hours our road lay over one of the spurs. The ascent was gradual but the descent very steep. The change from the worry and bustle of the previous days to this quiet leisurely mode of travel was refreshing indeed, as we stopped now and then to let the cattle graze on the hillsides. Early in the afternoon we made a halt at a very old deserted caravansery, built entirely of stone archeswhich intersect eachother. We swept out a corner for ourselves, spread our horse-blankets down, collected a pile of a certain oily brush-wood, and made ready for the night. Just at dusk with a great deal of shouting on the part of the herdsmen the cattle came pouring into the caravansery, filling every available inch of room. The scene at night was picturesque indeed as the light from our fire and lantern threw into weird relief a few of the nearer cattle under the black arches and cast a warmer glow on the faces of the gaurds and herdsmen about me. From outside we could only hear the roar of the swollen river as it thundered on its course. Early on the following ~~me~~ morning we were on our way up the valley. That day proved to be a long and wearisome march especially for the oxenwhose feet were still tender

The road is extremely narrow, so that very often single file was the only way in which they could pass. Twice oxen jumped into the river and swam across, although they were nearly drowned in the attempt. Once our baggage horse just saved himself from falling over a precipice, but on the whole our journey was remarkable free from accident. Two hours before reaching Kotur it became very chilly. I pushed on with two of the men and made preparations for the coming oxen. We found that they would be obliged to remain outdoors and have nothing to eat until morning. I felt very sorry forthe herdsmen for the night was cold with rain and snow falling, but as there was no help for it I told them to build a huge fire and make the best of it.

The next day we passed through a thrilling experience. Before leaving Khoy we had telegraphed for Turkish gaurds to meet us that day at Kotur, but as the day wore on and no gaurds appeared we began to feel nervous. Finally we sent a messenger across the border to the Turkish Custom House to see if the officials there could give us any news. An answere was returned that as a report had spread to the effect that cattle deseasewas prevailing in Persia our oxen would not be allowed to pass without a special permit from the Turkish Consul at Khoy, and that probably for that reason the gaurds had not been sent. This naturally put us in most perplexing straits, for we could neither retire noradvance. The Persian governor at Kotur, who had thus far been chafing beecause I had armed myself withall the necessary papers, and therefore had deprived him of the privelege of squeezing any money out of me, nowa saw his opportunity and came down on me with a swoop. While I was deliberating on the course to take he kept sending me the most peremptory orders to take my oxen and leave Kotur at once. Finally I decided to go personally to the Governor and beg that he allow the cattle to remain one more night while I went across the border to make inquiries. Secretly I had resolved to ride that night to Serai, telegraph to Van, and return by morning to Kotur, thus covering 50 miles. It would have been a perilous undertaking, especially without gaurds, through a territory occupied by some of the worst Koords, but I was determined not to return the oxen to Khoy. Almost as soon as I went into the Governor's room he began to use violent language and rejected every suggestion I made. He finally pulled out his watch and said that I had just two hours beforesunset to leave Kotur. I asked himwhether he would furnish me gaurds to which he replied no. He said he could not protect me another night and that if I stayed I must sign a paper to the effect that I stayed at my own risk. I had thus far kept myself in check, but was just preparing to use some very forcible language, and tell him that I proposed to abandon my cattle there on his hands as long as it would be impossible for me to protect them against the Koords single-handed, when someone rushed up to say that the Osmanli zaptiehs were coming on a galop across the plain. They soon arrived, two police officers and two sergeants of gendarmes. The chagrin of the scoundrel who had been trying to betray me into the hands of the Koords was something to see and fully worth the price of admissinn. I can assure my friends that to see a hardened oriental completely floored and humiliated is a sight so rare as to be well worth witnessing. The Turkish officers took in the situation at a glance and rubbed into the Governor til he said we could remain not only one night but ten nights if we chose. I am sure all who read this will be glad to know that through my complaint to the Consul-General at Tabriz this Governor was within a few days removed from Kotur in disgrace.

The next morning I hired Koordish herdsmen and sent the cattle off under the protection of the Turkish officers, while I returned the same day with all my men to Khoy. I had no sooner arrived than I heard that a orders had been issued from Tabriz forbidding my exporting any more cattle. For ten days I was occupied in telegraphing and writing to the British Consul-General at Tabriz, Mr. Wood, with the hope of getting these orders recalled, and was expecting a favorable answer in two days when Capt. Elliot, the new Vice-Consul, arrived from Van to give me what help he could. When he found out the condition of things he advised my not buying any more oxen in Persia, and felt that as the season was now advanced the remainder could be bought in Turkey. I was only too glad to accept his advice, and in the meantime I begged him to delay a few days while I went to Urmia to get my family so that we all might return to Van together. He kindly consented to do so, as it would have been almost impossible for me to have crossed the frontier without his

protection. Capt. Elliot went to Tabriz from Salmas by post while I left the same night at 11 o'clock with my own horses and covered the 92 miles to Urmia before 1 o' clock the next day. In 48 hours we were packed and on our way to Salmas. By the following Friday we were all safe in Van after a very comfortable journey.

Of the cattle sent 11 were left at Serai and I have given them there to five poor families. The remainder have been quartered at Archag one of the largest villages in the province. Owing to a report since proved false, that there was some form of cattle disease among them, the oxen have all been kept in Archag by the Government while the villagers have made the utmost use of them and sown 1500 chops and ploughed ground for as much more, that is to say insuring food for about 8000 people for one year. This will show in spite of hindrances and disappointments these few oxen have done a great service for the province.

As soon as the Vali removes his restriction I hope to go to Archag and distribute the oxen to the nearer villages and then at once begin the purchase of more oxen, which are very much needed even now where rye will be sown for a month and where the ploughing for fall sowing must begin soon. The oxen thus far have cost about 2 pounds each including expenses and if the same price continues I hope to purchase 800 or 900 more.

The universal delight and gratitude of the people is very marked and I wish to thank again in their behalf those who have so nobly and generously met their crying need.

Signed —
H. M. Allen
per
E. R. R.

June 14. 1897.

Report of Oxen purchased by Rev. H. M. Allen, June 14, 97

Second Report
of
Oxen purchased for Van villages.

8-9-97 252

I trust I may be pardoned for not having mentioned in my last report the generous contribution sent for the purchase of cattle by the Armenian Friends Committee of London of which E.W.Brooks, Esq. is Treasurer. I had previously had the honor of an acquaintance with Mr. Brooks and his Committee, so that I made bold to write to Mr. Brooks as soon as the urgent need for cattle arose, and in March while waiting in Persia for the Spring to open, I was rejoiced by a letter from him informing me that the Friends Committee was sending me for the purchase of oxen the sum of 1200 pounds sterling. To this sum at a later date 60 pounds was added, making atotal of 1260 pounds. In addition to this I had already received 1950 liras Turkish from the Westminster Fund through Major Williams the English Consul.

My last report I closed by saying that the 332 oxen purchased in Persia were placed under quarantine by the Government, and for some week remained at Archag and in the meantime were made use of by the people of that village. The report that there was disease among the cattle was absolutely false, and well illustrates the petty annoyances to which we are almost always subject in every line of work. I felt unwilling to purchase any more oxen until I was assured that the Government would place no more obstacles in our way. At last by dint of persistent effort the Vali (who is an excellent Governor) was persuaded to raise the quarantine, and on the 11th of June I started out to inform the villages to the east and north of Varak mountain that oxen would be given them at Archag on the following Wednesday. I came back to Van for Sunday. On Monday I copied as much of my report as I could, leaving my wife to finish it, and at 3:30 p.m. mounted and rode to a group of villages some 18 miles distant. On the following day after arranging with five villages we arrived at Archag. My men, who had gone a shorter road were already there and the tent was up in a pleasant spot overlooking the Archag Lake. By sunset almost all of the oxen which had come in from ploughing in the fields, were herded near us. Some of the men from the villages had already come to be on hand early for the distribution in the morning. Soon after sunrise the scene around my tent resembled pandemonium more than anything else. The men who had come from the surrounding villages made up a good sized company, to say nothing of the crowd from Archag that came to look on. The papers for each village had to be made out, then the representative men of each called, the papers signed and sealed, and last of all the oxen had to be given out by lot. Of course some expressed dissatisfaction at the number and quality of the cattle received, a few made trouble, but the majority accepted their share with gratitude and hurried away joyfully to their homes. By noon of that day we had given out 139 oxen to 14 villages. In the course of the afternoon we broke up camp and moved over to the west side of the Lake, where we pitched at Gadalavar, a village made up of Koordish and Nestorian families. The next day we gave out 44 oxen and moved on to Averag, a large Armenian village, an hour and a half ride from Van. This village and one next to it received 22 oxen. At this point we divided our herd, sending 7I to the city to await our return, and with the remainder we moved down to the Lake where we distributed them among six villages. The next day a short ride brought us to the city. On the following Monday the oxen started for Pesandasht in the Shahdagh region, and I followed the next day and overtook them. Pesandasht is an open highland valley, lying just under the southwestern slopes of Ardoss mountain, which is 11,000 feet above sea-level. There being no outlet (visible at least) for the water it collects in the basin of this valley in the Spring and gradually disappears in the Summer, leaving on the surface of the soil each year a rich alluvial deposit. For this reason the sowing though done late is unusually productive. In going to this place I sent the oxen around by the usual road while with a guard and Shahen Agha I went directly over the summit of Ardoss mountain. We were hardly able to use our horses at all, especially in the desent which was made at a point so steep that even men on foot had seldom attempted it. We reached camp at sundown with bruised feet and ankles and generally used up, but the magnificent panorama of the Lake and these grand mountains well repaid all our trouble.

The next day we distributed all but 14 of the oxen in Peasandasht and its surrounding villages, and on the following night encamped at Sevdigin, two hours ride from the town of Shahdagh. After giving out the last of the oxen I spent Saturday in climbing a mountain where the snows are eternal. On Sunday we rested quietly in the beautiful valley

and at dawn the next day we were on our way home and arrived in the city about 3 p.m.

My notes show that these 352 oxen purchased in Persia were distributed among 36 villages, 2 monasteries, and 9 isolated families, who were in need of special help. A careful and moderate estimate, taking into account the amount of grain sown in Archag during the quarantine shows that at the harvests of this and next year these 352 oxen ought to provide food for about 9000 people. My figures in the last report were based on unreliable information as I found out afterward. If the harvests are good the above estimate leaves a wide margin on the side of gain.

My plan was to go at once among the tribal Koords to purchase more oxen but the experiment of buying here in the city has proved so successful that, for the present my intention is to keep on buying here. Since the 29th of June my buyer has purchased 204 oxen. This morning I sent off 136 of them to some of the most destitute villages near us. A trustworthy man with a guard to help him is in charge of the distribution. Last week I gave out myself 44 to two villages, two monasteries, and the rest to meet special cases of need.

At present I am giving on the basis of 7 oxen to each group of 25 families, which is all I can afford with the funds in hand, and which will at least keep starvation from the door.

A word in closing. The foresight shown by Major Williams in selecting this method of relief becomes more apparent each day. The prospect of wide-spread distress is only too plain. The failure of crops in the Mosul region, the great number of unsown fields, the partially depopulated villages give with painful emphasis the reason for the almost daily rise in the price of grain. In view of these facts how great a satisfaction it is to us and must be to you who have given so generously to this work to feel that thousands of poor helpless people will have at least these oxen to keep them from starvation.

Hoping to report soon the nearing completion of my work,

I remain,

Yours sincerely,

H. M. Allen.

Rec'd for Wm. H. Allen

5-31-98

A Vacation in Turkey

Our spring vacation began Thursday, April 14, and that day I started with one of our juniors, named Karekin Kurajian, for the little city of Palu, about forty miles north east of Harpoot. I was to be the guest of Karekin's father, Baron (Mr.) Hevork, and hoped while there to get a good deal of practice in speaking Armenian, and to begin to get acquainted with the work in the outstations of the Harpoot Mission station.

We started about ten o'clock with a gaptieh and a cartiji who sometimes led and sometimes rode his pack-horse. During the day I tried to take a few photographs. One was a boy ploughing with a wooden plough and a tiny pair of oxen. He was very much frightened and could not understand what was wanted. He said, "My father's name is

Report of Oxen purchased for Van

li, and I have no money to pay for taxes."
en paras made him happy. Most of the way
e rode over a plain which was covered
with wheat or barley about threee inches high
nd dotted all over with spikes of yellow
flowers, while near each village there were
lusters of trees just putting out their
eaves and covered with white or pink
lossoms. There were also a surprising num-
ber of other flowers of all ~~shapes~~ colors and sizes.
~~and~~ Where there were no grain fields there were flocks
f sheep and goats or herds of cows and
uffaloes with an accasional donkey put
n between to make music, and in ~~all the~~ every
wet places from two to a dozen storks
were strutting about or else there were
flocks containing hundreds of black or
lack and gray crows. The birds are rarely
hot here and so are very tame. Storks,

ultures, hawks, owls, partridges and hoopoos fly around close to the city and no one molests them.

We spent the night at the little village of Sheykadji where, after eating a native dinner and trying to sit on the floor and use our knee for a writing desk, we went at about 9. P.M. to the village church where they were to have a service of some sort because the next day was Good Friday according to the Gregorian calendar. About a dozen men were standing in the smoky dingy little place and a dozen boys and four men were up in front of the rail singing away with lots of noise but no music. The boys were laughing and having a good time and evidently considered it a sort of holiday affair. We were seated up in front with the "choir" on two little stools, but almost everyone stood. The candles were put out and we stayed for half an hour in utter darkness while the boys howled. This village has no priest, but only a teacher who knows next to nothing.

The next day we crossed the Euphrates river and reached Palu about 4.30 P.M. When we reached the river the boat was on the other and it was two hours before we got across because the wind blew the boat way down the stream and it had to be hauled up with ~~ropes~~ ropes by men who walked bare-foot over the rough jagged rocks on the shore. A man with some donkeys crossed when we did and one donkey would not get into the boat; so the man picked up first the animal's two front legs and put them ~~into the b~~ and then the two hind legs. At Palu we found that it was time in an hour for their prayer-meeting which of course they asked me to lead. A few minutes after we got to the church the boys from the orphanage, about thirty in number, trooped in and coming up to the front of the church, saluted me (one after the other). It always makes me laugh

hen these little fellows salute me, they do
t in so many and such characteristic ways:
me bend down and slowly raise their hands
their breasts and then to their foreheads,
hile others shoot their hands out to with-
in an inch of your nose, almost hit their
n noses and foreheads and are off in a
lash.

After the meeting I had my first genuine
eal with a native family, sitting on the
loor and all eating out of the same dish.
When one article is finished the host calls
out, "Bring food. Bring food", and at once
the next course is brought. They eat very
fast and kept saying that I eat very
slowly and very little. As soon as the meal
is over the basin and pitcher are brought
around and water is poured over your
hands while you wash them. The soap that
they had was very economical; you could
rub it on your hands for five minutes

without making any impression on it. This washing process is decidedly necessary in some cases, for instance we went to a dinner one night where most of the six or eight young men present eat everything, almost, with their fingers. In the house where I was a guest everything was done in a very nice refined way; in fact it is the only house in the city where wine is not served and where they do not consider it more necessary to smoke than to eat.

Saturday morning we went to call on the Karma kam, or civil head of Palu and the surrounding villages, a necessary formality which seems rather ridiculous. His little boy five years old was in the room and had a string of bells around each ankle ~~which~~ and made quite a noise as he walked. Then we went to the orphanage which is supported by money from America, and in which there are now about thirty boys. The four chairs belonging

to the institution had just been brought in from the various parts of the building and we had perceived that both the boys and the building were well cared for and clean, when a letter in French was brought inviting me to a Gregorian church where a service was to be held at 4. P.M. We decided to go and went home to think up what we would say. About half past four they sent someone to escort us to the church which we found filled with people and smelling incense. It was a dark gloomy building and needed artificial light even then, two hours before sunset. It was an Easter service and we were interested to watch the proceedings. The head priest had on a mitre and a long full flowered silk gown of many colors which dragged on the ground. At the top was a sort of collar which went half around his neck at a distance of six or eight inches from it and looked like a fence three inches high made of alternate red and white boards an inch wide. Another priest had on a still more brilliant red yellow and green gown. About twenty boys and four men in red and white or red and black gowns no two alike, composed the choir. For three

service was ended. In the evening a lot of men came to call, among them a Gregorian teacher who speaks French. I tried to talk with him for half an hour and then talked Armenian with some other men. It is pretty hard work to try to talk two languages neither of which you have any real knowledge of and I was glad when the men left. Early in the evening they asked me to speak in another Gregorian church the next morning.

Sunday we got up at 5.30, had a little cup of Turkish coffee at 6.30 and went to the church at 7. The service was of the same kind as that which we attended last night, except that the boys' gowns were more variegated and the boys themselves did not sing so hard. I spoke about half an hour and the people listened very attentively. I am surprised to see how attentive the people are every where. At 10 A.M. we had breakfast and for the first time there was no caller who happened to come in and sit down with us. As this is Turkey the women of the

family do not eat with us. After breakfast a lot of callers came but I spent the time in getting ready for a meeting in the Protestant Chapel at 2 P.M. The Kaimakam sent word that I must not go to any of the villages around Palu without taking a zaptieh.

The ~~Gregorians~~ Armenians devote Easter Sunday and the two days following to making calls, so I ~~fell in~~ and went my host to make sixteen calls and we drank coffee and tea until we really did not know what we were drinking. A great many people came to call on our host, eight of them before nine o'clock in the morning. We saw a company of about a hundred Kurds coming slowly up the hill with their children and all their household goods done up in tight bundles and carried on their own or donkeys' backs. They go to the South in winter and come back in the spring. They live by begging and stealing.

The next morning, Tuesday, Karekin and I with a zaptieh started for the village

of Nubberehee, an hour away. We went to the house of the only Protestant, Tavid, and he said that all the men had gone to the fields so that we could not have a meeting as we proposed. However, I wanted to photograph some villagers, so two or three boys were called. They came and were followed by a number of people until there were some twenty five men, as many women and a lot of boys gathered on the roof of Tavid's house We took a photograph and had a meeting. Then Tavid wanted us to eat in his house so we eat some thin sheets of bread soaked in water to make it soft since it is three months old more or less before it is all used up, that is before one baking is used up butter made from madzun, half dried and half soured cream, and for desert grass and clover. The grass is a sort of green which looks very much like orchard grass, and which the people eat with salt without cooking. A little of it is quite good as a relish, but it must be rather unsatisfactory to say the least, to almost live on it as many poor villagers do in spring. The

clover was genuine clover tops which the people eat a great deal of in the same way that they eat the other article.

Wednesday morning we started at 5 AM. to visit the castle which is perched on the top of a rock which rises 1000 ft above the Euphrates River which flows just below the city. Its sides are very steep and in many places are covered with thousands of beautiful roses of two kinds, one white or light-blue and the other dark blue. The Armenian quarter of the city is on the south side of the castle. We went around to the west side and then up a very steep path until we were about two hundred feet below the top. There we passed thro the remains of an old gate and clinging to the rocks lest we should slip and fall down two or three hundred feet, went around to the north side where there are some chambers hewn out of the solid rock. The largest of these may be twenty feet square and opening out of it are three

small rooms. There are two sets of chambers just alike, and third set having only two small rooms where St Mesrop is said to have lived when he invented the Armenian alphabet. These rooms are considered sacred by the Armenians who come here to pray and the walls are black with the smoke of candles. Here and in other sacred places the people pick up little stones and press them against the wall or into little cracks. If they stick it is a sign that the saint to whom the place is dedicated has heard the prayer of the worshipper and he will have good luck. The knowing ones put wax on their stones. Near the rooms is a smooth recess in the wall on which is an almost obliterated Chaldee inscription, while near the gate is another which is legible. In one chamber there is a hole, filled now with stones, which connects with a passage hewn thro the solid rock clear to the river a thousand feet below. The main entrance to this stairway is from a tunnel, fifty feet below the chambers, from which a broad flight

of stairs cut in the solid rock goes down as far as one can see, and is then closed by stones that have been thrown in or have fallen in. On the east side of the castle there are several rooms in those walls and roof are still entire. The people say that these were the bath and that a large underground room nearby was the treasure house.

We got back at 7.30 AM and when breakfast was served at 9.30 were entirely ready for it. The rest of the day was spent in writing up what had happened to the orphans during their short lives and in visiting the school. Most of the boys lost their parents at the time of the massacre and almost all were taken to the Turkish quarter of the city after that event. Some were kept by kind hearted men who let them go when the time of danger was over but others were threatened with severe punishment if they did not become Mohammedans. Some of the boys were taken to Hurdish

villages to be kept as servants to the Hinds One boy was kept in such a village more than a year. That evening I received a package of letters from America and Harport and found that some money had just come from England to be used for relief in Palu and its villages and that the people had made some mistakes about the preparations which they had begun to make for a girls orphanage and both of these things needed to be attended to. So I spent the next three days in getting them under way and in hurrying the people up. There are many orphans here who ought to be taken into an orphanage but there are not enough funds for all, so the number in Palu has had to be limited to fifty in all, both boys and girls.

Thursday we went to some village to see about relief work. The villages are very poor and miserable and the worst thing is that very many of the men have no work and cannot get any. They are ready to work but have no animals to use in ploughing the fields and no tools of any kind, and all the men

who have any money are Turks and do not even try to help their own people. As soon as the Armenians get anything laid up against a rainy day it is either taken for rent and taxes or stolen by the Kurds. We went to four villages and did not get home till 8.30 P.M., and as we had eaten nothing but a piece of dry bread since 7 A.M. we were rather tired and hungry. In two villages I left the gaffir and went off to try and get some pictures of the wretched inhabitants. The subjects were good, i.e. they were very bad, but I can not say much for the pictures. In one place I tried to photograph the interior of a very poor house. It consisted of one room with an earthen floor, walls, and roof, light enters only by a hole in the roof about six inches by eight, everything was damp and it was much like an unventilated cellar in appearance, feeling and furniture. The latter last consisted chiefly of two or three earthen jugs and a few pieces of old matting. The room was about fifteen feet square and

five or six people live in it. A little boy sat on the floor while the picture was taken. He had on almost no clothes and was so weak from lack of food that during the exposure of three minutes necessitated by the darkness of the room he scarcely moved a muscle. An American child of the same age would have moved a dozen times.

A camera is a great novelty in Palu. All sorts of people wanted to see it and to have their pictures taken. I might have done an immense photographic business if I had wanted to do it — for nothing. The government is much afraid of cameras but they do not use direct means to prevent their use. They merely make it difficult to get plates and films.

We left Palu Monday morning and got back to Harpoot the next noon, and were all ready to begin school the next day. One learns more about the people by a few days of real living with them than by months of looking at them from the outside.

E. H. '97.

by Mr. Ellsworth Huntington

H. N. Barnum, S
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Notes from Harpoot, Turkey.

Mr. Millard, an Englishman of the Keswick school has spent more than three months within the bounds of this field in evangelistic work. His labors have been much blessed in all the places visited. He is full of faith and the Holy Spirit, and he is an effective speaker, but very modest withal, giving God all the glory. From Harpoot he went to Mardin, where a work of the Spirit had already begun before his arrival. He is now en route to Bitlis and Van. He received a call to this form of service while engaged in the tea trade in China ten years ago, and he has pursued it in many countries ever since, generally with the truth. Missionaries are refreshed and strengthened by his influence, as well as the common people.

One would naturally suppose that the scenes of pillage and blood thro which the Armenians have passed would have the effect to wean them from the world by shewing them the folly of relying upon it, and that the large sums of money wh. have been distributed to relieve them in their sore distress would soften their hearts; but such has not been the case. It is true that these things have removed prejudice, so that Gregorians and Protestants are drawn nearer together than ever before, and Gregorians are more ready to listen to the gospel and to have it preached in their churches, even, but the general testimony is that they are more greedy for the world than ever, and that they fall more readily into sin.

So many preachers and teachers have died and emigrated to America that some of the most important outstations are destitute. This is one of the most trying features of the work at present. There is this advantage,

however, that it helps to test the faith of these congregations, and it is very gratifying to see their persistence in keeping up their services, and many are stimulated to unwonted energy and self-sacrifice. We could not have clear proof that the Lord has a people here.

Another encouraging feature is the desire for education, and the readiness of the people to deprive themselves of the comforts of life for the sake of ~~giving~~ educating their children ~~an education~~. The Protestant schools are crowded in almost every place, and the Euphrates College with its Primary departments, has nearly 900 pupils. The College is pervaded by an excellent spirit, and it is very gratifying to learn that the College Alumni in America have formed an Association with something like 150 members; and that that nearly all of those who are actively working for their own people in America, as preachers and teachers, are from our College men.

There is no part of our work which gives us more hope and more satisfaction than that for orphans. No part of the country has a larger number of this class. There are more than a thousand upon our lists for whom we care, and there is a much larger number for whom no provision is made simply for the lack of funds. The Germans have also opened two Orphanages, one for boys and one for girls, in which they have gathered nearly 300 children. This is a very great boon. Our German friends also bear a high Christian character, so their influence helps in other ways also.

The delay in securing the indemnity prevents the rebuilding of the buildings destroyed in Nov. '95, and the College is thus greatly hampered.

March 29, 1898.

Geo. B.

12-29-98
2-6

A Circular:

Especially for those interested in the only Arabian Work of the A.B.C.F.M.

The Evangelical High school for Boys at Mardin was opened in the fall of 1885 with 20 students. Since then a Prep'y Dep't has been added, & the High school for Girls united with it. These schools have just opened with attendance as follows:- Boys' H. Schl - 40: Girls' H. Sch'l - 37: Prep. Dep't - 33: Total - 110. There are representatives of these schools as preachers, teachers & colporters in the fields of Mardin, Mosul, Bagdad & Bombay & by the last post we received from Busrah of the Arabian Mission of the Reformed church in America, an urgent request to supply them with teachers as they are pleased with the two from our schools - one male & one female.

There is no other such school between Diarbekir & Muscat from north to south, & from Van to Beirut from east to west. It exists, therefore, not alone for the Mardin station of the Eastern Turkey Mission, but for the whole Arabic-speaking population lying between the places above mentioned, & so is the only supply for teachers for an area 12 times the size of all New England. The continuance & growth of this school, then, in all its departments, should interest not the American Board alone, but also the Prest. Board with its Arabic work, the Church Missionary Soc. of London, having a station at Bagdad, & the Board of The Reformed Church in America with its new work at Busrah, Bahrein & Muscat. These Boards & their constituencies

should take a substantial interest in this school as a matter of missionary comity, for they have workers who for a longer or shorter time have been in our schools; & as we with our present fine plant, could prepare for them all native agency — pastors, preachers, teachers & colporters — more economically than if each Board had its separate schools, these Boards would most assuredly be consulting their own interests if they could see their way clear to coöperate with the American Board in a united effort to put Mardin school (the future College of Mesopotamia) upon a firmer financial footing & a broader curriculum. Here is a fine opportunity for these Boards to furnish to the church of Christ & the world a practical example of comity, coöperation & economy in missionary work. We trust they are willing to try the experiment.

Owing to years of retrenchment & the present triple increase in the price of the chief articles of food the school will need for the present year, for all departments, $1000 more than is in sight! We have been eating up our capital because of retrenchment; we are unable to increase school charges because of the increasing poverty of the people & the greatly enhanced cost of living. With such a field before us calling for helpers, & the fear that the gov't would not allow us to reopen were we once to close we dare not shut down. We shall go on in faith & prayer that you & these Boards will not desert us at this crisis of our history.

Mardin, Sep. 1898.

Acting Principal,
A. N. Andrus.

Mardin Boys' School, Sept. 1898

MAY 29, 1899.

NOTE VERBAL:

The Legation of the United States respectfully presents to the Imperial Ministry of Foreign Affairs the following statement and request regarding Rev. A.N. Andrus, a well known American citizen, a missionary at Mardin in the vilayet of Diarbekir.

It seems in September 1898 a young man from Farkin by the name of Bedros went from Mardin to the city of Diarbekir, as Bedros was leaving Farkin another young man from Farkin, by the name of Nercess who resided in Mardin in order to study Turkish and Arabic at the American School, asked Bedros to carry a letter or message to his brother Vartan in Diarbekir. It seems the message consisted of a few lines written in pencil. Bedros fearing that these few lines written in pencil might be considered a letter and liable to postage foolishly concealed the few lines in the string-band of his trousers. At Diarbekir he was searched by the police and the concealed paper was discovered. There was nothing objectionable in this paper as Mr. Andrus reports in detail, but the fact of its concealment gave rise to suspicion and both Bedros and Nercess were arrested.

The examining Magistrate decided that there was nothing objectionable in the paper, but he was overruled by the Council and both Bedros and Nercess have been in prison ever since and a number of others who lived in the house where Nercess boarded as well as all those whose names appear in any of the letters which were seized in the house where Nercess lived, were also put in prison.

TO THE IMPERIAL MINISTRY OF FOREIGN AFFAIRS.

SUBLIME PORTE.

prison ever since and a number of others who lived in the house where Nercess boarded as well as all those whose names appear in any of the letters which were seized in the house where Nercess lived, were also put in prison.

The authorities of Diarbekir wish to make it appear they have discovered a revolutionary plot, while as the Legation is positively informed by Andrus as well by the English and French Embassies from reports received from their respective Consuls that there is no basis for such a charge, but on the contrary the authorities at Diarbekir in order to ingratiate themselves with His Imperial Majesty have utilized this harmless incident and have endeavored to construe it into a treasonable plot against the Government.

Since several of the young men who have been arrested were students or teachers in the American Schools and since Nercess was employed as an amanuensis in Bible translation under Mr. Andrus the authorities of Diarbekir have also indicted Andrus.

Mr. Andrus is a native born American citizen and has been a missionary in this Empire for the past thirty years, against whom there never has been a breath of suspicion. He feels a great wrong has been done to his character and standing as a loyal American citizen who has always been well disposed towards the Imperial Ottoman Government and instead of being a party to any treasonable plot against the Government would use his utmost to prevent and expose any such design. He is not only innocent and wrongfully accused but in his detailed statements it appears those who are in prison are also entirely innocent.

On the 13th. of last month (April) the Minister

of the

of the United States called on His Highness the Grand Vizier and demanded that orders be sent that Andrus be neither arrested or molested, but that a report be asked and the Legation would cooperate with the Imperial Government in punishing any American citizen who had acted disloyally against the Imperial Government, as the United States Government would not countenance any wrong by its citizens against the Imperial authorities.

Orders were accordingly sent, and so far as the Legation is advised Andrus has not been molested. But the Legation of the United States has been petitioned by Andrus to have this matter thoroughly investigated as he is unwilling after thirty years residence in this country to rest under any such suspicion.

The Legation of the United States respectfully but urgently demands either that Andrus be officially declared innocent of the charges made against him or that all the papers in this alleged treasonable plot be brought to Constantinople and that they be translated in the presence of a representative of this Legation.

It is alleged, and the Legation is persuaded of its truth, that these papers have been intentionally mistranslated by one Lufti Effendi formerly an Armenian by religion, and matter injected into them for the purpose of substantiating a plot which never has existed and for which there is no foundation.

Justice demands that this matter be carefully investigated, so that the good name and character of an American citizen be not wrongfully subjected to suspicion.

It appears to the Legation that such an investigation will disclose to the Imperial Authorities whether the accused prisoners or the accusing officials are not the guilty parties who deserve punishment.

Memo. of [illegible] regarding Andrus case, Marden.
May 29, 1899-

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APPENDIX A.

A BIT OF AMERICAN DIPLOMACY IN TURKEY.

THE CASE.

(Foreign Relations of the United States, 1884, pp. 538-539.[1])

(Inclosure in No. 317.)

Mr. Wallace to Aarifi Pasha.

Note Verbale.

LEGATION OF THE UNITED STATES,
Constantinople, January 24, 1884.

The legation of the United States of America has the honor to invite the attention of his highness, the minister of foreign affairs, to the matters following :

By note No. 167, June 13, 1883, the legation informed his highness that two American citizens, traveling in the vilayet of Bitlis, had been set upon by Kurds, robbed, and left to die, and that the governor-general of the vilayet had manifested the most singular indifference about the affair, and might be fairly charged with responsibility for the escape of the malefactors. The suggestion was then made that his highness would serve the cause of humanity and justice by ordering the most energetic measures to be taken for the apprehension of the robbers.

By a communication, No. 71235, June 13, 1883, his highness was good enough to answer the note of the legation, and give the pleas-

[1] This is an exact copy of the official documents as published by the State Department, capitalization included.

Adams & Immoos Bound Collection

ing intelligence that the governor-general had succeeded in discovering the goods taken from the two gentlemen, and that the robbers had been arrested and delivered up to justice. This information his highness reported as derived from the governor-general.

This report the legation found it necessary to correct; and for that purpose it addressed a second note to his highness, the minister of foreign affairs, No. 179, dated September 10, 1883, declaring that the robbers had not been arrested, and that the goods and money taken from Messrs. Knapp and Reynolds had been returned to them, but in small parts. Under impression that it was yet possible to obtain the powerful assistance of the Sublime Porte in bringing the thieves and assassins to justice, the legation in the same note proceeded to give the full particulars of the affair, both those connected with the assault and those descriptive of the action of the governor-general. Of the assault, it remarked that Messrs. Knapp and Reynolds, accepting the assurance of the governor-general that the roads were perfectly safe, set out on their journey without a guard of zaptiehs. They put up for a night at a house where there was present Moussa Bey, son of Meza Bey, an influential Kurdish chief. When they took their coffee they failed to send a cup of it to the said Moussa, who feeling himself insulted by the inattention, took four assistants and next day waylaid the gentlemen, one of whom, Mr. Knapp, they beat with clubs until they supposed him dead. Moussa Bey, with his own hand, cut down Dr. Reynolds, giving him ten cuts with a sword. The two were then bound and dragged into the bushes and there left to die. That there might be no excuse, such as that the murderers were unknown, the legation gave his highness the names of the subordinate assassins and their places of abode, Sherif Oglon Osman and Iskan Oglon Hassan, both of the village of Movnok. A third one was pointed out as the servant of Moussa Bey, living in the village of Kabiaa. Of the action of the governor-general the legation said further that when the affair was reported to him he made a show of action by sending zaptiehs to arrest the robbers, but, singular to remark, he selected Meza Bey, the father of Moussa, to take charge of the party. Going to the village of Auzont, Meza Bey pointed out four Kurds of another tribe as the guilty men, took them into custody and carried them for identification to Messrs. Knapp and Reynolds, who said they were not the assailants.

During the night, in Aozou, a bundle was thrown through a window into a room occupied by the police, which on examination proved to

contain a portion of the stolen goods. With this the governor-general rested from his efforts and dispatched to his highness the minister of foreign affairs, that the stolen goods were recovered and returned, and the felons captured and punished. This report, the legation took the liberty of informing his highness, was not true, also that the chief of the assassins, Moussa Bey, was still at large; and to emphasize its statement, the legation further said to his highness, that the details it communicated were current through all the region of Bitlis, having been first given out by Moussa himself. The legation then, in the same note, exposed the maladministration of the governor-general in language plain as respect for his highness, the minister, and for the Sublime Porte would permit, and suggested as the only means of accomplishing anything like redress that a brave impartial officer be sent to Bitlis to investigate the conduct of the governor and take the affair in his own hands. "Such a step," it was added, "might serve to save the lives of many Christians," and it was further represented that "could the assassins be brought to just sentence it would unquestionably lessen the demand for indemnity which otherwise it would be the duty of the legation to present against the Imperial Government in this connection."

On November 7, 1883, the legation of the United States, by a third note, No. 184, communicated to his highness, the minister of foreign affairs, that the governor-general of Bitlis had confronted four persons with Mr. Knapp for identification, and that that gentleman had recognized Moussa Bey as one of those who had robbed and wounded him. The legation of the United States then expressed a hope that the minister of foreign affairs would give proper orders for bringing Moussa Bey and his companions in crime before the tribunals for trial.

Still later, on November 12, 1883, the legation of the United States addressed a fourth note, No. 185, to his highness, the minister of foreign affairs, detailing again the circumstances of the attempted murder of Messrs. Knapp and Reynolds, and representing the untrustworthiness of the governor-general by charging that Moussa Bey had already obtained from him assurances of immunity in the event of a trial and conviction.

His highness, the minister, was then requested that, if it was decided to maintain the governor-general at his post, orders be given for the transfer of the criminals to Constantinople for trial.

The three notes last named of the legation of the United States

have not been answered by his highness, the minister of foreign affairs, except in a note, dated December 8, 1883, in which he is pleased to renew assurances based upon telegrams from the governor-general, which are utterly unreliable.

Wherefore, abandoning hope of justice through the governor-general of Bitlis, and the judicial tribunals of the empire, the legation of the United States finds itself compelled to change its form of application for redress, and demand of the Sublime Porte indemnity in behalf of Messrs. Knapp and Reynolds, for the former £1,500, and for the latter, because of the more serious nature of his injuries, £2,000.

THE POSITION TAKEN IN WASHINGTON.

(Foreign Relations of the United States, 1884, p. 544.)

No. 419.

Mr. Frelinghuysen to Mr. Wallace.

(No. 153.)

DEPARTMENT OF STATE,
Washington, February 13, 1884.

SIR: I have to acknowledge the receipt of your No. 317, of the 25th ultimo, relative to the case of the Rev. Mr. Knapp and Dr. Reynolds, murderously attacked by Kurds near Bitlis, and to say that, after a careful consideration of all the facts before the Department, the inaction of the governor of Bitlis and the failure of the supreme Government to force him to undertake such measures as the case evidently demanded, must be regarded as a denial of justice. While this Government is always averse to making money demands for indemnity in countries whose administration of justice may differ from our own, the Department feels compelled to resort to this remedy under circumstances which manifestly make the local officers and the Government of the Porte responsible for the failure to do justice in this case.

The action reported in your dispatch is, consequently, approved.

I am, &c.,

FRED'K T. FRELINGHUYSEN.

THE POSITION TAKEN IN CONSTANTINOPLE.

General Lew Wallace is understood to have been emphatically a *persona grata* as U. S. Minister to Turkey, in fact to have enjoyed, to a very exceptional degree, the personal confidence and friendship of His Majesty the present Sultan. The following quotation will show what treatment even he received in the discharge of his official duties in the case under consideration:

From the Regular Correspondent of the Tribune.

CONSTANTINOPLE, March 1, 1884.

The Porte, in deciding how far it is safe to affront foreign Governments, has even ranked the United States below some of the European States. The Porte during the past year has treated General Wallace as if he were the representative of a Danubian Principality. Remonstrance after remonstrance against fresh violations of the treaties it has left unanswered, and it has repeatedly omitted the courtesy of a bare acknowledgment of their receipt. In fact, Turkey has been relying upon the distance of the United States. Perhaps its officials even suppose that the American navy is afraid to risk adventures so far from home as the coasts of the Levant.

General Wallace found it necessary, for the sake of the safety of American citizens in Turkey, to press for some definition of the situation. During nearly five weeks he had been refused a personal interview with the Minister of Foreign Affairs on the ground of "indisposition." During all that time the representative of that Minister declined to enter upon any discussion of the important questions at issue. Four times the Minister Plenipotentiary of the United States had been turned away from the door of the Sublime Porte by the refusal of the Grand Vizier to see him. Each time plausible reasons were assigned which seemed to render any insistance on the part of the General uncourteous. Yet it became daily more evident that all these plausible excuses for declining negotiation on the injuries done by Turkey to American commerce and to American citizens were part of a settled purpose not to redress the wrongs.—*New York Semi-Weekly Tribune*, March 28, 1884.

THE RESULT.

The ten years that have elapsed since the above was written clearly show that what seemed then to be a "settled purpose" has become the settled policy of the Ottoman Government in regard to Americans and their rights in Turkey.

In regard to the outcome of the case of Messrs. Knapp and Raynolds, the humiliating fact must be recorded that not one cent of the indemnity demanded by the United States of America has to this day been obtained. The monster, Moussa Bey, was allowed by the Turkish Government to continue his outrages on the Armenian villages of the great Moosh plain, until his record became so appalling, that under European pressure the Porte summoned him to Constantinople, where he was entertained as the Sultan's guest. He was whitewashed by the courts, but the Sultan was prevailed upon to invite him to make a pilgrimage to Medina at his expense, and there spend the remainder of his days in religious exercises.

Barre, Mass., Dec. 22, 1899.

Memorial of Claims against the Turkish Government for illegal and unwarranted treatment, resulting in loss and injury.

I, George Perkins Knapp, a native citizen of the United States, now living in the town of Barre, in the state of Mass., do by my own right, and solely on my own behalf, make the claims as hereinafter mentioned, for the following reasons:-

While pursuing my lawful business of missionary in Bitlis, Turkey, an attempt was made upon my life in Oct. '95 and no attempt was made to apprehend the would-be assassin; for sixteen days, during many threats of attack and a time of great peril, my appeals to the governor-general for protection were unheeded; a telegram sent in reply to one from the nearest American consul was not delivered; Among other specifications I was charged with fomenting revolution, providing the implements and means, and in directing massacre against Mohammedans; I was summoned to appear before the local court, and when our Minister endorsed me in protesting against this action as illegal, and arranged that I should go with my family to Constantinople when the roads were passable, I was taken forcibly from my house in March '96, separated from my family, and taken as a prisoner to Alexandretta for expulsion from the country: a promise to give me over to our consul at Alexandretta was disregarded until the U.S. cruiser, "Marblehead" was ordered to that port; when leaving the pier in charge of U.S. officers, the Turkish chief of police handed me my passport with the words, "Expelled from the domain of the sultan" endorsed on the back. Through the intervention of the U.S. Legation I succeeded in landing at Constantinople, and staid there four and a half months in the effort to get a fair trial. Failing in this I spent a year in Europe within easy calling distance, and then when hope of securing justice was given up, I came to America. The weight attached by the Turkish government itself to the charges made against me was shown by its offer to release me at Aleppo provided I would not return to Bitlis. Copies of despatches, my passport and the report I made of my journey are in file at the U.S. Legation.

In view of the fact that I have been kept from my legitimate work in Turkey for nearly three years; that I contracted malaria on my journey of imprisonment; that I was made to bear all the expenses of the journey, ruining a horse also on the way; that my family were forced to make a difficult journey without me; that charges for which no effort was made to prve were made against me, I hereby ask that an indemnity of $1000 be secured me, and that I be given an imperial permit to resume my lawful work in Turkey without hindrance and with proper protection

Respectfully submitted.

Memorial of claims against the
Turkish Government -
Rev. Geo. P. Knapp

OCT 20 1899

My dear friend and fellow-laborer:-

The spiritual life of our College and Schools centers around our prayer meetings, and I am sure that all our teachers desire that these may become more useful in nourishing the spiritual life of the students.

Our aim is that every student should be a Christian and that every Christian should become a better Christian.

I invite you to lead the prayer meeting in the on the day of on the subject:-

and I should like to ask you first, to make this meeting and this theme the subject of your earnest prayer that God may help you to help those to whom you will speak. Then, will you try to interest students in this subject before the time of the meeting in such a way that they, too, may think over it, pray over it and be prepared to take part in the meeting. Lastly, will you seek to follow up the impressions which may be made in the meeting by personal conversation and prayer with individual students relying upon the grace of God to make your efforts successful.

I shall be glad to have you tell me of any students who have special difficulties, or who you think may be helped by words of counsel from me.

My earnest prayer and desire is that this may be a year of steady growth in the spiritual life for all of us.

Yours in Christ Jesus
C.A. Gates

Memorial of Blanche Agnes Hall

Rev. C. H. Gates, D. D.,
Cir. Letter to Station members

Extracts from letters about the trip to Van made by Misses Wilson and Barrows Dec. 16th. to 31st. 1899.
Mr. Ojalvo's letter to Mr. Bergholz U.S. Consul Erzroom.

The first trouble we met with, was in a village some four hours after we left you at Komatsor. This village was Deli Baba where the Kaimakam sent word that I should come and see him. I told the man to go and tell his master, that if he wished to see me, to come himselfwhere I was. In a short time he came with about 30 Gendarmes whom he left outside the door. I received him very courteously and after a little conversation he asked for the ladies who were travelling without Teskeries(travelling papers necessary in this land). I told him that I would call on him and at that time I would speak about it as I did not wish to speak upon the subject before the villagers then present. I started out with him and seeing the soldiers at the door I asked them the meaning of their presence. He said they were there to protect us, where-upon I asked him to withdraw them as we had no need for such, to which he kind-ly agreed. It took me no more than half an hour talk and fine speeches to win him over and then he told me he would shut his eyes and let us go on. I hastened back and assured the ladies that there was no serious trouble. We left that village and went on to Zedkhan and there we had trouble with the cartejees who were determined to run away with their horses because of being bound by the police in Erzroom not to take the ladies. As soon as I learned it I hastened to take the horses meeting with active resistance. I was obliged to use my muscles to compell them to let me have the horses and after fifteen minutes fighting I took the 6 horses and moved them to our stable. Ten minutes later it was reported that the men had gone to Toprak kalla to advise the Kaimakam there but later we found that they had taken the harness and whips, thinking by this to detain us until they could make us trouble. On learning this I ordered the horses to be made ready. When I found that the harness had been taken I bought ropes from a store and made them is shape of a harness, found some bushes which were used as whips. So we continued on our way taking the road to Hasdoor in the place to that to Kuprakuey so that in case any one came to seek us they would have hard work to find us. We reached the village at night and were located in a stable where there was not even a door to keep out the cold. This is the village in which the recent massacre took place. At night, some soilders came into our room and began to walk about as tho, they were living with us. I ordered them out and at once sent for their commander who came immediately. I let him to under stand that I was there and that no one was allowed to enter the place and that I would like to have a guard at the door while we were there. He put 10 men to gaurd the place and we slept very well. In the morning I asked him to allow the Armenians to come and help us to open the road as there were some who were willing to work on the road for us, but were afraid to do so without his permission; they also wished a gaurd to bring them back to their village.

He gave the permission and a corporal to see them bach home. No use to speak of the hard time we had in crossing the mountain in which we were obliged to leave the sleighs with the goods and try to get to a village to save our lives. I do not believe that the friends will deny that I saved them much pain by forcing them to leave everything and escape from the danger in which we all were. From the next two villages we were in the most danger o f being stopped by the government; so I desired to pass the place in the night which we failed to do on account of the long breakfasts that our frieds were accustomed to have. Before we reached Tutack I took the ladies and the doctor and Sarkis, leaving every o ne else behind and crossed the river with them. After seeing them safe I came to the village to engage horses for the baggage. I saw the director of the tellegraph office who told me that a tellegram had come from Toprak kalla advising the Kaimakam to stop us which he refused to do unless orders were given him from the Vali. At night, we reached the village of Kiosk in which we found a Kaimakam who is a Kourdish chief and who is at war with Husen Pacha's party. When I learned of the possibility of an attack on the village I went to the Kaimakam-Useph Bey-and enquired if we were in any danger. He showed me 10 wounded men, the result of a fight a short time before, and assured me that nothing would take place during our stay there. He then begged for Dr. Ussher to see his men. I sent for the Dr. who came and directed for them the remedy and advised the chief, who said he was also suffering, to leave off smoking and do good to others. In the morning I asked them to be ready early but it was impossible to get the cartejees ready for an hour and a half. As we were just leaving the village four Gendarms came to take us back. I told Dr. U. to keep quiet and I tried to persuade them to let us go on, but seeing they were not the men with whom to settle the matter, I proposed to go back to the village from which we had come & arrange the matter with the Kaimakam. But Dr. U. asked me to attempt to go ahead, which I did only to satisfy him. So one of the Gendarmes took hold of my horses at which Sarkis took out his rifle. The Gendarm thinking he was going to shoot jumped on him & beat him and took away his cartridge belt. At that time, I demanded to let him go and they retired. Dr. U. had taken out his rifle but I shouted for him to stop pr else we would have been in a bad posistion. If he had fired the Kourds in the village where we had stopped would have come to the help of the gendarmes thinking we were revolutionists. I asked the ladies to, come with me which they agreed to do and so the Dr. had to do the same. I went to see Useph Bey and asked him to send my protests to the Kaimakam at Tutack in which I enclosed the following. I told him I held the Gov. responsible for keeping us in a village in which disturbances existed and stopping us in a dangerous place. I held him responsible for the life of one of the ladies ----------

who is sick, if any thing happened to her. I also told, that the Government would be responsible for all expenses/ The Kaimakam was to be held responsible for not having asked us something as we passed thro' his village. When I called upon him he was in bed altho' it was ~~pst~~ noon. He wrote it down and sent it and soon word came for us to proceed. The Gendarm who brought word said that if we wished he would guide us. in fact it was necessary for some one to guide us. I told him to come as far as Ardish which is in the province of Van. From Ardish we prepared to start early in the morning with the intention of making 18 hours, leaving the baggage behind. When we asked for a Gendarm it was refused; as the Gendarm who came with us went and told the police all about us and he asked us to remain till morning. At that time the Kaimakam would be at the Konak and if he gave permission we could go. not knowing that the Gendarm had reported us, when he came we gave a Bakish of 2 Medjids which he indignantly throw on the floor. Then I took them and gave him a lesson with my mouth. I went to search for the house o f the kaimakam but the Gendarms refused to show me the way fearing ~~tt~~ that the Kaimakam would beat them in the morning or he will dismiss them. I gave a few piastors to a man who showed me the house. I knocked and in about 15 minutes the door was opened The servant went up-stairs and told the kaimakam that a stranger desired to see him. I heard him scolding his men and without giving him any chance to refuse to see me, I entered his room and took a seat. He is a Pacha and a cross looking fellow. Some tobacco being on the table i helped myself. He was very much surprised and asked me who I was. When I told Him that I was the Consul, he begged my pardon and dressed up and commanded that every offical should be awakened; asking him what was his reason for waking every body, he answered that as he was up & they also must get up. First came the chief of the Gendarms to whom he gave orders to place at my disposal as many soldiers as I needed. I asked him to give orders for the arrest and imprisonment of the Gendarm who had reported the thing and who was the cause of disturbing him and He ordered the chief of Gendarms to put the man in Jail and if he ~~has~~ had left the village to send a man to bring him back. I was satisfied with my success and went back to report to the ladies who who were waiting impatiently for news. We were soon able to start leaving the English Cavasse with the baggage. After eighteen hours hard riding, we reached Van Sunday morning every one feeling well. I've been congratulated by every body who has been to see them.

Ojalvo

From Miss Barrows' letter to the Erzroom Circle.
It is worth the coming to Turkey just to live thro' such interesting escapades if for nothing more. Deep snows, treacherous drivers, warring Kourdish tribes and officious Turkish soilders all contributed to make this short but compact chapter of our history a memmorable one. The gentlemen of the party did every thing possible to make things comfortable for Miss Wilson and me, so that we could enjoy the different events as they occured without their care and responsibility. If one wishes to know how much can be crowded into ten days I would advise this trip from Erzroom to Van during the last of December(with-out Teskeries and with the escort of the consular staff). We had one amusing experience which Mr. Ojalvo missed so perhaps fail ed to tell you abo ut . The first Village after we crossed the Euphrates on the ice was Milan and here Mr. Oja left us here while he went back to Tutack to do the Prevariacating and Threshing neccessary to get the pack horses thro'. it was our first day out on horse back, and in consequence my hair had not become accustomed to the unusual exercise and had all come down. So when we reached this little Kourdish village and found a stable, we set up a hair dressing establishment much to the amusement of about forty villagers who crowded in as thick as they could stand. One woman gingerly took my hair-pins and examined to see what they were like, another still bolder grabbed Miss Wilson'sback hair to see if her knob was detachable as well as mine. While we were enjoying our lunch of oranges which MISSES Lord & Bushnell had given us, a youth sitting accross s the room darted towards us and snatched, a section of orange from my lap. Evidently oranges were unknown quantities to him for after looking it all over carefully he smelt of it then touched the tip of his tounge to it and threw it back it at me with the f unniest grimace of disgust imaginable. These were the most picturesque Kurds in their fantastic costumes we have yet met. The long strings from their caps reminded one of shaggy dogs with their hair hanging over their eyes, their brightly colored coats had long flaring sleeves, heavily embroidered, and no t unlike those worn in New England a hundred years ago.

From a letter to Miss Bond:-
The night we reached Komatsor we took Dr. Ussher unawares, at last, altho' he had been expecting us all day, and when we were led into his sleeping apartments (by Mr. Ojal vo) he was making a frantic effort to clothe himself. His final reception garb was his tro-users pulled over his night-shirt, while his feet were incased in rubbers. The snow was so deep in places that Dr. Ussher had to break a place for his horse to get thro' and the poor beasts attached to the sleds gave out entirely. After working and floundering aroud for hours we saw that it was impossible to get the baggage thro' that night so we carted off the goods on the sledges and rode or walked to the nearest village. The Dr. led Miss Wilson and Mr. Ojalvo the horse that I rode. Dr. Ussher had no rubbers over

his Russian boots which grew so smooth that he slipped several times, hurting his back quite severely. He grew exhausted and had to lie flat on the snow to recover strenght enough to proceed. It grew cold and dark and a storm began to blow before we reached our haven of rest that night.

The excitement nerved me so that I did not feel at all tired and I was the only one fit to do much. I had the pleasure there-fore to prepare the Xmas dinner, as Garabed fortuneately had not come inyet. We had ox-tail sloup, beef tea, Mrs. Stapleton's cake which was fine, dough-nuts bread and butter and cheese? marmalade & nuts. We had settled ourselves down for the night when old Mother Earth began to tremble as tho' to congratulate us on our safe arrival. Was that not a Xmas?---------

From Dr. Ussher's Letter:-

Hassan Kaleh

Hassankalla December 19th. I left the missionary house a little before noon and passed the gate without difficulty; my driver was inclined to play me false and i heard him quietly in-form the officer that I had a rifle in the sleigh. My horse behaved beautifully and I was able to ride him up between the sleighs ~~where we to were~~ and informed him with a very positive emphasis that the things in these sleighs and the rifle, which he was then pulling out, were mine and to let them remain where they were. He happened to be one of the officers present the day before when I drove the soilders around and demanded who dared to give an ordered forbidding me to go out and the bluff again carried. They tried to play a trick onme and detain the other two sleighs till I should get out of the gate but I was on the alert and ordered them out ahead o f me. Then a soilder followed me out and asked for a Bakshish o r present for the police but I merely laughed at him. A little way out Nerses Effendi caught up with us and got into my sleigh. he was to be a fellow traveller with us to Van where his home was. Redjib my horse submitted to being tied to the sleigh. We covered o urselves ~~was~~ with our yapunjas (heavy Russian Cloaks) and rode comfo rtably and rapidly to Hassankalla which we reached about 3 o clock.

We are killing time now so that our stop at Komatsor, where we are to wait the ladies, will not be too noticeable. Expect to depart from here about 2.30 A.M. and to reach Komatsor by 1.30 PM.

Kupri Kuegh Wed. 20th. Only this far to)day less than six miles fro from Hassankalla. The carteejees got the notion that [illegible] could not go on and were determined not to try it because of the snow. One went off to the market and stayed till nearly noon but when he did come we started and found hardly enough snow for the sleds, tho' there were two or three drifts a little deep. I fear if the ladies starad this morning they could not make Komatsor to-night so I consented to stop here. I feel very uneasy for fear by any chance the Ladies might pass on during the night. The o nly sled which has passed here to day was one with two young Turks. I am comfortable here withfood and bed and with a Good-night I will retire

Komatsor Dec. 21st., 5.45 P.M. We left KupriKuegh this A. M. at 8.7

and coming slowly to kill time and because the heavy roads gave us an excuse . We arrived here about 10/30A.M. Our sleigh making better time than the others. We were about five minutes ahead ,our driver showing us a place which he said was the best in the village and we had our things moved in. But finding the room small & the proprietor drunk and having overheard a remark that he would make us pay 4 Medjidis in the morning, we went in search of another place and found one much better and larger in a house were there were 36 people in the one family, the father being over 100 years o old and recently married again. After a cup of hot milk I went to visit the school where there were about thirty children bright but very poor. I examined them in reading and talked with a number of men. They were so much interested that one Gregorian who was present asked if I would not preached in the church tomorrow. I very regretfully refused feeling that tho' I might talk conversationally I was not yet equal to a sermon in Armenian. I waited supper till an hour and a half after sun-set in the hope that the ladies would come. My cartejee who was going to Van for Dr. Belk's things is complaining already and wishes more money. They have begun to suspect that I am waiting for the ladies and begun to feel uneasy.

Khachdoor Dec. 24th. I must go back several days an begin with a Hallelujah. I had just wakened at four A.M. with a presentiment that the folks might come and was debating with myself whether to get out of bed when there was a knock at the door. "Yergan" they have come. I jumped out of bed and shouted to the servants not to let them in and as quickly as possible I got into my clothes ,saw my servant wandering about with a dazed expression onhis face with only his night dress on. I had just time to turn round when lo there stood the Vice-consul in front of the two ladies with the two consuls behind them. they, had travelled all night having started at noon on Thursday. An attempt was made wednesday , at which time some little opposiation was shown at the gate . But After they were out the drifted snow so blocked the road that in four hours they returned to the city. Thursday forenoon the Vice-consul obtained a teskery for himself and his cavasse to travel to Van engaged other sleighs and at noon started an the day before. At the gate nothing but respect was shown them and for two hours they found a fairly good road. they passed Hassenkalla after mid-night with the bells off the sleighs and were told at Kuprikuugh that I had gone on to Dali Baba 4 hours beyond Komatsor, so you may be sure we were never more glad to see any one, than they and I were when we met. (But to go back to the first part of this night the travelling was very hard before the moon arose and they lost their way and were travelling over fields and ditches for a couple of hours. The moon arose finnally and glad were they that the storm had had ceased the day before, for there was no mark to shew the road

After resting three hours, we went on to DeliBaba intending to rest 2 hours and then proceed to Zetkhan, but learning that the roads were blocked with snow we settled down and made ourselves comfortable for the night in a stable. The Colnel of the forces there sent soilders around to inquire who we were and to tell us to come to his office. Mr. O. returned the complement by saying that the American Consul was there and if he wanted any thing to come himself. He came in a few minutes with 20 soilders. One of our cartejees and the zaptieh said that we were travelling without permission & against the order of the Vali. We received him courteously and he recognized in Mr. O. an old acquaintance. His visit was short, and a few minutes after he left, Mr. O. & I went to call on him. Mr. O. told him the story of the departure with embellishments which made their due impression and made him realize that even the Porte and the Vali, could not stop us. So he offered us an escort of 20 soilders to open the road for us. If we desired he would come with us himself and bring a whole reigment with him. While we were

visiting him, Rakhami Pacha arrived having worked with a force of men from dawn to get thro' from a village only 4 hours away. This meant that our road was opened so we declined the escort and planned to start out at mid-night, the moon rising at teno 'clock. It happened that we rose at 10 O'clock but our cartejees did not. We finnally had to send the cavasses down to route them out and so got started at 1.30/A.M. A beautiful clear moon light night it was with zero weather. The ride up the gorge was magnificent for some of us but the cavasses and Nerses Effendi could not appreciate it much, for just as we were crossing a small stream near the entrance of the gorge their sled broke thro' the ice and tipped them into the water. Then they had to walk briskly to keep warm I loaned one of the cavasses my mitten as his were wet and inconsequence got two of my fingers frozen. We stopped for breakfast at a Kourdish village at the foot of a mountain and there hired fresh animals to carry our goods to the top, the horses finding it enough to pull up the empty sleds. I call them sleds but they are merely rough boards set on runners, much rougher than the sleds used at home to draw stone.

Mr. O. rode my horse and I walked up the hill. We passed many large wolf tracts on the way. Going down the other side was ticklish business, the road in places going down at an angle of 70 deg. then suddenly up the other side at almost the same angle. Some times the rise at the foot was so abrupt that the front of the sleds struck straight on and stuck, giving the ladies a severe jolt. At one place where all three sleds stuck in turn the V- consul and zaptieh rode on and left us, so at the next village our cartejees declined to go, where we had planned to spend the night and whither Mr. O. had gone and beganto unhitch. I called to the English cavasse to bring his sled on and seized the bridle of one of the horses in our sled to lead them on.

The cartejee took hold of the horses' bridle and held back so I/~~ff~~/ stepped over to his side and putting him gently but firmly away started the horses off. Then he promised to come so I let him drive. We had not gone 20 yards before he gave the horses a cut with his whip and sent the sled bang against the opposite bank of a stream with the whiphletre so jammed into the earth that no amount of pul ling could get it up the bank. Then he whipped the horses apparent ly determined to break the harness and compell our detention. I took in the situation and with almost super-human effort lifted the front of the laidened sled and on it slid much to the surprise of the driver. this game having failed he tried again /o// and being off the sled he whipped the horses into a gallop against a large stone this tme breaking the whiffletre in two and letting the horses free. I made him tie the traces to the sled and then lifted again to get the sled clear of a stone. Soon we came to a place where the only choice of a path was thro' snow 4 feet deep or across a stream of slush of an uncertain depth. As our sleds are only 8 or 9 inches high the ladies decided to, get out and wade in preference to sitting in ice-water. We got across safely and putting the ladies in each a separate sled the men walked up the steep incline and then all rode down the other side. As we were spinning down as fast as we could go and was safe for the horses there appeared on ahead an ox drawing a sled. The path was narrow and its driver turned it off into the deep snow but it stubornly insisted o n keeping the path. Our drivers slowed up as much as they could but seeing that a collision was immenent, i jumped off and ran ahead and putting my shoulder tothe ox sent it and its sled /h/ into the deep snow just in time for the sleds to glide by. It re mained there until the third sled came along and then tried to regain the path/It soon became dark and it was then difficult to follow the pure white road. At last the driver had to get off and go ahead of the team while I drove following his dark form on the snow. In spite of this we lost the road and just as we or the drivers were about discourage we were guided back to it by the barking of a dog in the village which was about a mile distant. There we found our V-consul and zaptieh as warm and comfortable as fl eas and stable surroundings would permit. It was during this night drive that my fingers froze ,but thanks to Miss Wilson's vigorous rubbing they were soon alright and have not trouble me any farther. The village to which we had come was Zetkhan one hour from the scene of the re cent massacre and four hours from the Gulidge-Sedik o r "Cut throat pass". the worst on the road. Sunday morning I was called to see a very sick women and while visiting her had my ears filled and my soul harrowed with the particulars of the Event in the next vil- lage. Previous to this our cartejees had decided to run o ff which resulted in one being thrashed by Mr. O. and the horse being taken from them and being placed in the stable near us. Then they went off to Kopri Kalla and wired Erzroom that the ladies had joined our party and were travelling without teskeries&c. ~~[illegible]~~

While we were in the village an order came for the soilders and zaptiehs to leave the village and fearing an attack on the people because of our presence we decided to move on. We planned to go to Chiligane 3 hours distant but after travelling 3 hours we found ourselves compelled to turn in to Khachdoor, the scene o f the event. There we spent Sunday and Sunday night and could no t find in the village a carpet to sit on or a vessel to cook in. At first we were told they had nothing to bring water in but finnally some was brought in a broken jar. The village had been stripped o f every thing but fortunately was not burned. The facts of the event were as follows. 80 revolutionists came over from Russia, the Russian ~~b~~ border being only a few hours distant. They settled down inthis village and refused to leaved without a bribe. They established ~~the~~ themselves in the house of the teacher and demanded from the chief man of the village, who was a kourd, a certain sum of money. In the mean time, word had gone forth that they were there and soilders arrived. The head man wishing to avoid blood-shed went with them to the teacher's house to negotiate. The revolutionists thinking he had betrayed them open fire killing him and his sons and then a number of the soilders. I think 6 revolutionists were killed. At night the rest of them escaped Two days after the Kaimakam of Toprak ~~Kopri~~ Kalla came with soilders and about three hundred armed Kourds and superintended the massacre personally, then he withdrew leaving the kourds to plunder and rape. Between 85 & 100 were killed. A ~~ye~~ young bride whose husband was killed refused to be dragged off for a fate worse han death, so her capturs cut off the hand by which she was being led. Another Bride jumped into a tonier, or oven in the floor, thinking she would be hidden there. But a kourd who saw her brought a can of coal oil an d pouring it over her threw ina lighted match and she was soon disposed of. Our preacher and his sons were killed. I left with his daughter, whom I saw there, a Lira to be used for the most needed. Her mother hearing we were at Zetkhan had gone there to see us.

Xmass morning taking 14 men with us to open the road thro' the deep snow we started for the pass. I think we will never forget that Xmas-day nor will we cease to thank the Lord for his care. Mr. O / & I went ahead on horse back breaking the road through 4 feet o f snow. The first hill we all walked up it being almost impossible for the horses to get the empty sleds up, then the ladies mounted my horse and the zaptieh's and we men trudged till I at least was nearly exhausted. It was found that our horses were not breaking the road deep enough but needed more weight onthem so the ladies got into separate sleds and Mr. O/& I went ahead. Our poor horses floundered in the deep drifts and soon times fell over. But we kept on till we struck a place where the snow was 16 feet deep an it seemed hopeless. The horses were exhausted. I forgot to mention that a party of 20 Turkish boys, who were on their way to Van had joined us with their sleds at Khachdoor. They did nothing to help but grumbled at every thing. I got into such a deep place with Nadjib that I had to get off and dig a way thro' for him. Dear old Ned-

jib has behaved splendidly all the way . I would not part with him now for 25 Liras. Dr. Thom was right in his judgment of him .We got thrd' the deep snow and up the next hill ,but there our lead ~~he~~ horses dropped. All the others had been or were down and it took them over an hour to gain enough energy to rise again. Then it was a matter of saving the lives of men and horses. We left the sleds covered with my rubber blankets and all got into Hanik. Mr/O.& I went ahead with the ladies leading the horses with the ladies riding.Mr. O/ had given his rubbers to the zaptieh and borrow mine so I had to walk in my Russian boots or they might ~~be~~ more properly be called stockings. They are felt inside ad have a strong leather foot out side, but a bare foot would hold better o n the snow. I slipped and fell heavily hurting my back several times. Finally I became so exhausted and fell into the snow several time just to gather enough energy to go on. We passed several dead horses ~~es~~ on the road . We feared the same fate for our own animals if not for some of ourselves. Mr. O. had got off the road and we followed him which neccessitated a descent down a very steep hill which Miss Wilson and I did on our garments, Hdjib followig finely on foot. Then we strusk deep crusted snow thro' which we go t the horses with difficulty and finally we arrived at a Circassian village from whence we sent back men to help the other poo r fello ws in. They were about an hour behind us. I was so exhausted that after drinking 2 cups of tea I lay down. After a while the men came in bringing our lunch-box and Miss Barrows got a Xmass dinner ready for us.After supper we had an earth quake . (A week later an earth-quake in Tiflis Russia is, reported to have destroyed ten villages and cost the lives of six hundred persons.) We sent o ff gaurds to watch our goods and retired to our beds and fleas.

To be continued in our next post.

Tuesdaynight one of our cartejees came in and Wednesday before we started the others showed up. In the mean-timewe had sent out men who brought in all the goods and the sleds. They were dragged inby hand. One had been broken badly and were not fit for use. There being no nails in the village and the snow on the other side being of uncertain depth we decided to leave the sleds behidd and finding four horses in the village we attached them to our caravan & proceeded on horse-back. Totokle is on the Euphrates River i.e. on the Eastern bankof the branch known as the Murad Chai which we understood to be the boundary between the vilayets of Erzroon & Van. There is a kaimakam at Totokle and the telegraph runs thro' the place . We feared that we would be stopped by the Kaimakam who might have orders from the Vali to that end, and so the ladies & I cut across the river, leaving Mr. O. to attend to the Kaimakam & the baggage animals. As there was war between the villages the men with our four extra horses would not cross the river, so Mr. O engaged six others in Totokle and came on after us. We in the mean-while rode on to Milan where we rested for a time the ladies being tired and had an experence they will not soonforget. The Kourdish villagers crowded into the room in which we were and indulged their curiosity. The women crowded up till they were almost sitting on the ladies. Miss Barrows hair loosened by the ride had to be taken down and put again . The men arranged themselves about the room to watch the process and the women seeing the knob of hair on Miss Wilson's head wanted to know how firm it was. So quietly reached up from behind and gave it a vigorous pull much to the astonishment of Miss Wilson . Then the garments attracted their attention and after satisfying themselves as to the texture wanted to know what was underneath. When the investigation reached that point it was approaching the embarrassing, so we had the women put out but the men remained. We then decided to indulge inan orange and some chocolate which Miss Wilson had brought. The men had never seen an orange before and were greatly interested. One of them reached over and took a section from Miss Barrows' lap. He examined it and passed it all round . All handled it until it was nearly black, then the first man put his tounge against it and finding it bitter threw it back with disgust. I handed it back to him and motion him to eat it but he said it had beenfrozen and was bitter. Then they asked for a piece of chocolate which I handed them. It was passed round and then very unceremoniously thrown back at us with looks of disgust that we should eat such stuff. Then some one told us that a caravan was in sight , so we got up and bundled off. We were just mounting as Mr. O. came up , having come on quickly leaving the others behind .

We then went on to Kiosk where we spent the night expecting to get away at dawn. Feeling safe as we thought we were in the Van vilayet and could not be taken back to Erzroom without an order from the van Vali whom I knew would not give unless he had to, we slept well/ In the morning, our cartejees again made trouble and we were

compelled to call on the Colnel of the Kourdish reigment for assistance. We learned again that the fellows had tellegraphed fro m Tutock and were endeavoring to delay us until word could come. The two contiguous tribes were at war and the colnel in a recent fight had a number of his men killed & wounded. I had been the night befo re to see the wounded and had also prescribed for the Colnel himself so in addition to the pressure of Mr. O. we had this inour favor. The men were told to give no more trouble or he-the colnel-would take their horses from them and send his own men along. This we thought had had the desired effect and so Mr. O. hurried us all o ff ahead of the loads, leaving the British Cavasse to bring them along. I felt uneasy about it as we went along and finally insisted on the zaptieh going back to see why they delayed. Then we heard shouting and going back to a rise where I could see the village, I saw four mounted men dashing towards us and when they caught sight of me they began to load their rifles. So I swung mine off my shoulder opened the magazine so as to be ready for emmergencies. Mr. O. and the ladies were coming towards me as i had called to them. As the horsemen came near they divided so as to surround us and two riding up seized the V- Consul's rein. The cavasse very properly called upon them to stop, and not touch the Consul's Bey's horse, As they did not heed his command to let go, he raised his empty rifle as a warning. Where upon the other two zaptiehs sprang upon him and endeavored to drag him from his horse, tore his cartridge a and coat belt off and clubbed his right arm useless with a blow from a rifle. I shouted Let go and threw a shell into my rifle the motion cocking it ready for action. Noticing a motionof the zaptieh to my left as he raised his rifle toward me I turned o n him so suddenly that he lowered it instantly. Then wheeling my dear, Mdgib quickly to where I had the four men in front of me I covered t the one who was pulling the cavasse off his horse and shouted with all the vim and savagery I could " Brak// let go//" Ano ther instant and another blow and I should have pulled the trigger and have disabled the man's right arm ; but thanks to the lord they cowed at that moment and pulled off. Then they informed us the Vali of Erzroom(?) had tellegraphed the Kaimakam at Tuto ck to stop us to which place we must return. We were much surprised to find that we were still in Erzroom Vilayet and fourteen hours from the Van border. Of course we refused to return to Tutock but as our goods had been confiscated we decided to return the half ho ur to Kiosk and see what we could do. In the mean time I enqired the names of the men who had stopped us so rudely and gave them to un derstand they might expect to hear from us later. After o ur determined stand they hardly expected to get us to back at all so they promised if we would return for two hours and no futher news or instructions came by that time, we might go on. We ro de back to the place from where we had started & Mr. O. went at once to head quarters ~~from where we had started~~. I saw that the ladies were seated, comfortably and soon followed him. He talked for some time and made a good impression. Then I asked him to trns late for

me. I told the officier in charge that one of the ladies was ill and a delay on the road, especially at such a place as that was a risk which I could not allow her to run, and that as a physician I insisted on taking my patient to a place where she could be properly cared for and there was no fit place before we reached Agantz, that I insisted on taking her there without delay and if any one prevented my doing so I should hold him responsible fo r the delay and the consequences. Mr.O. dictated a letter to the Kaimakam directing him to collect all his salary and to keep it all as he would have need of it to pay the costs of our detention, and also assured him we would not come back one step unless they tied us and carried us. I then turned and asked the names of the men who had detained us, where upon they bolted from the room. While I was still insisting on their names, a messenger came with the news that the Vali had telegraphed for us to be permitted to go on. I hurried down to tell the ladies the news and to get the horses out and in half an hour we were on the way to the next village which is Busine Pacha's village. We intended to rest awhile here & then proceed but the cartejees were so late in coming that we decides to spend the night there? and leave before day-light the next morning. Wishing to reach Van before Sunday we decided to cut loose from our baggage and let it follow with the zaptieh and servant. We left Patmotz Friday A.M. before light and reached Agantz. after dark. The ladies stood the long ride splendidly and show considerable grit. Saturday A.M. Mr.O. called us two oclock the usual hour. As before there was trouble with our zaptieh, not the one from Erzroom but another, who told the policeCommissioer with out saying the Consul was with us, that we were suspicous characters and needed to be watched., as we were travelling without tes kerias. He then came and tried to extort a bribe and the consul gave him two Medjids which he threw on the floor, where upo n Mr. O chased him from the room. Then he went to the Kaimakam altho' only 2.30 A.M. routed him out of bed. The Kaimakam was very indignant on learning that a consul had come and he had not been notified, & so he routed out all the city officals, and sent the po lice commissioner to see that we lacked for nothing. It was day-light when we finally got off. We made a few stops on the road and when so cold and tired we could go no further we halted a few ho urs fro m the city. The poor horses went to sleep as soon as we got off them and we did too as soon as we could get comfortably seated. We thought to stay here over Sunday but absence of air and food in the stable forced us to go on and we reached the city befo re noon royally welcomed to our rooms and have been happy ever since.

<u>The End Of this journey.</u>

Please forward to the following places.

Rev W. N. Chambers — Adana. Feb 21st 17

Rev James L. Barton — Boston

Rev J. O. Barrows — Stonington Conn

*Rev John Stapleton — North Ridgeville Ohio

Please do not keep this letter more than a week at any place for the others will be expecting it.

Robert S. Stapleton

Read at Trebizond by Missionaries. English Consul with intense interest and forwarded without the delay of a single day.

M. P. Parmelee

Return to Rev. James L. Barton made transport to Wilson Secretary Missionary Board 16 Dec. 21, 1899

*Will Mr. Stapleton please return this document to Rev. James L. Barton when through with it? It ought to be kept in the archives of the American Board.

News Notes

and

Other Periodicals.

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The "News" No. 13. March 25. 1890.

Mr Adams, after several years absence in America, has reached England on his way back to his old field, E. O. Mission.

Dr Layard, for several years practising dentist in this city, died of pneumonia, Feb. 26, at Los Angeles, California. Nothing new about Moussa Bey, except that he is now plundering and murdering in "Arm ——" Kurdistan.

A letter from Dr Holmes, Cedar Rapids, Iowa, says Mrs Holmes health is so poor, he can not go back to Persia.

Nothing from the Salt Lake Treasurer.

The "News", March 25, 1895
Filed May 31

Porter

The News No. 19. May 6. 1890.

Mr Yates and family have left Mardin to go via Alexandretta to the United States.

Mr Oldfather and family have gone via Russia to the U. S.

Daily prayer meetings have been continued in Bitlis for six weeks and the religious interest continues.

Mr H. G. Dwight and Pastor Aseadorian go to-morrow to Trebizond to try to heal the trouble there in the Church.

Mr and Mrs Chambers of Erzroom go to the United States in July for a visit.

The present methods of the Book Dep't are not acceptable either to the Mission or the Bible Society, the Com. ad. Int. have appointed a committee to devise a new and simpler plan in co-operation with the Bible Society agents here which will be presented to the Annual Meeting of the West T. M. and if approved it will be sent to the East T. and the Central Turkey Missions.

We learn that Mr Baird is very ill and that Dr Kingsbury has been summoned from Samakov.

"The News" May 6. 1890 S

Filed May 31

Wilm

The News No. 20. May 13. 1890.

Mr Marden of Marash is very ill with typhoid fever in a hospital at Athens. The Government some time ago seized all the books of one of our Colporteurs at "Dere-ez-Zor" in the Mardin field. We now learn that the Authorities have given back the Bibles, but have burned all the rest. These were Arabic books published at Beyrout with the approval of the government & our Minister will be on the track of the book burners after Ramazan.

Miss Emma Jewell, daughter of Dr. Jewell so long a missionary here, also her niece Mrs Shepard a daughter of Dr. Jewell M. D. of Philadelphia are here on a visit of some weeks.

Dr Smith says income of the Board is already $123000. beyond that of last year at the same time and he is confident there will be no decrease of Appropriations for 1891.

We are glad to learn that Dr. Constantine of Smyrna is improving in health.

"The News." May 13. 1890 S

Filed May 31

Boston

The News No 22. May 27. 1890.
Mr Baird has Typhoid Fever - Annual Meeting invites Miss Wright to take place of Miss Farnham, one year in Ada Bazar - hoping she may then return to Marsovan - Partnership of A. B. C & the Turkey Missions is dissolved, Book Dept will be managed by Treas'y Dept & the business will be on Cash Basis.
Dr Washburn arrived here on Saturday, two weeks from New York, having spent more than two days in London.
Annual Meeting has gone on pleasantly one week, expect to be through by June 2
The health of Miss Lord's mother is such that Miss Lord feels compelled to return to America — Mr Chambers in visiting a village which the Alliance had dropped from the list of places considered hopeful, found a revival in progress & about 20 young men starting on a new life —.

The News-Gazette

Boston

The News Feb. 28th, June 2d, 1894.

Mrs. Mardin, through our table, reaches Liverpool safely and was to sail June 1st, by the S. ship Etruria.

Mrs. Wright of the Persian Mission died on Sunday June 1, an American teacher, named Farnsworth, in the employment of the Mission had been guilty of some misconduct & Mrs. Wright had expressed herself as dismissed by the Mission. He was engaged with a dagger inflicted fatal wounds on Mrs. Wright who died after lingering twenty days. Efforts have been made to have the assassin, Mohammedan, to turn to save his life but he adheres to the Christians & the friends are also urging & pressing the relatives of Mrs. Wright to accept blood money.—

The Authorities have an inquiry along the matter of the Prayer published in No. 25 & are punishing some of the Moslems who were seen spitting in the Crosses today Commencement exercises & Commencement at Anatolia College Sunday Friday then Away for Vacation.

Ladies Chr. Union of this City are in trouble. They have been offering a prize for a missionary essay, & such a number have been received in C. N. & the prize taken from them & a recent society published an essay on the Armenians!

The News #26. June 24. 1890.

Rec'd July 28.

Boston

The News No. 27. July 1. 1890.

Pretizoned Pastor has relapsed & gone so far well.

Priv. Jel. came to Sultan "Arms Concealed in such & such places Erzroom" Churches &c. Sultan wired Military Gov. Erzingan to search. He transmitted order to his subordinate in Erroom. Later Eng. Bishop with him & searched thoroughly church, school, clics & all. Armenians hear of it. Shops in Chars & hospital excited hard struck. Moslems rush out saying there is a rising. Collisions are common. In the riots is 18. Wrs. men killed & many badly wounded. Two men badly beaten & had their limbs broken near the missionary houses. Excitement on Friday & Saturday very great. Rus. Fr. & Eng. Consuls consulted together & advised the Government what to do to allay the tumult. Nothing is published in the papers. Mr. & Mrs. Chambers here. Left Erzerum the night. Arrived from here July 7th. A box of "Glad Tidings" leaves us this week. There is a rumor here that Mr. Ford has died near Kharpout. We are from Erzingan No letters, though rumor is a "transact".

The News #27. July 1. 1890. S

Rec'd July 28.

Bulm

The News - No. 28. July 8. 1870.

The Chamberlins, Mrs. Raynolds & Dr. Washburne left for U. S. yesterday. By way of Van et Iran that a child of Mr. Wright has died, & that the murderer of the mother has been sent to Teheran to be beheaded. The rumor of Mr. Perkins illness was without foundation. He arrived at Urumia safely - saw not a rebel - but then always behind him. Gates of Salvation have been several times and on Wednesday.

There has been a good spiritual work in Urumia in connection with the labors of Mr. Jermain of Tarsus. Dr. Parmenter says that at a recent prayer-meeting held after three other regular meetings there present & more than 60 prayers were offered of which more than 40 were by persons just commencing the new life.

We hear no news from Persia, & that is good news for it betokens quiet.

Our present home in Seoul is the quietest we have had & was the residence of "Retiring Morning".

Latch-string always out to the friends of the News.

The News No. 28. July 8. 1890. S

Rec'd July 28.

Berlin

The News - No. 29 - July 15, 1890.

There is no special news, some more suggestions &c. about Book Department.

1 - All books here have been divided, & persons wishing Mission books will write the Treasurer.

2 New Catalogue ready in a few days & will be sent to all dealing in Mission Books.

3 In the mean time let a division of books be made in every station. those belonging to A. B. S. to be subject to the orders of its Agents & we suggest a division of Mission books into salable & unsalable. The first list, with prices according to new Catalogue, to be reported to Committee. For this amount the station is a debtor to the Pub. Dep. but will not be asked to pay faster than the books are sold. The second class also to be reported to the Pub. Com. who will decide in regard to the disposition to be made of them. The station is responsible for 75 per cent only of the Catalogue value of books in class 1.

5 Books hereafter ordered will be charged at 75 per cent of Catalogue price & amount credited Pub. Dep. All expenses to the place they are ordered sent to be paid by Pub. Dep.

Peet was to leave Boston July 2 -

expect him here next week -

The News, #29. July 15. 1890.

Rec'd July 28.

Boston

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Merry Christmas

1890

No. 52 THE NEWS

Dr. Smith sends the Appros for 1891 covering the "Regular" estimates only, and in a letter addressed to the Secy of the U.S. Mission states that the items in 1st Continent which are under the W.B.M are pledged by their Bd, which to approved Coom. As to the other items in the Contingent Lists, he can only say that while the present outlook is not encouraging they will make haste to grant them when the income is justify it —

The European Survey Mission has made this Appros for 1891 £1500. has been "Whittled off" — to make them fit — In their despair our friends in Bulgaria ask "Whither shall we turn for help?" We don't know unless to the W. B. M —

Dr. Thom announces the opening of the "Mesopotamia Hospital" at Mardin with 10 beds and appropriate "Appendages" —

Many mins are reported in the Marash field.

It is stated that Cholera has made its appearance at Aziyeh 60 Miles from Cesarea

The Trucks left Constple yesterday for Rome. Mrs Trc says they are for the winter will be Montreux Switzerland

Postmaster General Wanamaker is in favor of Postal Telegraphy & a system of Savings Banks

Constantinople December 23rd 1890 –

The latest news from the "Seat of war" is that Sitting Bull & his son were arrested by the U.S. Indian Police just as they were about to start on the warpath. An attempt by his friends to rescue him resulted in an encounter during which both Sitting Bull & his son were killed –

It is reported that this will forever put an end to the whole trouble as the leading element in the disturbance is now removed –

Miss Isabella Bird Bishop reached Constantinople last Wednesday after a hard journey thro Kurdistan & Armenia. She came from Khiva overland thro Persia & Turkey.

Twice times she was attacked by robbers – in one encounter she was wounded in the wrist. Her account of the state of the country & of Christian populations to be very a most distressing condition –

Miss Bishop has had several interviews with Sir William White & has thus had an opportunity to report to him & others what she has seen & heard –

The Shah of Persia has visited the Mission premises in Teheran & spending 2 hours in examining the Schools – and the Valley Aid has visited the schools and hospital in Oroomiah during his visit he gave 10 Liras to the students of the College. – Our friends of the Presbyterian Mission in Persia are much pleased at this mark of favor from the Royal Family ——

Koordistan Chronicle.

New Series Vol. I | Harpoot, August 1891. | No. 1

In the interest of the Koordistan Missionary Society.

And still there are 99000 Koordish speaking Armenians and Syrians within the limits of the field of this Society who are yet unreached, and for whose evangelization this Society alone is making effort.

Terms of subscription — An honest effort for this work.

Farkin District.

The Farkin brethren, poor but brave, are bringing stones for their proposed church and school while they wait for official permit to build. They have just petitioned to ordain their present preacher, Tomas Muggerdichian, who is also at the head of the training school there, solemnly pledging to give tithes for his support. There is still great need of a few annual scholarships of 4 ₤ each to enable worthy boys to come from other places to Farkin to study. These boys will soon be ready to go out as teachers into some of the near villages. Such teachers are in demand; they will cost the Society but little while they prepare the way for the preacher. —— The teacher who went from Farkin to Halda last Dec. met with success beyond expectation. A possible 30 scholars became 48 and the village was thoroughly aroused and applies for him another year. They now desire a continuous school and promise to pay well for it. —— The church in Hussenik, Harpoot, gave 500 piasters to the Kilise congregation to help them erect a preacher's house. The house is now building. —— The protestants of this district are attempting to secure for their political head (Askabed) Mouses Effendi, the most prominent, intelligent and spiritual protestant in all that region. —— The Kilise preacher Abraham is studying in the training school at Farkin and the former Farkin preacher, Bedros Der Hazarian is supplying there at present and continuing his translation work. Some of the female teachers in Euphrates college have presented a communion set to Farkin and Kilise. A neat case is now preparing for it.

Redwan District.

Unfortunately the boy's school at Redwan was closed in April. The girl's school continues and another male teacher will soon be sent them. The Bible woman gave lessons until Easter. —— One of the Redwan boys, a student in the college here, enters the theological class at Harpoot this summer —— The preacher in Til, Hovhannes Kashadorian was severely wounded by Koords in his own village this winter. He has entirely recovered and the Koords have fled in fear, leaving the village in peace. —— The congregation increases and is united. They are planning to repair the chapel this fall and put the school house into good order. The Y.M.C.A. is gaining strength.

General.

The Koordistan colporter has kept bravely at work, visiting some new villages where he met with a most cordial reception.

The translators are now in Diarbekir revising the Gospels of Mark, Luke & John, and reading the proof sheets of Matthew.

Contributing congregations and individuals can be furnished with letters from Koordistan workers if they make application for them.

From
Rev. James L. Barton,

Koordistan Chronicle.

Rec'd Sep. 14, 1891

Mountain Miscellany

1891. No. 1.

— On the 11th of Dec. last a meeting of the mountain helpers was held here. It proved to be a continuous session of 7½ hrs. duration, & resulted in a general quickening spiritually, & in definite plans for evangelistic tours during the winter, as well as the preparation of a Program for the Week of Prayer upon the opening of the New Year.

— On the following day we set out for Kerboran where 5 services were held on the Sabbath in the course of which 4 children were baptized & 4 adult males were received into the church & partook of the communion in the evening — The chapel of the community at Kerboran has been newly plastered & floored, & is now the neatest room in the village.

— At Erdi two of the most influential men of the village complained of the preacher in the hope of getting rid of him, as he stood in the way of their selfish purposes; but not being supported by the congregation they failed of their end & have consequently themselves withdrawn to the relief of both congregation & preacher. — The products of the vineyards last fall have relieved the poverty of this village which for some years suffered greatly.

— The school teacher at Bati has recovered from an attack of typhoid fever.

— The priests & a monk at Zas opposed the opening of a Protestant school saying, "If we permit it the new generation will become Protestant!" The deacon & the head man of the village desire to have the school started.

— Pastor Melki Mavina, of this church & myself recently paid a 10 days visit to Kullith in accordance with the request of the "Mesopotamian Union" made in response to an overture from the church in Kullith. Three things were agreed upon as the result of the visit: — (1) The church, by a practically unanimous vote, agreed to disband itself because of spiritual poverty, internal disagreements & financial weakness. It has had no pastor for several years. (2) Measures were instituted looking to the reorganization of the community upon a new basis including the constitution of a recognized & separately taxable body, with governmental authorization — (3) A financial basis was secured for the immediate opening of a boys' school for the village —

— A messenger from Hasan Kafa brings tidings of persecution of the new Protestants who have recently come over from the Old Armenian community. We expect to leave for Hasan Kafa this afternoon to look into the matter, taking Bati & Erdi on our way in connection with an effort to secure the separation of the Protestants, for a second time, from the rest of the communities in the villages.

— The Week of Prayer just closed, was marked by full meetings, full use of the time, a fulness of prayer & of the Spirit, & a fuller view of what Christ is, has done, is doing & yet will do, for us. The women had an "all day" gathering in the chapel on Wednesday —

— The boys' school here, which opened last week Monday, has now 28 pupils.

— A revival of Protestant tires seems to be taking place in Arnas. Last Sabbath there was an attendance of 75 of whom 15 were women! A young man — the son of a priest — who has recently become interested in the truth, has been intimidated by Ottoman Turks. Pray that the Lord would grant us rich harvests in this mountain during this year.

Medyat, Jan. 13. A. N. Andrus.

Rev A. N. Andrus. Not Mission's
Nov 1. 1891

Rec'd March 12. 1891.

Mountain Miscellany

1891 No. 2.

— At the next communion the Midyat church expects to receive 20 adults upon profession of faith. Of these 1 is from Bati, 2 are from Erdi, 6 from Midyat, + 11 from Arnas. Of the 20 about one half are women.

— Last Sab. morning a deacon of the Jacobite church here took the final step + declared his convictions by attending the Protestant chapel. Jacobites — men + women — made 3 successive assaults during the day upon the chapel in efforts to seize + beat him, but failed. The morning service was disturbed by the 1st attempt + the Sab. S. was nearly broken up by the second. The new brother did not dare to leave the chapel all day + the pastor provided his meals. He was formerly esteemed the saint of Midyat in the old church, but now that same church calls him "Satan" — + others say the Protestants have beaten up a Ghazila (small gold piece) + given it to him to take as a powder, thereby making him a victim of sorcery! His cousin Moses has also recently begun to attend the chapel. We are looking for 2 more who with these 2 have long been searching the Scrip. + the books of the earliest Syrian Fathers. All 4 belong to the Com. of 12 who have the management of the spiritual + temporal interests of the Jacobite community in Midyat.

— Altho the church in Kulleth disbanded in Dec. last + the preacher was transferred to Beraweed, the Sab. services have been maintained + attendance increased two young men of the cong'n being chiefly responsible for them. The village is calling for a school teacher — the head men taking the initiative.

— Miss Pratt has been spending more than a month among the mountain villages, + has been ably assisted by the wife of a former helper in one of them.

— The newly quickened + growing congregation at Arnas is planning to enlarge its chapel without aid from the Board; but they expect sister congregations will help them. This congregation has furnished 2 helpers to the work.

— The congregation at Kerboran has asked to have its day school continued 3 more years longer, + in order to get a favorable answer from the Coop'n Com. the teacher remits 1/3 of his salary + the cong'n promises 1/3. The Com. voted the other 1/3.

— Since the affair of Rummi the Muslim youth from Bati the local government has forbidden the attendance of Moslem boys upon Christian schools.

Political and Economical

— The new Kaimakam — Saiid Effendi of Diarbekir — entered Midyat Mon. May 25. He received an unusual ovation. He had served a term here some years ago. Having recently visited Istple + spent £T. 600 he is anxious to speedily reimburse himself. He demanded £T. 200 of one Agha + got it!

— The brethren at Hasan Kofe have at last succeeded in getting 9 new families transferred to the Protestant community, + the settlement of their arrears of taxes with the Armenian + Jacobite communities will soon be accomplished. These are the brethren who were so severely persecuted last winter.

— The great snows of last winter made a late plowing last spring, but the late + abundant rains have saved the crops in these mountains. We never before experienced thunder showers down to the middle of June.

— A threatened invasion of locusts has been averted by their flight to the regions of the north-west.

— The influenza has reappeared here + prostrated many; we are somewhat anxious lest cholera also visit us this summer.

A. N. Andrus.

Midyat, June 16, 1891.

Mountain Miscellany.
Midyat. June 16. 1891
Rec'd July 23

THE DOVE.

Van, Turkey, Jan. 21, 1898. No. I.

Missionaries in Van can sympathize with Noah shut up in the ark. But like him we send out a Dove. May it find a welcome in homes and hearts across the wide waters. Shall not we, too, be cheered from time to time by a sprig of green from the land where flourishes the tree of life whose leaves are for the healing of the nations.

It will do a Dove much good to be allowed to flutter round in the warm bright air of missionary concert, - possibly it may enliven the concert, too.

Sunday, Jan. 18, was the Armenian "Christmas." They spend three days at this time feasting and making calls. On Monday and Tuesday we called at eighty places, were received everywhere politely and often with heartfelt welcome. A sip of coffee, tea or sherbet, or a taste of candy, preserves or cake was urged on all. The ladies sometimes remarked on our not drinking raki a native brandy, which adds a little semi-oriental warmth.

In many places the poor veiled women could not help peeping through cracks and around corners. In open enlightened homes they came in and sat and talked. Women and children speak in a whisper. The houses were clean and attractive. We visited the homes of many hundred boys and girls in our schools.

Hopefully yours,

Frederick D. Greene.

Rev. Judson Smith D.D.
Congregational House
Boston, Mass.

Rev. O. W. Gwathmey.

Van, Jan. 21. 1891.

Rec'd Feb. 21.

THE DOVE

Van, Turkey. Feb. 10, 1891. No. 2.

Our native helper in the village of Hangatsore writes:

"I announce gladly that God has graciously granted us the full opportunities to his small work in Hangatsore during the Christmas fast (the week before the Armenian Christmas) and the following fast days, I was able to hold regular daily preaching services in the presence of the interested multitude in the Church, nor only, but even the priest. Some also had found a priceless pearl, they were glad to hear for the first time, the great doctrines of the Christian religion. I have since been able to preach on Sundays, and in this way a great interest has been awakened.

But a week ago, a man who hated the priest, by whose permission I had been allowed to preach in the church, stirred to the Catholicos of Aghtamar, that the priest was teaching heretical doctrines and encouraging people to stumble. The Catholicos summoned the priest, put the man through an examination, and had him cruelly beaten. For a week the poor man has been imprisoned with his body covered with sores, in a cold room, alone. The Catholicos has also brought a list of those who petitioned me to be their teacher, in order to punish them as well as the priest, for this crime. As for myself I do not know what the summons will be. But I am glad that I have been counted worthy to suffer persecution and insult for the name of the Lord.

Pray for us, and for the success of your advice and prayers."

The past week has been one of earthquakes. From time to time there have been about fifteen distinct shocks, some of which have been enough to crack walls, two feet thick, and throw down small objects. The hot springs in the village, on the south side of the lake, of Aghtamar, among houses have been washed with some loss of life. To be roused up from sleep by the heaving and groaning of the house gives one a sense of insecurity and panic sensation.

Last Sunday our services were so crowded that many people had to be turned away. We pack 200 people in our chapel, but we can easily spare.

Frederick S.

THE DOVE.

Van, Turkey, Jan. 21, 1890. No. I.

We missionaries in Van can sympathize with Noah shut up in the ark. And like him we send out The Dove. May it find a welcome in homes and hearts across the wide waters. Shall not we, too, be cheered from time to time by a sprig of green from the land where flourishes the tree of life whose leaves are for the healing of the nations.

It will be The Dove's work to be allowed to shelter carried in the common freight as of unnecessary weight — especially to unpromising cargo too.

Sunday, Jan. 12, was the Thursday of Ararat. Mary spent three days at the home hospitably and cheerily. On Monday and Tuesday we called at every house, received unequivocal politeness and pattern in a neat pattern. A cup of coffee, tea or sherbet, or a taste of candy, pipe or cigarette was served round.

In the Armenian quarter we did not drink, we spoke in the cause of temperance with a little sermon on temperance. In one place the son of a recent convert (not his) was present. The son was excited and seized corners, in a new place, and talked. The convert was satisfied and talked. Thus we (Miss Greene and myself) spoke in another place. The hearers were very quiet, especially the men. We met the women of many families and talked with them.

Especially yours,

Frederick D. Greene.

Dr. Smith.
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THE DOVE

Van, Turkey, March 31, 1891. No. III

The last DOVE bore news of the earthquakes which shook us up during the first two weeks of February. Walls were cracked here, but at Adeljivas, across the Lake, houses fell and six lives were lost. The quakes did good by shaking up sleepy consciences. One man began family prayers. Turks and Armenians became suddenly generous to the poor, as is customary after great danger or calamity. This custom is not simply an exercise of the virtue of alms-giving, but has also the spirit of ancient sacrifice, a propitiation.

The twenty-sixth of February is a sacred day in the Armenian Church in honor of the presentation of Jesus in the Temple. The night before, large bonfires are lighted on the flat earth roofs all over the city. The younger members of each household gather on their own roof to sing and dance and leap through the flames, — a very weird sight. The Moslems, meanwhile, close their windows so that the sins which the Christians are supposed to be burning may not enter. Note the literal meaning of February, expiation or cleansing. The common garments are singed to remove disease. The bonfires, which are said to go back to the old heathen fire worship, are passing away together with the superstitions connected with them.

The Armenian Lent began March 9, and the previous week was given up to a carnival of visiting and rowdyism.

The streets were urgent for school girls, who accordingly left for a vacation. We tell the people that we prefer to be decent all the year round and so not be compelled to fast. As a matter of fact the meeting is kept almost entirely to themselves now, even priests not appearing much on our city. Other ideas and suggestions fall sadly faster than the truth introduced in their place.

In order to accommodate our growing congregations here in "the Gardens", we took away the wall between the parlor and a large recitation room. This new room is usually crowded with women, a goodly forty of them actually placed last week in the next hear the speaker. They are now coming better than ever.

During the past month the congregation in the city, which was weak and discouraged, has been infused with new life by determined, united, organized effort. A new pulpit and pews have been secured, and a baby-organ provided. The attendance has grown from twenty to eighty, and a Sunday school in large classes has sprung up, all in a month. A prominent man, who a long ago threatened to kill his wife if she went to Protestant services, is now a regular and interested listener.

The building is in great need of repairs, and of more seats, but the reduced appropriations forbid them. We must necessarily be patient, and have bringing news that the financial troubles of the Board are subsiding, that the Lord's work may again go forward gloriously.

Frederick D. Greene.

Mary, Mich. 31-91
Rec'd May 12

Copy.

Bitlis, March 26, 1897.

Dear Friends:-

Bitlis pulse is not high. Developments have not found a recruit for this Mission Circle that has only one of the segments on the ground. We hardly had the cheek to urge Mr. Baird to stay longer after his eight month's valuable service. He left this via Diarbekir and Aleppo Monday, the 15th inst. The following Sunday came his telegram from former place saying he was there well. The very next day after he left came another paper this time from Vali through hands of consul saying "one John Baird was wanted at court to answer the charge of assault on one Jezebel sort of old woman whom he pushed back from the door since she was determined to have relief ticket or not."

Had he not left at the time he did he would have had further annoyance, though now we trust he is beyond it, especially if he goes further on west ere very long delay at Momastir. One of our gate tenders in relief met with a more serious blackmail on part of a similar specimen, and is only at large a few days since, after a three month's imprisonment, for all the consul and a lawyer could do.

General relief goes on at the hands of the consuls dragoman (who helped me from Moush Center for Sassoun) and other native agents. We supply cloth from our Industrial department for the

poor, but now that I am alone again I can't carry general relief - the orphan enterprise being no light matter.

We now have in our two schools within our own enclosure one hundred orphan boarders, while for day pupils here and in the wards connected with their schools we have nearly as many more. The day pupils are of such poor widows as can't support the children so we take one of them upon our list - supplying it with 30 ps. in money, some clothes and in cases a little bedding material. In this way the mother's help care for their children in their own so-called homes - the child looking to the school teacher meanwhile for the money. Though reform moves slowly, "marrying and giving in marriage" was on the tapis a few weeks previous to Lent as seldom has been seen here; entire cessation of such the past year and a half, no wonder the distemper got out and has spread badly. One young man thought to "pop the question" to a young widow for her daughter, but received for a reply "No thank you, take me", and the young man did, partly from property consideration.

(Signed) Watchman.

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(Signed) Wetzelman.

Wetzelman - Little's Mon. 26,

Koordistan Chronicle.

New Series Vol. II | Harpoot, May, 1892. | No. 2.

In the interest of the Koordistan Missionary Society.

And yet there are 99000 Koordish speaking Armenians and Syrians within the limits of the field of this Society who are still unreached, and for whose evangelization this Society alone is making effort.

Redwan District

The work at Til has gone forward; the school has prospered and many of the young men have taken lessons of the preacher who has built him a new house.— In Redwan the son of the preacher who was in Harpoot two years, has taught the school. Two of the young men from the school have gone to Farkin to study in the Training School. The country has been quiet. The work goes on.

Farkin District

Abraham, who studied eight months at Farkin, returned to Kilise in Jan. and is now doing a good work. His studies were a success. The brethren are completing their preacher's house, which was begun last fall and which a general sickness in the village hindered. All of the village children study in the school.— Bedros Der Hagarian, who occupied Kilise while Abraham was studying, has gone to Halda, where he has found a warm welcome. Owing to a difficulty between Armenians and Koords, the three protestant families had previously left the village; yet, in spite of this, everything appears encouraging. The school numbers between 30 & 40, the congregations are good and enthusiasm upon the increase. Bedros has been given an assistant who will look after the school and help in the evangelical work in the two or three near villages where the Gospel is already accepted. Bedros is still translating.

At Farkin, May 1st, their preacher Tomas Mugerdichian was ordained and the second church of Koordistan was organized with about 60 members. It includes the Kilise and Halda branches and his new members were received from the village Koritt an hour away into which the Gospel leaven is newly entering— Farkin has experienced quite a revival this winter [see the Avedaper for May 7.] At the ordination were present Rev. Avedis Boolgourgean, delegate from the Central Mission missionary Society, Rev. Prof. Melcon, Rev. Haggi Andreasian, Rev. Gragos Hachadoorian from the Harpoot churches, also members of the Executive Committee, Rev. Yavni Ablahadian from Diarbekir, Rev. Stepan Shirvanian from Haini, and all of the preachers and helpers in the Koordistan field.— The services were most impressive. Seven new members were received at Farkin and six at Kilise. Communion was held at both places, and deacons were ordained. About 400 were present at the ordination and many were unable to find place inside. It was held in a large open room of one of the brethren as no other place would suffice. The Armenian priest was present and, after the services, said to some friends: "Until now I have never regarded these protestants as anything, but now I see they are a powerful body & must be opposed."— Five young men are now in special training at Farkin, one is from Kilise. The school has 35 pupils. Firman for the new chapel has not yet come. A pastor's house will soon be built. Govt. officials are friendly.

General The new Koordish translation of Matthew is printed and in the hands of the Colporter. It meets with great acceptance. The rest of the four Gospels are ready for the press. The Koordish Hymn book, which was printed at Harpoot, is exhausted and the demand for them is increasing. A hymn book is imperative. New hymns are now preparing. It will cost, for an edition of 2000 bound in cloth 208 pages, 92 £T. or $405.00. Donors of 5£ or more can have their names printed in the book. Who will help?

During the year the Colporter has been into unexplored regions and reports a most promising field opening—

Pray for Koordistan, and help.

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Koordistan Chronicle No. 2
May 1892.

Rec'd June 18, 1892.

Hatchman.

279

97

J. L. B.
Rec'd. 5-17-97
Ans'd. 29

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On the 27th inst. came our heaviest fall of snow for any one time this winter - there being more than two feet. Roads were completely blocked. Have purchased & shipped Dr. Reynolds another cargo of cotton. As roads begin to open more poor waifs are reaching town and our orphanage and refuge becomes very large. We have 105 boarders in our two schools here with more of the orphans as they gather here from the road side. The Commissioner intends to be at Mr. Turner's tomorrow. Marion a man of family, though he also has Eng. blood he may reach here to Mr. Monahan's

The Freedmen's Aid Society have at their very [illegible] in one village a young man stabbed and on [illegible] simply suggesting that they take another chance! But upon the whole we dwell in peace & quiet. The usual [illegible] [illegible] [illegible]

It is now three weeks since a scratch came from Danville and none than two months since there has been a parcel as large from Boston Rooms. [illegible] not enclosed in a wagon with [illegible] by the Mayor of Boston as [illegible] as appears, [illegible] no [illegible] Waterman

Wate

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volunteers

Watchman,

2805

J. L. B.
Rec'd 5-17-97
Ans'd 26

J. L. B.
Rec'd 5-27-97
Ans'd 27

Dear Friends; Bitlis, Apr. 25/97

Heard the first singing of the frogs of the season last night. Snow has disappeared rapidly, so spring may come about as early as last year.

Mean Mr. Baird he had reached Birijik all right the 2d inst. He had sent one letter that did not reach me.

We had for variety before getting out of the Bitlis gorge to pick the horse and baggage out of the water, rising out of the "dress-ups" and attend to a hotch potch of bread, milk, cakes, &c. that had been drinking!

– Last Sunday just as I was to leave for church came the vali and his muavin a venerable looking man of Greco-Catholic persuasion. Not having seen me since my illness they had called to ask after my health.

– The Eng & Russ consuls referred to last week did not arrive till four days late, as per Dr. Raynolds' telegram, and then the Russian had passed by on the other side – going to the south of this gorge, as if on account of the deep snow.

Major Phillips late vice consul at Van, came straight to me and I soon had him quartered in the prophets chamber – "shaken down", as he calls it. We found him to be a pleasant, companionable man.

left 8 days ago

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a r. Barton
seems from

o

Mo
ed and
revolver

zeg.

Bitlis, Apr. 23, 1894.

J. L. B.
Rec'd 4-21-97
Ans'd

[illegible] Brazil, May [illegible]

Things are moving on about as usual at this, save perhaps a little more irritation among the Consuls dragoman or Commissioners town from. Relief may whether he need go. relief work was rather ugly handled – bad name to officer. Rest on time [illegible] to Mr. Crawford for forward [illegible] [illegible] half willingness to come to the rescue of [illegible]; if he were to do so he would [illegible] [illegible]. On Sunday noon Consul Monahan formed as the chapel service of an unknown tongue to him; twice he was interrupted by [illegible] being brought [illegible] – this being the time they are likely to arrive. We are having heavy rains at times and mountain [illegible] are opening to refugees from the provinces where [illegible] cases of starvation in villages [illegible] established, while a similar condition may be feared in Hoeun [illegible] they only from general distribution to the poor [illegible] [illegible] and the industrial work disbanded. Our [illegible] [illegible] Lo Green to self. Lo [illegible] [illegible] shakes off with the [illegible] [illegible] [illegible]

[illegible] of the friends I should not kill our [illegible]
[illegible] that the Council called it a crook, & Mr. B. be-
fore he left said they would run me down in Cowle-
[illegible] away. I am here better rest for two nights & feel bet-
[illegible] the anniversary of the leaving Dunfries
[illegible] & was driven by many
[illegible] & more than the fear
[illegible] Company is a northern route.
[illegible] & take a ride to our B. Cemetery
[illegible] on some two or three times, which
[illegible] by bending over on my cradle & comfort of
[illegible] my hand for rest. Memory [illegible] as blossom
[illegible] as well as the hoodoo on [illegible]
[illegible] to get out [illegible] for his dragoons
[illegible] now as did [illegible] Council, both sides
[illegible] Burns is [illegible] by the question
[illegible] Council [illegible] to make him as per
[illegible] request by taking on a feather [illegible] tree for him
[illegible] out & [illegible] as [illegible] they [illegible]
[illegible] on horseback [illegible]
[illegible] off two or three [illegible]
[illegible] from daughter two
[illegible] a relief [illegible] supplies
[illegible] & frightened [illegible] death.

Nathaniel.

J. L. B.
Rec'd 6-25-97
Ans'd

14/83

J. L. E.
Rec'd 6-25-97
Ans'd

Dear Friends; Bitlis, May 29/97

Some time after our dinner together at Wheeler's, the new Eng. Consul, Mr. E. Crow, Esq. and I saw Mr. Monahan on horse out on his way towards Diarbekir. Mr. M. had been annoyed at a delay like of six weeks and betrayed no little nervousness towards the last. Mr. Crow wondered how I had been able to hold on so well. My opinion is that Consuls seek hard work in their service (where some of them often fret at "killing time", rather than doing overtime) as because they do not give the Sab. its due as proper rest or diversion. Almost the same amount of duties day in and day out for the seven days in the week gives monotony and violates Natures law, as is pretty well established.

Letters in from Harpoot and Mardin, and there seems no hope of one to replace one of those missionaries in the land. If more ones were to hasten out what could they do for some two years! Meanwhile I begin to feel I just could not stand under these burdens much longer, in my present state of health. In view of this I have for the first time during these 28½ years in the land sent a telegram to Boston direct, mostly at the expense of the Consul, desirous for use of the Cly fund, and for me to know if Mr. Richards

Bittis, May 14, 97

would not come out here at once - perhaps leaving his family to come later if he should not find location here. Mr. K. not being able to return. When Mr. Richardson's case was before the mission there was no opening for them at Bittis, and would not be wise if Mr. K's case here as he could return. We have had some most destitute cases from Kingani and regions to the south of late, some of whom were enticed to the new faith per Jesuits who through fleeing their region they claim to have reverted to. One poor orphans father was killed and the mother beaten on the head she has gone blind!

Yao harpies trying to gather up the threads of relief in that region - they being on the scent for money and open distributed! Heavy tax [illegible] and of little villages plundered for three times.

A great wail from Kartan Kartabed Ismouth has led us to put out £100 with hope of more for seed in Sassoon the little the people hoped last fall were mostly killed. We fell that [illegible] thing is need as the provision for a harvest, if so idlers they have to have [illegible] ground as the people [illegible] coast are open convey its requisition. It is only in such ways relief may be given left the people have a chance to return to honest industry [illegible] in place of resting on foreign money. I am expecting to spend the Sab. in Kholuto leaving off to morrow where there is to be the [illegible] & communion. I may take a week off to see what can be done for orphans Mrs. Mouth hoping was that the change may do me some good in a bodily point. Sincerely Hartshorn.

J. L. B.
Rec'd 7-8-97
Ans'd

Portland, June 5 '97

Dear Friends:

My recent sab. in Khoulting was an interesting one. I attended to Communion but after the morning meeting had first of all the burial of one Marianne, a choice sister in our church there, and who has served as sort of Bible reader the past few years, though without salary. The village was in mourning for the good woman - giving a united testimony to her excellent influence among the families. Just as long as her strength permitted her she was exhorting all to give up their sins and turn unto God. She had no fear of death, only longed for more time to serve God. Some fifty men came to the distant grave in a pouring rain - thus showing their appreciation & respect for a woman. How important male & now this female member of the church there have gone to their rest the past few years. Not a few women muffled their sobs as we were passing to the grave though only one violated the custom and took her place in the last rites there.

About the time of the death of that Marianne came one of the same name at the Head waters of this city. She, too, was a good sister in the church and has served in the capacity of Bible for some years. My late notes spoke of sickness of the Hounds in Mutgan

as well as 80 were spading up their vineyards along up the sloping hillsides - giving an impress of enterprise as well as furnishing employ for scores of poor. The whole personnel of things seemed more assuring and people both in town and outside seemed following their ordinary pursuit though naturally on a more limited scale which many destitute ones, especially from Sassoun, gives a dark tinge to the picture. The educational work of our Gregorian friends there is at a stand still - there being no girls' sch. Hence our girls' sch. in charge of such a faithful teacher is overrun with pupils - she needing an assistant. Parents bringing tuition with the girl find no place for her till some other arrangement may be made. I have strong hope we may be able to co-operate not a little with the Armenians especially in the branch-orphange if we start one there, and in the girls' sch. should other conditions favor such. Ever since we entered the relief work in Sassoun we have been in more or less co-operation with that veritable and his Committee. They are of those that are incensed at the late circular of the Patriarch respecting fencing in the orphans' religion. They proffer us their large girls' sch. building now empty, which we might use for winter, but take them to Mogonk village in Pastor Hartop's quarters during heat of summer.

h are particularly anxious for a branch in Moush
hopes of rescuing some poor waifs from that first
tarm Center, Sassoun. By this enterprise we hope to
lp in building up schs in Moush as it is already
thing to do here in Bitlis. In fine there is good hope for
ter returns in that center if only such labor & expense
re bestowed there as been done here in Bitlis.
vangelist Hagop Kaprielian has admitted ten to ch.
embership during the year - one being from a village
at has never had a teacher or preacher.
wadorik large congregation & church is without a preacher
present - Br. Arpeah having moved to Moush to take the
ce of Hagop of late dragoman of this Consulate on a
lary of £4 while he feels he should have three more for
lp in relief lines. With such paid agents about not to re-
to some other things connected with the Consulate and
muslem cavasses all is not as we could wish.
far as official work goes Mr. Cross is on the alert.
plans starting the first of the week with three tents,
e horses and four men to visit Moush, Keng and
ssoun, to be gone 21 days at ~~tomai~~ £50 expense, -
ter in contrast to this half-nearer whose only escort
a zabtieh who also served him well for the seven days,
whole expense of the trip being somewhat more than 50 pias!
Course such officials need to make an impression
observers of the land. Sincerely

Watchman.

between they and Sassoun, whereby the Caimakam
and his chief man were killed. Since then our alai
Beg with a few other important officers & soldiers were
trying to get things into better shape, collect taxes, &c.
Though the Beg by his austere course doubtless pre-
vented a massacre in Akhlat region if not also
in Bitlis other the wild boy (referred to in the fast)
has doubt we know yet such rigidity did not
do well among the wilds; and so he was mangled
death like the Caimakam together with four o
officers and 10-15 privates. After some ten
in B. whether they fled the local govt officials have
come back under escort of two squads of soldiers, a
if conciliation rather than force were the policy for the prese
Had not a sheikh arrived on the scene at time
the event another fearful holocaust of said officia
in the govt buildings then would been the result!
"Vengeance is mine; I will repay, saith the Lord".
— Have been absent from "the office" seven days
for touring Moush region — arriving home — n
house, for what is home without the center — the
There is more to encourage over that way, th
people don't skip about as here in Bitlis — seemin
blame to mind to work and earn their bread
by the sweat of their brow. Hundreds of x'ns

Bitlis, June 6, '97

J. L. B. Watchman,

Rec'd 7-12-97

Ans'd

288

soldiers are plundering our nearer villages whose fugitives are already reaching us in great destitution and to relate how the depredators lay claim to the taxes hereafter enjoining upon them to go and tell the truth to this effect, while at the same time they plunder and carry off what they like.

It is quite possible incarcerated ones referred to in the past have sortoward influences on the situation cherishing bitter affection if not open conspiracy against our government. Hence if a state of anarchy comes about it could not be otherwise – the "oikis" in Boulanouk doing as they like without (passing tribe) or hindrance, though just at present is more peaceful between opposing irregularity in Ahklat region whose caimakam admits his inability to cope with the situation. A round is about depositing sheep at night when the owner appears on the scene; though a bullet was enough to lay him out, yet in the excitement it was deemed best to leave the sheep and the thieves some guns also left behind which, by the history of recognition by outlaws in the govt. ~~[illegible]~~ deserves the [illegible] called upon against him. [illegible] have taken place, as people have felt life is a [illegible] they with tears coming down [illegible] penetrate in the wound a revolver was held to his head and [illegible] after the plundering, a miracle indeed [illegible] of the situation in Ahklat villages [illegible] darkness indeed, but if the [illegible] the door should be [illegible] [illegible] things the "gentry" are quite [illegible] [illegible] broke out led to [illegible] [illegible] neighbourhood [illegible] [illegible] villages. [illegible] [illegible] short time

Rev. R. M. Cole

Dear Friends:- Bitlis, June 26/94

We hope our Mardin friends will hurry up their orphanage & relief enterprise especially for Sert regions, where we shall be glad to turn back to them not a few stragglers from that way that pose on our lists in our orphanage - there being some very painful cases from Sherwan & Erroun. The capacity of our buildings and strength of our money in such lines are being overtaxed, and we would like to shake off what does not belong to us to carry. Among our 200 orphans, half of whom are in our rented buildings, there has been considerable measles, fever and itch even, but we are happy to report the storm as clearing away now. Now a few of the sad cases, certain ones wished to conciliate a carping doctor and a few of his sympathizers by giving him a job. Hard as he can up the bill from visits his potation of medicine - left have, but of late we carry the cases ourselves mostly, more reliance on Nature that contents of bottles!

We have been doling out rations to fugitives from scattered villages of Mutgan in particular. Among the Kourds have changed and send to have their crops come back the latter have been alert to see - lest deeds be different from words. But in the end we succeeded in getting them off with hope that in many some some of their fields for the new harvest. We get no local gov't there - the Kourds having it in our way.

— On Saty he telegraphed Dr. Raynolds "He would help
Gargan to his a/c"; but we find no trusty parties that
dare venture there for fear of the Indians, but we are
relieving several squads of people that come on here —
passing them bread and money, then put them in charge
of a man to see them so far out of town that they may
be sure to take it home to secure food for their children.
But latest revelations show that money is sure to be taken
from them for taxes; so we shall have to see what we can
do by way of furnishing them grain to take from the border.
— Our sheriff is on the "scent for revolutionists" and
tries to pledge x^n notaries to turn State's evidence and
show up where said "gentry" may have their hiding, in
if something might be done. No one dares tell him the
offer some of the police turned back from confronting
those per their nightly patrols, or walk with them as friends.
He talks with them not good and paternal, but looked
upon in view of the near future for himself (for there
is a party among fanatics against him) as well as
for us that more lawlessness prevails again. If a civil
disturbance took place it would be much worse than before.
— We visited any our teacher at Pushkhouse has been
of late "Burkhouse wife" at Akhlat — having been
(Madness) as also many others from the wife and by
me. Though the wife seems
better yet the grave should be left
for the present. Or near he is sick.
The Consulary Cavalcade should be coming in
from early this morning week, after spending his last
full Sabbath up in the Crater of old Nimrod.
His absence from town has come late, and
pressure of work he offered is unfortunate. Affairs
are

No

Dear Friends, Rec'd 8 Rev. R. M. Cole, Baliri, July 6/71 288

If it be the day we celebrate some boys
up amid the darkness of Kordistan can realize it.
So keep right on with no recognition of a vacation.
— The Consular Party arrived three days ago after a
few days at Zadwan on the Lake Shore. They had a
successful trip through Rowandiz, Jezireh & Gong
regions and found less distress than was feared,
but more serious enforced occupying. Cases of
starvation on the Mosul plain referred to in the past,
are established — they being returned refugees from south,
which they found Nineveh province in a deplorable
state — robbery being of every day occurrence. Flocks
are being driven off wholesale by the Kurds, 58
oxen, North of 174 furnished by Miss Barton's
Red Cross money being among the plunder! One
caravan was driven by the Khoserants into the
Village Lairan near which was the Consul's Camp!
The Gov. offered has a chance to practice enforced
abstinence for a while as his case of whiskey was
taken off with the booty from another caravan!
Lunatics of town impressed enough to encourage
to jump them in the request to the Gov. & judge
wise to let go the imprisoned fanatics referred
in the past.

Since the 26th inst I have been much absorbed
in trying to relieve the poor of Gaizgau just over
in the Van Delagat S. W. of the lake, for Dr. R's request.
Since it was farther from Van & difficult to manage.
We have had hundreds & hundreds of them here the
past few days, most of them women & children,
though as a rule not looking quite so desolate
as those we see nearer our own borders.
Our hopes of finding a cloth & then stringing
the city in such a way I am trying to scrap
a sun-dried Griffly then gram from Yadwan.
I hope now the Consul is back his dragoman
will see about getting gen'l relief for this region,
though during the three weeks they are away it was hard
I some much cleared by the news that the two mis-
sionary Mr. Hardy Coon, before leaving the lake,
sell [illegible] in 3-4 inches of the outside
as he was to reach Cairo the days ago, of ex
Consul Eddy & Mrs. Eddy from London last night
being expected to shall make the speed.
No any fresh cases of the season the 26th ult. as
also a case of fresh cholera from Mrs. Krapf
garden, in the absence of the Cons. G.
With fair health & increased spirits in view of hoping
Timothy soon to leave on. Watchman.

Rec'd.
Ans. 8-2-97

Dear Brother,

I am sorry to say that our missionary Mr. Ashdown is detained at Cuttack from illness and has gone to their summer resort with his family. Am not sure but that the climate will have tired him as of iron has had after 20 years. He also had difficulty on coming here - it being after nearly six days journey. At Cuttack he of Kaipur one hour closed off the river which is considerable less than the first only matter he & K. thought that was spoken of as being [illegible], and [illegible] if only for the ambulance have overcome that 20 years.

Since our last notes had two deaths (another one in front daughter) in our congregation. One funeral we attended to. Have also married two couples and engaged a teacher of our girl orphans, Mariam of Sukhoghat to one Melki, our assistant for a time in Cuttack which but now shoemaker at Monah.

One of the weddings has been a model one for this - it beginning soon after 4 P.M. o'clock in stead of the usual hours of night in a church with only a few non-impressive candles for a light. The bridegroom was the son of our only ordained evangelist, pastor Hagop, resident at Magarwich near Mosul, and was sent on by the Pastor at Mosul to be bearer of a letter. After passing the matter literally [illegible] material [illegible] the only girl on [illegible] our orphanage [illegible] a few days [illegible] late [illegible] cause of Khoultra of course death the notes of the [illegible]

Baird

Butler, July 26, 97

I think he has made a good clever enough he, [illegible]
to contest the [illegible] of the offence for her mess dress [illegible]
He tries to make the wedding attractive not only for [illegible]
[illegible] parties, but in hopes of awaking people [illegible]
desirous of daylight rather than tallow candle exhibition.
I have taken out part of two Sabbaths at neighboring
villages in holding meetings with promiscuous crowds
under the trees upon the green grass.
We have got to learn from Florida if we are
[illegible] that [illegible] between [illegible]
[illegible] the [illegible] also tell [illegible]
[illegible] letter from Dr Mason yesterday dated 28th
[illegible] though there [illegible]
[illegible] days longer. The [illegible] as though they also
[illegible] out soon for the East and have [illegible]
to have some things sent on. We may hope to
[illegible] have reached their friends in Eng.
[illegible] as frightened this last [illegible]
day that they fled, some leaving their shops open, but
[illegible] why no one seemed to harass. Six cannon
and 50 cart loads of ammunition have arrived
from Bayazid may and more soldiers are arriving
[illegible] result in a march on Erzerum
where Kurds have to pull [illegible] in such a case
[illegible] to be scattered among them some [illegible]
[illegible] made.
The Russian consul sent to meet the Dean was at Kars
[illegible] to go. They have to do Armenian [illegible]
[illegible] following which they distribute [illegible]
Bargain as well as Dean. One official was to be [illegible]
[illegible] the [illegible] Mortehman

Dear Friends Rec'd 9-13-97 Rev. R. M. Cole, Bitti, Eng. 220

Time goes on and we still live on fairly well for all the uncertainties. Our moslem neighbors the wall has been hit upon as Cunningham & independent Morgan the people then repeating other fellow Kouds come, among whom was said to be one Moussa from Bargam.

We have urged out a few of our orphans among him for a months vacation, some going to villages even, so they may keep in touch with native surroundings; but some of them hungry, like that nearly done, come back to the ark with not a leaf in their mouth! But such experiences set a value on their blessings and make them struggle all the harder to improve.

Ostensibly some hunt is had for wandering revolutionists and a few arrests have been made. Akhlat region is worse off in this respect. More than a score of villagers will burn in some two months since, and among them our Punkhous teacher least of all in sympathy with any such movement. Some horses were searched here in Bitti & arms found. Kouds not quite so rampant as formerly though plunders & murders are too frequent still, hardly arising from tribal quarrels here & there.

Some excitement at the ordering off by angles Tooks with Cameron from Bitlis & Mardin on

Bitlis, July 26, 97

Van away where things are said to be serious.
Our Consul returned from Van some days since
having passed through Zaijgan but not Khizan on his
Mr. Raynolds just telegraphs me for another Cargo
of Ca on which indicates sort of normal safety at Van
I returned a few days since from another absence
of eight days over Moush way. My chief object
in going being to push on the building of some
quarters for missionary temporary occupation that
has been on the tackle for more than two years - there
are now as many mutterings and outcrys here
as there, in fact, as also our U.S. Consul at Erzerum
the long delay has caused so the old building got into
a tumbling down condition and most of the appropri-
ation had to be spent to repair that. To have
material on hand, as well as secure the property
hope to get the work going as we have done where
the Ely sisters resolve to come back soon but
day for sailing yet fixed though the Red Ship
squadron that had been in waiting for a month
possibly they may overtake at Trebizond my near
associate who seems stranded somewhere 2 hours
hours distant on the mts. there begins the rest
of letter or postal communication.
Their health. Watchman

Rev. R. M. Cole,

Rec'd 11-2-97
Ans'd

291

Dear Friends Tiflis, Oct. 2 1897.

After showing Mr. Ashdown some of the sights and sounds of this ancient old town, introducing him to representatives of the powers that be both Eng. and Turkish, calling on a few celebrities in market, he was set to work making ready the Knapp house for a new home at no distant day. He seemed not a little pleased with B. for its luxuriant trees and gardens compared with towns he passed through up from the coast. We are glad to say he speaks French, and uses that language with our Vali and some few others he has met as well as with his servant from our Akhtala villages, who picked up the language in Compiègne region. He preached to our people last Sab. by interpretation. Yours truly

— A new Gregorian vicar, Yeghishe Vartabed, has recently arrived in town and appears well thus far, though he too, finds little encouragement among his disconsolate, discordant people that like others here earn what they can and keep what they have. Haigoot friends will be interested in knowing that the Vartabed is from New City or near region, and only for a persistent uncle would have entered Hts college instead of going to Jerusalem and might have been one of our workers now. He has been a subscriber to the Avedaper for years.

— Among late robberies was that of one Gostine,

Chagrin may be imagines on having the Va'i inform us that the order from C. is that the scouts must not go on together but in separate companies of threes or at most fives! I have just sent tel. to Mr. Peet on the matter, & now C for Katinga just as though they late in the season he could think of sending them on that way & at such expense. — Our Eng. Official back from 17 days over in Khizan and regions South East of us. He is much pleased with the region but "sore much of the Kurds" and feels "only man is vile". Churches are turned into stables and storage for hay &c, while the few xns venturing back to their faith are in constant terror & live like abject slaves. His journey has been an "eye opener" to the Eng. Official. The two chief men of one village gave their lives for the people in Dec '95. "Send them up to us", was the mandate from wild ones on the hill side "and we will spare the village". The two men quickly responded and the pitiless ones had the mastery over them! These martyrs to such a cause were guilty of having an influence and had made some feeble attempt in the past to defend their life & property. One fine monastery dating back to the 10th century was in possession of a "Wild", and a Gregorian turned over from fear, but all the sacred

places desecrated and the people of the near village not at liberty to approach it for their prayers. Some culprits that our vali claims to be on the search for, are in hiding with the sheikh of the region!

– This Post brings letters from Miss Ely in America dated Sept. 4th & Miss Mary Ely on their approaching Liverpool of the 18th postmark. They had had a successful voyage over the Atlantic and only hoped that Mr. Ashdown was yet awaiting them in Trebizond! For their sake at least it is to be hoped the cold and snows will not come on early this year. Not many of Mr. A's and none of the Elys' own supplies have yet come to hand, the bills have.

– Things seem fairly quiet about Mosul though the Ks are better off by more than 60 over of the relief granted in Alahlab villages.

– Am sorry to say that our two teachers from that region are still held here in "durance vile". The Bairds of Monastir had just reached Berlin, as per our last letter, while Dr. & Mrs. Dwiggy were also there. It yet remains to be seen whether the writer can trim his sails for those regions where once our circle is increased by the new arrivals. The Elys refer to no traveling companion as being along.

Cordially – Hartshorne.

2/

a Nestorian from near Gawar of Oroomiah station. The man was returning from a second (apparently begging) collection in Europe & America. This time, too, he had made it pay – not for him, however, at present at least. Eagerly he sought Gov^t guard at Van, and as some say was wise (?) enough to suggest he had money! On getting into our Boulanouk he was relieved of the sum of L.T. 357, as he told us in his quasi-English. He claims to have been a preacher in Oroomiah field! When will people consider well before making contributions – Passed another sab. at Khoultig – having three meetings, besides preaching service and baptism. What about that for the reputed sick man in the east – I am sorry to say that our only ordained native evangelist of the field, Rad. Hagop Kapridjian of Mousk region, seems to have a cancer on his face and thinks of going to Constple in hopes of a cure. Wonder if Dr. Thom & Raynolds endorse me – I am happy to say that my old friend & former seminary classmate, Rev. R. Chambers of Bardezag, consents to take 12 of our orphan boys; while Miss Marie Haffner, directress of German Orphanage at Smyrna, takes to care of our Evangelicals' orphan girls. When we are straining every nerve to get them off our root considering latness of the season, our

Rev. R. M. Cole,

J. L. B.
Rec'd 11-18-97
Ans'd 19

Bethel, Oct. 16 1897

292

Dear Friend:

Have just returned from my trip to Mousle in that number of months; for letters between this and that place are so uncertain that I can feel sure they will come through from either direction, as several have been lost of late. Hence to look after accts & the new rooms just being completed there after so long hindrance & cost, and also to set going a branch Orphanage for 10-15 miles from Sarsouin especially, I needed to go once again. Without me have done nothing for the orphans that way and although Mr. R. Chambers wanted a "sprinkling" from Sarsouin the poor things have no nurse which called for in securing road hopes, which together with the fact that they would be from that particular province, was thought enough to make it quite impossible to start in on them for this year. We feel answers my telegram in order to send them all together that he can receive much, and as we may have to pack them off in small batches on different days for at least a part of the way, as the season is so late we dare not risk it for the northern route.

In going to Mousle this time I also had in mind the need our only ordained man for the field before his

Egyptian caravans with some 600 men and [illegible] horses in hopes of coming through, but 50-60 armed men were too much for them and when later detachments were sent in pursuit the culprits turn[illegible] fire, so the farmer beat a retreat. Cause of the [illegible] of the band has been posing here in town women [illegible] arrested but moving [illegible] large in fire [illegible] sword on as of highest rank. The other day some of the young men of Dzughe village, Khlalat, went in pursuit of the robbers to hopes of securing their sheep but one of them from ambush fired there was shot and died soon after.

A few days since came Mr. Peet's telegram saying Miss Dickie sailed from Nagasaki ninth, which is very good note to Mr. Wishard especially opportune as he was a bit "seedy" again from turn of indigestion. Later news informs us that she and Mrs. H. C. Schauffler of Erzerum are traveling eastward together, two days ahead of Mr. Peet's letter nearly a month before, will probably overtake them at Constantinople or Trebizond.

The quiet part of the past few days was broken by the coming of three of our girls to school. One of them (a boy) has been with us since six years and has a Govt. permit but we were thoughtless and changed the teacher

without saying, Please! (4) — The (also boys) are
been running in other buildings nearly two years.
While the Home for girls has opened in its present
quarters more especially to accommodate our day-
girls (orphans) with mothers, that live at home
[illegible] having from us a meal (20 fr) a month
as help while they tend out on the work selt. Our
buildings here at the Center cant hold them all any more.
It remains to be seen if all our patience in fetching
saying "We won't do so again" we will take away the
[illegible] of our teachers may start up again.
It seems generally through that gov't intends to take
close supervision of schools hereafter, and suggests
that no one man should be considered superintendent
of more than one or two schools at most.
In view of these new obstructions in the way of our
work considering dangers in the villages we are at our
wits ends to know how to plan work for the year.
After so long delay there seems pair prospect some
Christian church may set up its proper functions
in a dale, or two we shall have not a few candidates
for baptism, some of whom are large enough to walk right up
and take the ordinance like a man!
With cordial greetings, &c

Valchman

left for Coupele where he hopes (I fear against hope)
doctors can do something for his cancer the
already nearly covered his left cheek up to his eye
his man servant, even to one of his own sons, not
allowed him, though his wife not allowed to go along.
He hopes for some financial aid at the hands of
one of his parishioners employed at Robert's College
Istanbul for all that we shall have to stand in to help to pay
His oldest son in the land, has just come to be school
teacher in our sch. here in B. and to help in care of our flock
My sab. duties were divided between Monak and Nogawa
with fair audiences at each place. That plain is in
danger of being thrown into a state of starvation from
the crucial method of taxation. Poor Navadoils
like our other Prot. village Agliagh of Akhlat does
fair worse than others (probably because they are Prots)
and not only for this but taxes for many years as well
have been wrenched from them though it took their
last morsel. Another village of 40-50 houses is
called on for 25,000 pi. Kaizher, or old taxes of such
persons as have died or scattered so we know where.
Though the roads over that way seem fairly safe
Akhlat region is so dominated by Hamidieh brigands
that the usual supply of bread can't reach town
as price has [illegible] one half [illegible] per day

Rec'd 12-3-97 Rev. R. M. Cole, 293

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Rev. R. M. Cole,

J. L. B.
Rec'd 12-3-97
Ans'd 7

294

Friends, Bettis, Nov. 8/97

" last issue was not a success, and if pitch down turns out better our simple minds needs

acted to desuetude like many a wrongly thought thing

this novel enough that said nothing

e! The

"da" . " , o , to.

they both natural and extraordinary storm

the trust notice, serious will take place. Contrary

of agitators on Shiloh regions and not a few

being made, but Oh! the regulars don't

oh a Backerty would at least leave families alone

our trade may mark to keep order he has have

tions to meet and is in much need of younger

stringent of regulars not only and Shiloh may be

or say zid

o Sufferers to the Whitlow in, as right he

shrunk condition of the roads the arrows

century we will which never freeze has gone

almost double the past 5 days , now

monitors of a approaching winter begin to

the mountain tops while most desolate land

are floating into terror, the future is dark indeed;

efugees

and bids fair to be a good fold worse than last year.
Such naked, spindled-looking specimens as crowd
upon us we hope to see ashamed of cloth from the
Arctic circle to have left our farms our last winter.
Still that we might really be left going again if
only funds could be found it could be well managed.
How long must we all keep on planning for the future
and fearing! When is the land to be improved!
It sometimes looks as though it would now not
be a hopeless task to think of saving the crops in any
sense should it be considered we realized enough for our
trouble as to be worth that road papers are almost
universally in their pockets while we thus delay to
pay be realized. Families in utter desperation to join
their husbands and fathers have ventured out, but to
what we have not think, since they have no papers.
Still a word from Cornbourough, now the nearest
town people we could send from Eu[illegible] that our plan
[illegible] reached there in "a driving snow storm".
Mr. Sidebottom should have reached there but they might
see him yet. If only the season might be favorable
so the party be found and [illegible] sons on to [illegible]
Cordially yours. Hodgman.

Rev. R. McCole, 2955

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ho didn't escape seized roughly,

or as rather p any way and much frightened

ed his overcrowded prison a few days s in . Of

course it is natural active measures be taken but better

aim at the, soper parties would seem in good taste!
If be g, but spoke our tensibly friendly
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Ely- Chambers party at per d 18. inst. a hod
of getting off in a day or two w the abnormal cold an
shows for arly he season may shelve them any.
where they will have the atisfaction ing that it is clear
winter & preparing for their journey accordingly. Cordially Hotchkiss

Rev. R. M. Cole
12-27-97 Ol Nov 30. 1897
286

Though winter begins a month early
for this place, Nature seems experiencing
days in June. Spring-like weather has drawn
up the mountain again. So they are scared
to have the early winter begin again. Only two
town and how dead were several Kirkab villages
underneath and scattered to larger mountain fastness
in against marauding Kurds and other robbers.
Robbers do then may take shelter even
isolated houses though it be to Armenian or Turk.
We hear less about Kurdish since the snow
high refugees and poor of town do run upon us
& make life within our premises almost
intolerable. The Consul on his return from
had some experience with robbers. They had
attacked a caravan just in time to have the
Kurdish party come up and take half in the plunder.
lading, but some things were made off with and
the Bey official was by the way said a man killed
either from violence or exposure was not clear,
though the body had been there for fifteen days.
Of our young men returning from looking
brother, wounded in the disappearance down
Dr. Thom's hospital at Marash, saw three
robbed bodies that seemed to have been left un-
buried for a longer time!

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"go to ss"

Later. Mr. Ashdown's tel. this afternoon from Eu indicates the Harts has left there for the last hop of their overland.

C.

2-18 Rev. R. McCoy Dec. 4 1897

The story of treatment widows & orphans have received in this land the past two years is appalling. The extreme and beggared condition, when moved & deed modesty prevented, among over which hell seems to have, but more must remain as to a reason why of sheets or, or, dependence was a very, as we can only certainty, if there be any left in the land.

As for the Report of last week I dare not go into any incidents and rehearsals connected with our chiefs and their surrounding country, of that nature of be of interest though naturally such details appear. Let me begin the sad story by telling how both infants were snatched from here in such a cruel way while the three children narrowly escaped sent a fate. Father Zemo, chief of this little village was a man of influence and considerable property. He is taken a little out of the village by his own people after unmerciful with beaten he is thought dead and the burning building they have set on fire and a prey to inevitable holocaust! Surely the murderers will have compassion on the wife and mother. But poor Mrs. Zemo is taken outside but to be slain through both breasts following which the sabers ends the friend in deed. Then the baby boy falls from her grasp loosened by death! Two groom-in, daughters of more than ordinary character-one of them already married-are carried off a prey by the merciless chiefs, while the three children with us were left to wander about bemoaning their parents-finding a mere pittance here and there as beggars. More than a year passed in this way among the destroyers of their home till the poor little wanderers had lost sight of their Christian language and they are reduced to the last extremity. Who should be the gospel to prisoners in this egyptian darkness? Voice of the Captive

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Rev. R. W. Cole,

298

Dear Friends 1-19 Bitlis, Dec. 6. 1897

Receiving Mr. Ashdown's cd. the 30th ult. reading "Good letter coming" led us to infer they were just about leaving Erzroum. Hence we have made ready - even to warming up the so long vacant rooms of the Elgin, which to-day they ought to be left by next Tuesday, Dec. 7th, though the red-tape Hymen had not yet arrived from Constantinople - perchance lingering about Sophianah peace negotiations! Surely, a knot tied with such difficulty should hold. We may now hope for the bridal pair last Friday week, if old Koriak does not withstand them too much en route. - Our Cole with his usual alertness does not mean to be caught napping so far as watching agitators in Akhlat region, so has sent out a number of soldiers again. One young man brought in from the other military escapade has just died in prison - from ill treatment it is affirmed - flagellation being no new thing of course. One of our incarcerated teachers is pulling through fever, but now bids fair to recover. Their trial not yet seen through though Sir Philip Currie is in vigorous pursuit of it, as is his wont with cases of this sort he grapples with.

My associate Mr. K. writing me from Bohemia takes me to do quite severely for thinking of leaving the Elgin alone this winter with a new man - making out my case to be no worse than Dr. Gates' in the Large Apt. Circle, German assistants about and a Mr. Hunting just arrived. Meanwhile my physician and his taking a different view some blaming me for taking the risk to health of holding on even if

B. must be left all alone, and among them our young
friend, law student at Columbia, N. Y. city, he seems
to feel almost hard that the Board or Missions could
do nothing for B. & his father could get away. Now
with a son on one hand (he, by the way, being Rev.
Simons' junior only by some three mos.) & S. P. R. on the
other a bride may be taken to supply mother with stores!
- The most desolating today we found reached us from
Sarawak - having come barefoot & few rags for clothing.
The husband of one of our native preachers
in his circuit the Sarawak had set on fire as did
10-12 others in different places - three men in that one
village. The husband of the other was killed for re-
[illegible] the faith! That province is rather grown
for orphans and relief candidates for martyrdom, seems
to me, and I shall advise Mr. as my servant is from
the region, to go there - of his village, the tomb alone was
sacred, and he escaped as if by miracle.
N. Y. Herald (Cincinnati) part of at Cazenovia. Its chief,
Geo. N. Hayworth, figures in Chambers' Cyc., I see as
graduate of Harvard, once Unitarian preacher, re-
nounced that creed & set up "Congl" ch. for the Disciples
in N. Y. city, is a popular lecturer, author of lives, &c.
A Mr. Whitman (Eng.) said to be with Lord for whom
a let. was just received here, seems a well known
traveling at Constpl as well as correspondent of the N.
Y. papers, and has written such articles as most in
the mission lands and some home read.
Well, we live in an age of Commissions, in
investigations, &c but "What shall the harvest be"!
No snow to speak of and weather mild. Fairly well.
Blessings to all. Watchman

Rec. 1-19-9 Rev. Lewis R. M. Cole, 297
Bethel Dec. 20 1897

ar Friends:

Though my compliments go, the
son are late, flint-lock like, yet as the days
e I shall think out towards you all-Pilgrim
if not mistaken in my said land for a mas
last New Years may find us one and all happy
that we have been permitted to labor on secure
satisfying to strengthen the strength remain
sound. If the week has been the greatest week of the
Herald Publishing Commission for three days in being
into and out of town as also entertained as if
of creation as might be spoken
Charmed to call, though Dr. Nesworth came on
I could have for a more pleasant talk on matter
impressed me as a man of good purpose and
Christian-we look to see the truth come which may
as desirable of doing his sole advantage. He and
his request I gave a list of tabulation for each
in the council lots will go on in a corner, and
secured use of all proper caution as to have to
I had no hesitating of officials to offer Best
the situation felt like a mourner on secure
the big race has in process of extermination space
here by ourselves in the shared more prolonge
forever. He seems a conscientious trial
earth, sincere and candid. Really on the big relier
respecting good hope. When remarking I don't
need fear have been able to find out the
to add his pledge, Mr. Hinman, has had

eye-opener, it was clear. Dr. H. could not stand
the manoeuvrings of the Hamidiehs en route & order them away
he had been among the American Indians but con-
sidered these more barbarous by far.
Stations generally left away from them rather naturally
Hope has so largely fled there is no heart left them.
We are trying to turn over to general relief not a
few orphans with mothers so we may take in poor
wholly parentless. One sad case of this sort
came into our hands three days since and it was
so easy to take her in view of a letter just receiv-
ed by the Prelacy from the Gregorian Patriarch as looking
to the second lot of Prot. girls we have sent off
to Smyrna. Did you become responsible that the
girls would learn their mother tongue & religion?
After this don't let them be sent without any
such assurance. "Upon assurance" wrote his Holiness
to the prelate here. Just as though he owns Prot. girls!
Complaint at Mosoul seems starting in here - a few
candidates having already arrived from Mosoul
ten boxes for the Elg. Ash. & our party actually reached
here a few days since, but that bridal party to which
I fell be a sick and a lack if they reach here by the
close of the old year - can't be here by Xmas as we get
no news of their having left Erzroum.
As I suspected would be the case, the Consul has
order & passes some time since so we could tell them
a legal knot here after a so-journ of Miss Dodge
of three weeks for a legal residence. But all's
well that ends well as we trust is to be true in this case.
No snow to speak of, while weather is pleasant but
little colder, mercury going down to 15°. Cordially
Yours, Chambers.

Bitlis, Dec. 20, '98

not much surprised that the ~~we~~ should leave the Elys
this way with so poor an escort. Hope they will have
2-4-98 (suffered no permanent injury. R. M. C.

Dec 31/97

Wanted - a letter more time to get in our for
outgoing Post, but as usual we have to give
a earlier, as roads are worse and more time
required to get letters over to the coast.
inches of fresh snow on Xmas morning
night to be sufficient reason for slower travel
Mr. and Mrs. Robinson pluckily finished their
snow drifts hard winds and cold and reach
the fort at dusk Xmas night, though the Elys
teams coming in Moffatts, fell behind 16 hours
and only reached here the 27th after having
had a needless and [illegible] journey
[illegible] side of the
[illegible] had kindly invited to share our
Xmas dinner, and the Robinsons and
[illegible] were able to respond to the warm call,
and naturally had a pleasant time
and glad to be able to report most of
the whilst prisoners as discharged and
are on two trackers one of them was
in for nearly eight months for all
the farthest away from any image of
some so-called Christians who the natives
tell their [illegible] Christ [illegible] better Christians.

Bitlis Dec. 20, '98

We have been getting off another dresses
go of cotton for Mr. Reynolds off Van and
there is to follow. Shipping over the lake
is so uncertain these days of very hard
work, who should say when the goods shall arrive.
Inc Our official feels there is little assurance
re of receiving our ration-allowance on
sid time, nobody being relieved of which the recipient
Hwy both the recipient
with nor the office applied with Andersen Rey
Cros Co. funds, carried off from rebellious
inca such a feeling is left natural, and ge
de ah for exposure, owing to naked dress,
co among the very common lacking to
C have been flocking down to many from
villages in that region trusting mostly
cloth may be shaped for them. 67 lots of
Bed is being poured daily from the Cooper
C S Some, the rivers, and that is to be rai
to many as 20 days. I 36 going for the nec
Just in the same mostly people of town
with together in Savage for their relief
ove " S since more refugees are
Health " and other since the subsid
mercury gell g d " " " Gradually to all. "

Rev. R. M. Cole 3-1

2-18-98

Dear Friends:- Oroomiah, Jan 5 1898

Some of our Patrons of the orphan age, and especially in the Sassoonian branch, have expressed the desire for brief sketches of certain orphans and I will comply by submitting that of five just sent into the new branch near Mosul.

The first is Hnaggardich Donoghian of 12 years and from Seligunkuman village near where the Tiyaro 94 for Sassoun began. While he fearful slaughter was going on he and many of his childish companions made their escape and shifted off South to the Diyarbekir plain, though from hunger, exposure & disease their number has reduced more than one half. After months of hardship in this life of a vagrant and especially on hearing Turkish news were rebuilding their houses he faced back to his native region only to find that both father & mother had been killed. Boghos Nebojian of 10 years and from Seligunkuman largest village of the province, though he has a doubly orphan they are very poor and the father Grahan Manoogian of 7 years is from Sewerek where was our head quarters for relief work. He tells sad story of how his father was plunged into the fire & fuel under the above Boghos village - the poor lad being forced to dig his own grave. Through Nelson Tian Plain in the nearby Trevor Nazar Nonnemian of 10 years is from Kizil Tepe of all have terrible cuts, not one of our old men sitting on the mantel - [illegible] to be written [illegible]

[illegible] and the boys were called upon to change [illegible]
faith but made our escape", says Magar.

5. The fifth though over the border from Sassoun, [illegible]
the most thrilling history of all, but at the time of [illegible]
Bitlis massacre. His name is Aristarkes. He is [illegible]
years old and of Khoshgeldi village that is fa[illegible]
Moundish. On hearing of the Bitlis scene these cru[illegible]
neighbors stole in at dead of night when his fa[illegible]
ly were fast a sleep. Father, uncle and aunt [illegible]
soon dispatched when the bloodthirsty ones rea[illegible]
the mother. Now she pleads, prostrating herself [illegible]
at the miscreants feet - begging that for the sake [illegible]
her children they at least spare her life. "Take [illegible]
all we have, and here is £15, but do leave [illegible]
alive", she entreats. But her voice, too, is soo[illegible]
silenced and that fatal plunge of the cruel ku[illegible]
not only transfixed her but entered his foot too, "[illegible]
that", says the boys before us, "I verily thought I co[illegible]
was being killed". But in the darkness & con[illegible]
fusion he adroitly slipped down into the oven ([illegible]
hole in the ground like a reversed tub) and the[illegible]
did n't find him - supposing he had fled from the hou[illegible]
Think of the ghastly sight that met his eyes as he [illegible]
crept from his hiding - only he left of the whole fam[illegible]
No wonder the boys name has become "Poor orphan [illegible]
Aristarkes", and what a joy now to care for such a [illegible]
I pass on this much now, with more to follow [illegible]
but I beg that if any of this be made use of, g[illegible]
caution be exercised as to names of persons & pl[illegible]
es, lest it come back to cause trouble.

Watchman

Rev. R. H. Coles

Dear Friends; Bitlis, Jan. 1, 1902

We are well entered on the new year - the weather still holding most delightful, the coldest since our last issue the 31st only being only 10°, though cold winds have been trying indeed.

There was an unusual number of New Year callers - 200 - 11 large jugs of water, 40 large loaves of bread with two cups of the dry tea for cooking - giving an idea of the proportions of the Cole - Day New Year reception! Many notables, beginning with the Governor-General (an Armenian Catholic) Armenians etc. was busy from morning till evening. We could have an age on some occasions.

Six mottoes dangling from the ceiling - Words of Prayer also issued pleasantly with fair business though no special interest - then seems to be of some alienation the church not communicants. 12 schools in town and other parts of the field have a full picture of refugees though little training realized - misfortune & poverty been the very early experience of Armenian Christians. Plans are working well - £ 1,500 having been sent in response to our letters or pledged, most of it from England. This particular one set aside already 15 or more that first storm-center are in hand or soon to be up or will come from Mousch.

I need much to visit there for it and the missi-
ongs work's sake proper before leaving for my vacation
— I am sorry to say that our Cousin friends gi-
ve of a cure for the Cancer of our young
Rev. Nagof Kapriélion who seems so necessary for
our mouse region at the present time on many acc
Our mouse preacher does very well so far as we
can see, for the orphans as well as for his pulpit
— The 4th was well observed in honor of the Sultan's
birthday, with quite pretty illuminations in the
evening on public buildings, houses of notables, &
while officials and others paid calls on the chief ow
and among the number some of us had a place
— And closing my cotton deal with Van — this
time sending 102 bales costing over £325.
while in all we have purchased and sent for-
ward the past 8 months over £.T.1500 worth.
May it have a safe passage over the lake! for
we have had disquieting rows of slipping there
since our last shipment — there being loss of life upon
Not feeling sure I can "go to press" again before leav-
ing for a ten months "away from the office" per-
mit me to introduce "Night-watch" of a younger
and more facile pen, and ask that drafts and
all business be in his name, through the Eng.
take my place in the post office but there is no need
for new station labels during the interval. Cordially, &c.
Watchman

Rev. R. M. Cole. 3085

Bellos, Ga. 6/98

Friends:

Eighteen days ago we gave you the first [illegible] brief sketch as per request, as they came down from those lofty mountain regions into our Sawdust Branch located near Monroe. We now follow with some more of the many children, who came down following the murder in my boy's day, and be the sixth boy whose name is Sabeis Jazarian of Slemik village and 12 years old. Having all we had we attempt ourselves to fly while bullets pursued us, and the smoke of our burning buildings rose behind us. Hiding we with three others under the bushes, finally my father thought to venture out to see if it were safe to flee farther away when he was sighted and shot at once, but missed us. Here with his body we passed out through Turkish lines to another village where he captured Khachoian of Sennal, 18 years old. This day received 22 days ago and stumbled through snows and cold from these mountains arriving very cold and destitute looking, but greatly relieved to be taken into our care here for these [illegible] [illegible] represented with the death-pit opened for any other concealed Armenians. The children some of the women [illegible] at a distance the lower [illegible] listening to the two sons made in their [illegible] French. They had been forced to [illegible] their way near Erzerum. They being [illegible] [illegible] at the sight [illegible] the bushes where hungry [illegible] "Hayk" [illegible] while two brothers and a sister [illegible]

8. Mexan Kotonian of Sewal, 13 years old, ha
the same sad story to relate of how his father
was pitched in that same trench whence groans a
sobs proceed till the dirt and stones thrown in upo
them, cut short the fiendish orgy some hours after
9. Sarabed Cassarian of Seligazan, 12 years o
the same horrs treacherously time had been mad
who hardly dared only to be pitched into that trench
most of his village chose flight rather than surren
hiding under bushes or in clefts of that rocky cover
but in venturing out of their hiding his fath
was unexpectedly surrounded by Kouries & tomahawked to de
10 Mesrob Ghazarian of Seligazan, 12 years of age
Terror, pain, fire, death, blood, weeping & wailing fo
more than a month under the clear sky & air of
Sassoun where each one seeks refuge to save the
Hiding among the rocks my father ventures out
a little where a bullet is shot through him, and
at once a band of Kouries have him into piece
right before our eyes as we see from our hiding
This ends our second chapter of rehearsals of
our Sassounians which we may send on that
of the next few we may receive.
The children are very happy and cheerfully
sobs of gratitude in verbal ejaculatory for the
Lord Missions who so kindly gathered into a
orphan home, where they may kindly and by
missions for usefulness in this life. The home
3 times in more than 16 and with the might, the
ometh for 3 than 9 years on more than he has

Rev. R. M. Cole, 4-3-99 304
5

Bitlis, Feb. 17th 1899

Dear Friends:

Dr. Raynolds orders of us 500 goods of wheat relief of Sirgan province south of the Lake - reports having reported 2000 deaths from starvation. Though so near to us and in close business relations with Bitlis we have heard no such rumor, and all we can gather two deaths in this city and two in village. The town below here have resulted from such disposing the small balance on general relief we have in hand, and the Gregorians are doing the same with what they have in hand. There is much suffering. Naturally we inform the Vali of our movements in this respect as he is afraid money is reaching the Kurds. He seems to be informed as to coming of Van Gregorians for relief, but made no objection.

The cholera has caused last account by dreadful numbers being found in near villages. Fortunately Gov. on the alert and in place of a few deaths here and in villages with a score wounded, and no little plundering - mostly clearing out the silversmiths in Bitlis. Sheep of '95 might have been surpassed. The day of Siran witnessed a set of rascals in our market throwing a few sticks to place the market leaving their shops all open. The next day two were arrested, my dragoman with one in charge of heavy fine or imprisonment. Different friends in Erzerum both Moslems and Armenian friends to have market go more. It is understood Hagop is from the North Country to be posted in March while the "Sentry" rich to have blood on a dressing can begin this way.

Disturbances and rumors of such at Dear. Co.
Bergout, &c. seem the order of the day, but a strong
police force on patrol ought to give assurance.
Gregorians are a bit rampant as to their 19
boys in our Orphanage (nearly as many are Ar-
menians & Catholic Pol. &c) being set on by the Cath.
and emissaries of Peo. Patriarch.
After parade because they done cross themselves
and let off a couple of genuflections &c. in
old church our teachers are no longer urged to
keep on sab. and even the boys themselves hitherto
before their teachers in the ch. saying they didn't
like Kou Oglu that they go on Sunday instead
of Sabbath and may use up force a more the week
Year eve Saturday night &c. We shall see how
the matter turns out. In Montana I not news
of old men and women teachers from Gregorian and
establishments joined old ch. reformation. Be rather
that big "Per Sister" question is at the front
in our Sister's Congregation as also in that at Mar-
ash. A Gregorian priest has enough to solve
the latter while a Sunday may be expected here as
the "old people" are set in their ways and priests
are paid upon a monthly perturbation!
Weather since plenty and now mild. We
have enough been having a variorum time on
Sa. Tuesday and Monday also been a little chaos
Also is Tea as more cordials than we suppose.
Watchman

Dear Dr. Barton: This is a News budget from this way 205

Rev. R. M. Cole

Dear Friends:- Vitis March 29

4-14-99 Saturday night the 18th inst. denizens of

MAY 11 1899

Vitis were in the state of late evening when a

sullen fellow with rifle in hand was seen by our

government to be in hiding at house of a widow in

this town. It was deemed wise by the military officer

and to avoid till after dark so it be not known

a greater danger be avoided. Brisk shots were ex-

changed and the first victim was one of this majesty's

soldiers with a second wounded, as it was said; but

a recalcitrant was the new victim in his attempted escape.

Though some in the town heard the guns but more of the

town knew nothing of it, as did not we, till the next morning.

We did not sleep as well this a stronger patrol was in

evidence and our people of the region could not come to church.

In efficiency of the government should give more assurance.

Naturally they are in the lookout that money not reach the

heads, if for nothing else; so in our relief work we

have taken the chance to write a list of the beneficiaries.

We just now going to 91 houses of the nearly 400 in

a large village of 1 hundred ten houses scattered far,

many over 5 m. to the person and are doling out

in Vitis where two at least have died of starvation

in modesty in not making known their condition.

Gregorianos have made a scattering fire by some-

The Boys are much saddened from news received that their very dear sister, Mrs. Hassan of Glenwood, Minn. has just died at a hospital in St. Paul. She leaves a husband - both their children having gone on before the mother.

Probably most of the fraternity will have had a hour with some local dignitary on the Vexed Gregorian orphan religious instruction. It would seem from her circular just at hand that even Philo-all church Miss Shattuck of Faribault being belabored in their exactions almost beyond endurance. So as the B. prelate is concerned he might get along with him fairly well but for the Patriarch and bigoted magnates in the St. Service that deal out insults and immunities to our instructors who accompany the boys & to the latter also to such an extent that they don't want to go & so leave the teacher detailed to instruct them in religion though he in his own home lives in immoral relations!

Conditions have so changed since I left a year ago, and such mandatory action submitted we have now voted that the boys go to the five Chief Church days and Gregorians may go twice a month on Sat. room though they are not to go on Sundays any more.

All the children seem to prefer our service and I don't feel to urge them away from it, nor, little, make provision for it under existing conditions.

With cordial greetings Waterman

service whether & what sort of Probes they might be that they should be taking photos on Sunday, concluding their bottle &c, instead of coming to our service as we invited them.

They have gone via Sert and Jezeeh to Mosul perhaps to touch at Bagdad and be round to Mardin in two months. It was snowing when they left here this Tuesday and 15 inches fell that night. Whether they are blocked at the first Khan with their caravan of forty horses (not to speak of the special escort that went out with them) we have not yet heard. Likely not a little of the demonstration was in the nature of a bluff for Dr. Belek who met with such serious opposition about Mt. Sepan last year. The courageous young man appears determined full justice be done the case before he goes home, but I fear he better order his young family on from Frankfort or he may not see them for "a day and half day" at least, if so much is to be realized so soon. The outgoing post here was detained to accommodate their mail that seemed mostly postal cards.

In the search of a twelve months Dr. Raynolds has unfortunately hit upon our snow season, when it is impossible to get loads over to the Kadzan port for wheat and cotton deal. We seek to quiet his anxiety for Sarjan somewhat by telegraphing him that he serious and others later in from here say there is no apparent deaths from starvation, more distress being in villages nearer Van.

2/ ering 500 houses with some 40 in cents to the
person of some 1½ to 3 fur-time degree of poverty.
The poor instituted unable to regulate the list, every
one is determined have his friends written down.

The chief event since our last communication
has been the presence for our days of Prince Hermann, his
Prince he called same to Sitka but there been greater effort
in demonstration at his honor to these foreigners. The
government sent out nearly a hundred soldiers & police to
see them over from Yukon on the lake shore, but soon
this to return for days for all it is only five hours in Summer.
With an aggregate of about ten feet of snow in our city
it is very hard work more than must be on the
Rainson 1300 feet higher, and now difficult the "eight
horrid days" from Dawson in Summer very fast on here by
South side of the lake through the Yargan region.
They have been twice at our house once to dinner with
all their retainers & many others of Russ. surveillance.
The gov. of the old Mounted Commissioner nominally
entertained them but from reported illness did not feast them
though the commandant some officers did and him
They turned cameras on our orphans & the girls, dear photos.
& O. Lemmon in L. & H. Pa. & said he sent it to L.
The former being connected with a German university.
They purpose publishing a scientific & also of their travels.

Rev. R. M. Cole

Tuttis, March 31/99

Dear Friends:-

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If you believe in luck in getting out round the world just had a visit from one of Cook's tourists and Eng. Catholic, veritable Sylph, has appeared in Tuttis old Cambridge University, he has signed "Marquis of Ripon" in all unassuming way from the south. Was exploring a bit on geographical lines east of Damascus, but finding little ordinary opposition in this land he passed over to Bagdad and so up the Tigris to this point where he turned up at our door soon after I had come from pulpit work on Sab. 26th. He only had a cavalcade of 15 mules, while it took as many hand sheds to take him and his belongings down to Sadoon whence he was to take shipping for home. He stopped with us to dinner Sunday then went with all his retinue to the Consulate. On Monday he met Thomas who was not very cordial since the young man had no special papers from C. though he coached thro. This same student has travelled America everywhere well too and seen in Palestine before with his father. He hobnobbed on the matter, more especially as his papers fell back with a bump. His various attendants seemed to peddle and how he was a millionaire was hardly credible as high of his dealing out gold-galvanized halves from 10 shillings as presents to muleteers and other employees! Give Lemon!

We were glad to get away because we attempt at taking photo of our orphans & hope this may succeed. As we left the Germans down in Jezreel, the the Tigers rolled A rich Spiritual feast of superior quality, a fairly good man was died of consumption. They overhauled in Zion & saw Zion's his book, & groaned & prayed for Co., & often met a pleased and young man was much interested in the test.

The sun to machine was not yet given out. Some 15 inches more having been the last fortnight, though it is so warm it melts about as soon as it falls. We have on our list for visitors at the Sabbath 400 homes; or nearly 2000 souls. Are going out to some most nearly villages but what we can per hundred lines among so many. Have gotten up 540 since arriving. First month built if not more we fed today from the surrounding villages and we in most destitute condition. Our funds naturally much behind that of such souls. On the 20th just about nine o'clock at night into the room of 600 souls in shape of groups of clearing that thronged the room times and tried as though they were not satisfied with the accommodations: no further news as to the S. P. & plans, meanwhile we feel as though should have another male missionary - lucky Indian - one who could not run about till he knew the country! Hatchman

3.

Rev. R. M. Cole,

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Bitlis, May 16/1899/899

Dear Friends:

Sunday 30th ult. was Communion day in Bitlis and we received three of our young men to the Church on profession. Our large chapel is well filled on Sunday morning, the greater part being Armenians, but there are also many from outside our own congregation, among the Assyrians called Nestorians, Turks of Mordin region, Jews, etc. The following Sab. Miss Ely and I spent with our people in Khoul. It was a busy and very interesting day, including Communion & baptisms. Only this been the only school in the village since the count of 95 when over 40 boys left the place as plundered; but January our three sons were helping collecting cotton as like pulling teeth and in our kind weather hoeing (women's work) is very cheap. Wee times been poor enough, some of the men are rotten.

Van is one of the brightest encouraging places in our field, tho most of their places where we have to make our relief go are from desolation not much self-support can the people. Though this village of nearly 400 houses would do fairly well if left to condition would help to this end.

We are also helping to breed most of the Christian villages that region which Khigan province within the Aghtamar diocese as per Armenian Calendar, but in our judgment in being relieved mostly from the Kurds. This relief work, by the way, is a constant tax on our vigilance, as well as patience and time in places where faithful and efficient assistants are not abundant.

Armenian Vartabed (Prelate) here has become so disgusted from lack of such among those about him that he has begun to assume half responsibility for administration thing he would gladly counsel with and help to himself by his superior at Erzerum. He is pleasant to deal together, though from his want of harmony not popular among his people likely his tenure of office will not be very long at best.

These scapegoat, malicious agitators, regardless in
such issues, now down and respected remarks on
vigilance Intel and Commander of the military
forces them out for their deeds, though in the de
naturally often suffer with them. A still more
serious affray has just taken place at Taurosk
large village of more than 200 houses on the plain o
posite Mosul city. The irregular cavalry seems to have
been tracked to the village, whose inhabitants
sent of fear were slow to make known and in the
attempt to arrest the miscreants opened fire on the
troops and Hamidiehs, whereupon several on Killed
on both sides and among them one Sulieh Ef. of
M. City, a person of great influence in all the region
Absolute facts and full portrayal of this affair
impossible, though he would not have outside prin
unions for us, as we are on good terms with the Chief
of our government here, and they seem doing what
they can, apparently, to maintain good order generally
so that all is quiet as usual in this city. Upper
Most of the troops, perhaps more irregular cavalry
(mounted) are in close charge Mosul may have
care as may be observed he have no fear
fusion for the old Ottoman provinces to recover
herself if not for M. and region, as particular as
may be put forth energy, it is not easy
restrain the ignorant, wild Kurdish tribes when such
irritating causes as the above happen in sight. God
Let a reign and we are safe. — We are giving
out a second time grain tithing to our more than
a score of villages in Kurd and Arab
ones, especially from Akhet region. Mustafa, Pratchman

JUL 10 1899
JUL 28 1899

Bethel May 26/98

Dear Friends:

We shall be glad to see you here again. This time it is
months since our arrival from America. This time it is
Van Eng. Vice-Consul who came with us, and
Mr. D. S. Lund of our village coming here Friday
evening the 19th inst. He seems to think our Hadjy
province where we have made the distribution is of
a most needy he has seen anywhere yet.
He left for Dersim and Mosul yesterday via the
northern route in which region he heard more war-
like the Van & Russian Consul and the German Dr.
Lemann were also traveling going round by Eng-
land. Van Eng. Consul's presence here at this time has be-
been decisive in its influence on would-be disturbers
of the peace & encouraged Christians when threats have been
heard about again commencing - more arriving of the
stronger party. While agitators are thought to be
some revenge on another Christian just killed in the
Adiaman region near to the village of a near scout.
Two guns of the agitators killed in the Sayonce affair
near Mardin have been brought here. They are first
class of the Manser brand and bears marks of special
significance for them see. as if the Armory had turned
them out - hence what use not to be made of them
that stamped them accordingly - thus giving the se-
lection in some minds that the Fortune may over
in with inclining at least winds at the second sense of the fellow
Hay so lord it in the Hadjy villages that we may have
to leave the province - cutting our relations with certain
of them who have not so learned the gospel we hoped.

Matters in Urmia may seem more quiet, as the troops sent to Sassoun in search of arms have been recalled after finding nothing to satisfy them.
Our relief work goes on increasing apace. We urgently need a Kerosene of 20 tins of simple foods most terrible distress both for food and lack of clothing. Sample of so-called bread we found people eating the worst we have seen yet, as bad as sawdust. Now if I could send this for looks and odor it would cost my state official!!
The man has made a list of the suffering ones, and to-morrow distribution is to be made to them of as the time and food come and at our large village Khoshtig is quite busy coming in today 130 persons come to take the aid given to their own and other families that are relatives of theirs and we have sent up bread for their children also. We are also going out a second time in few cases to other not distant villages, while we are having to add new ones to our list for the first distribution. There seems no hope many of these can be thereafter from our relief list certainly till the new harvest and even then what are orphans and widows with no one to care for them, to do when they have no harvest in this country are mortgaged to the hilt for taxes or bread, while others have needed plenty of at seed but our have no harvest & seed is given them. We give out under good name, as that seems to deal with us.

here f

Cordially yours Hutchman.

Dear Friends:- Bitlis, July 4th 1895

"The day we celebrate" - we seeking to alleviate the suffering about us, and in executing the ordinary if not extraordinary duties that devolve upon us from the demand of circumstances. After bountiful "latter rains" often days ago made all nature rejoice, the poor disheartened husbandry felt a bit encouraged that at least clouds above were not unmindful of them, tho price of wheat does not yet, and millet has risen a piastre from demand on it for seed purposes. Crops look as well than is hope of a fair harvest in case blessing. Far as fields have been seen safety insures the gathering thereof. In our Independence service of the day I passed two of our old members from Jonkh village, may God take these poor homes away. With no better difficulty had they brought on our shoulders, but they three children gone that distance to present them to the Lord in the rite of the church. Poor as they are of course clothing their little ones was at a heavy discount; but the climax of the ridiculous was reached when among the singing, unkempt mothers Victoria was given as the name of one of them and with this she was baptized! What is God in a name when so far removed!

Later letters in from Erzerum indicate that somewhat drastic measures in discipline of certain Profs. that were perhaps of more good effect than preaches or encouragement. The suffering seems nothing as the alert for something - preparatory for revolutionists, as they surrounded Erzerum on north side of Lake Shine with 800 troops. There are no end in the church, tho we have heard themselves in

Bodo, July 4, 94

(R. M. C.)

Dear Friends;- Bitlis, Kourdistan, Aug.4th,1899.

A month since issue of last News Notes,more than two weeks of which time all of our little American colony,save Miss Charlotte Ely obviously in much need of a change,are at the Bitlis regulation Summer Resort,while Miss E.gives hopes of joining us soon. Of course most of us take such disorganized sort of life much as one does medicine--not pleasant at the time but hopeful for future good results,though for the writer who takes nearly two hours each day on horseback going & coming to place of business it is like"shaking & taking"& somewhat wearisome! Our road thither lies through such a wild Kourdish ward that annoying conduct may be expected from those who look upon it as decidedly sophomoric for Christian natives to ride a horse! If our cow was stolen from the flock last year by a culprit he unpunished this time makes his boasts to our servant that the horse he rides will be also taken! Of course the greed of such ones is never satisfied till punishment comes.

We dwell in safety tho plunder sometimes of small villages,with occasional murder here & there are matters of course, affording hotheaded reporters to make up glaring stories with startling headlines for the outside world. Two of such agitators were shot a few days since in our former outstation Khuntsorkin just over the line into Van vilayet,one of whose bodies was taken here & the other to the local Govt.near by for examination,to be sure. We take pleasure in saying that the milazim official at Tadwan did a fine act by hastening over the line contrary to regulations a band of zaptiehs so as to prevent general plunder & irregularities in that village & region. Wild Kourds ever on the watch for such opportunity of plunder were hustled about roughly & given no special favor as trusted Christians have reported.

Though our Vali is still absent,our military chieftain holds a firm rein as was well illustrated in market yesterday when Turks & Kourds got into a quarrel. One Kourd had such a bastinadoing in the public market as must have sent him,if not some others,home a smarter if not wiser man! Some Christians also were chastised for fleeing their shops at the slightest disturbance.

We have closed our Schs.for a five weeks vacation but examinations were private,since there were no graduates this year; have also allowed some of our orphans to visit friends-getting a taste of old haunts & experiences for a change,as living epistles of their new home-feeling confident it will whet their appetites all the more for school when they return,& give variety. The larger boys are at trades in market,while smaller ones have lessons in needle work within our own enclosure,read & write or come to our encampment. We closed our public distribution of bread in town the 15th ult.our bread bill aggregating nearly 100 tons,costing $2,387.50,affording daily rations to nearly 5,000 for four whole months. Later.7th inst.Had Communion yesterday when seven more were admitted to the church on confession,ten in all since our arrival.-Crops are coming in well to begin with,and we hope for better conditions. Cordially to all. Watchman.

Bitlis Aug 4 '99

Bittu, Aug. 4, 1939

JUL 28 1899

Friends:

After an absence of eight days in a big district region we reached home day before yesterday to find matters about as usual save that I had given to the most relief to the 6 or 7 villages in which I had spoke of having been an agent out for. Kindly a warrant order to local official here and also applied jail (guard) directing the commandant to afford needed help and protection. Said official at once looked suspicious upon the man - subjecting him to critical examination, insinuations that he was a revolutionist and hinting the order that was in his hands, after detaining him in prison for a whole eight days while he could communicate with the capital he was released while he was detained another four days. Called on his Excellency who said the commandant reports the man sent there for registration of persons in the families, which will not be allowed! I said the we had old Cedula tax must be verified to some deception, asserting that an option found the chiefs the villages that he dare should make them up would leave an orphans that had no special friends to press their case. After write down others not so needy, or give assurance that responsibility unless that matter should reach revolutionists.

assured on

[illegible] he said and two trusty scouts supposing [illegible] are now not [illegible] we would write again to the commander as this man was [illegible] he [illegible] of patriotism & not allowed to keep in order the [illegible] but in prison, how would be our fault, and why should he turn against them?

In view of such antipathy to the province on part of gov't this [illegible], also other parties, hardly feel to venture there again for the present even though these opt standard villages are in such need. It is true the [illegible] gives [illegible] much ground for revolution, and as we are all only christian (high one) discriminations as our hardly be expected to any great extent. Hence we leave the region for the present, more especially as our Lord's has gone a tour. Meanwhile may perhaps to visit other places as need strength lasts. My son proposed to accompany the teacher and myself in this tour a week and some feel incited her, though she much improved now. Dr. [illegible] rather out for a change of air often [illegible] much of the day and to get away from the [illegible] service. Our tour seemed quite successful and has in much increase [illegible] Yours [illegible] Africa. We found it [illegible] perhaps to be appreciated both with the king and church.

Rev. Dr. Cole,
Bitlis, June 17, 1899

Arriving before noon of Friday we had time to brush up things into fair shape for Communion & baptism on Sunday the 11th. We settled in two suspensions from the church roll - one in M. City & one in Havadorik village - the parties seeming to feel it was their due. Busy season as it was for the people our tour looked large to us - jinking accts, examining Sassounian orphanage, solemnizing weddings &c. Letters dist way from the revolutionists delayed us the past month & for more than three months weddings have been awaiting us till now the distemper had so spread that in place of the then two we had the scripture seven for a number! We had them all pose their feet at once while I went down along the line joining their hands à la Orient - clinching the matrimonial nail each time! We also the deceased husband's brother question to deal with in Ht. Keuper son of a chief man in our ch & congregation had been killed leaving a young wife, also from one the prominent family of the ch. This bride, too, was beloved in the family and they determined to keep her for their husband's brother. Months since a secret marriage was arranged for at hands of some unknown priest. Of course excitement run high for a time, and all eyes were turned on us to see how we should punish such a heinous (?) sin. Though we impressed upon the man & others our objection to such stumbling as this we did but put greatest stress on the irregularity of his secret and irregular course in not consulting the proper in charge at Mush, who is our recognized representative. We suspended him out of the church for the present and entered a strong protest against any such in the future without their first obtaining our approval. Our contemporary at Mt. the Gregorian Vartabed, would make short work of it if of his people; he separated at the hands of priest two or three such couples on score of irregular marriage as per their ch. ideas, even tho one child at least was stigmatized with illegitimacy! Some punishment was also dealt the priest. It is altogether not that the parties supposed themselves legally married! Money relief has been given the past ten days in my absence, but accts, lists &c are not yet in hand so I can't tabulate. Suffice it to say that up to the present we have given out to over 150 villages aid to some of them two and even three time, & yet we are not quite to relieve our list much here in town; so that our bills for wood at the three bakeries amounts to well on to £.7.15.0 for the month. The demand for clothing became most imperative in some cases especially for women & girls, or for decency's sake they should be relegated to the dark corners of their village houses!! Crops look promising tho having been some of the "latter rain" and grain has fallen in price 2 or 3 fold the good though it is still a third higher than at Mush, Mustafa &c. Wretchman -

NOV 6 1899

Dear Friends;- Bitlis, Kourdistan, September 20th 99

We struck tents & came to town to-day. Never have we had a quieter,pleasanter & as appeared,safer time of two months at our encampment than this year tho we were without the trouble & expense of a zabtieh even. The weather has been charming all the time-no rain or hard wind or excessive heat-less perhaps than ordinary years. But while we have been so well,and most of us growing stronger from the change & quiet at camp there has been much sickness in town,as Watchman has known from his daily rides here nights and mornings. From our Prot.congregation alone have died seven,one of them formerly wife of Blind Hohannes,late"John Concordance",as he was sometimes called from his great knowledge of the Scriptures & whose tithe-sermon was so widely published,tho her second husband has been another of our preachers Firm in the faith she longed to go home to Jesus,fearing lest in her infirmities she be aburden to her friends. While her body was awaiting the service on Sunday morning another was brought-a boy of two years; so a dual funeral took place at time of the sermon. Smallpox,typhoid & a strange headache ending with death in two or three days in cases-sort of brain fever I suppose. One of the girls of our orphanage is getting up from the first disease,and we hope others have n't taken it from her,tho vaccination does n't seem to protect them,as it did n't her. But a still more virulent kind is at Moush. Many children especially are being carried off by it there & some go blind! Our chief teacher of B.boys school,who was planning to join the Theol.class at Harpout if we might have known there was to be one,took his young wife & babe to go home for the vacation at Mogounk village near Moush-going out buoyant & happy with their little babe newly vaccinated. The attractive young mother soon falls a prey to the terrible disease & in nine days the tiny babe goes of the same; so that if they'went out full he now comes back to us empty'indeed & not a little depressed at such a loss. Hers was such a triumphant deathbed scene as few Christians in any land realize or witness. "Weep not for me,I go to my Father's house,to be with my mother(late Mariam a valued sister in the church at Khoultig,and esteemed bible reader as well) and your father(late Bad.Hagop who died of cancer at Cons'ple)".She had talks with various ones,sent salutations to absent ones not forgetting anymaking special mention of her teachers in the Bitlis girlsW. Sch.and after prayer did n't forget to give direction as to hymns to be sung at funeral. Grain has gone up 3 to 5 Ps.a Govt.gode &there is fear of more in that direction,since tithefarmers await their "bone"before measuring,while dealers seem aiming to raise the price,probably in hopes relief may be purchasers,tho with the vigilance of our Vali to hinder we hope there may be some fall in price later.Dr.Raynolds calls on us by wire for wheat & orphanage supplies but it is next to impossible to buy any quantity now-the Govt.being after it for the public bakeries. Cordially yours Watchman.

Rillis, Sept. 20, '99

Printed Matter

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UTICA DAILY PRESS, FRIDAY MORNING, APRIL 10, 1896.

3/13

THANKS FROM HARPOOT.

Acknowledgment of Money Sent from Utica to the Armenian Sufferers.

In the distribution of funds contributed in this city for the relief of the Armenian sufferers, the sum of $100 was given to Miss E. R. Griffith to be sent to Miss Bush and Miss Seymour, who are teachers in the Women's College at Harpoot, and who for a number of years have had charge of the work for women in that city, under the direction of the American Board of Foreign Missions.

The sum of $25 was sent on, and in acknowledgment the following letter has been received.

Harpoot, March 10, 1896.

My Dear Utica Friends—I ask you to notice the little dents on the face of this paper, here and there. It is what we would call "antiqua," a memento of November 11, for the paper was found in the rubbish of straw, feathers, ribbons, pictures, glue and sweet meats scattered on the floors of the Barnum "Cottage," after our unbidden guests had gone. They left other traces of their visit, four places set on fire and some pieces of a shell which burst in Dr. Barnum's study. Curtains were torn off the windows, carpets stripped off from the floors, pictures ruthlessly ruined and books dilapidated.

But I did not sit down to recall the events of those stirring days, but to thank you, from my heart, for all your kindness in sending $25 for the aid of the poor sufferers here. It came safely, and I am happy to say that I was yesterday able to dispose of the draft. You may not know how much of a New Yorker I am, nor how glad I am of every tie that binds me to that state, so that when I heard that Utica had remembered us here, in our sore need for this people, I felt personally blest and more grateful than I can express.

It is estimated that we have given aid to some 60,000 people in our field. This is leaving out Koordistan and the region of Diarbekir, which is helped from Mardin, also the Geghi region, helped from Erzroum. The work presses upon us to the utmost. Thus far the large sums of money needed have been sent by post, through our Constantinople treasurer, Mr. Peet, and it is a matter for deepest gratitude that notwithstanding the disorganized state of the country, not a para (one cent) has been lost. We have also sent from here large and small sums all over this region, and very little has been lost and never when sent by post. In some cases tax gatherers have pounced upon the small pittance and demanded it of individuals, but we are obliged to run the risk of this. There are districts where it is not safe to send great bundles of clothing or bedding, and we have distributed portions of money needed to supply these wants. In doing this the greatest care is needed to avoid being deceived. There is a "Central Committee for Relief" at Mezereh, an hour away, composed of Protestants and Gregorians. Mr. Gates confers with them twice a week. Lists of needy ones are prepared from every village, by its own relief committee, and presented to this central committee. Mr. Gates gives the money needed for bread at his room, as the time for each place comes round, but in Harpoot itself rations are given by tickets, which Mr. Ellis prepares and gives to men in the different quarters to distribute each week.

It has been our effort to make the relief work industrial so far as possible. For this purpose Miss Seymour and I employ about 300 women in cutting out and making underclothing and bedding, carding wool and spinning thread. We also send out to the villages cotton to spin and thread to weave. We trust that different branches of industry will open up before us as time goes on.

I have not yet thought how it is best to use what you have sent. I confess that my pity is greatly stirred for those who once were rich and have lost all. They now have no credit, and are not able to collect dues. They are too high-minded to beg, and are perplexed beyond anything for means of supoprt. I have thought that you might like to be the means of supplying some such people with something more than the mere bread given for rations, or with tools for their trades or outside clothing. I will try and send you a report of how the money is expended.

Let me assure you that no pen could picture the wretchedness and anguish of this land. A woman met me in the street the other day and begged for money to buy food for her sick child. "Would that they would kill me," she said. "Don't say so, sister," I entreated. Putting her hand to her throat, with an expressive gesture, she despairingly cried: "The trouble is full way up to here." As we pass from our house to the relief rooms, or back, we are assailed by entreaties on every hand. We talk and think and dream relief.

It is not the mere supply of bedding, clothes, stockings and food which presses upon us, but when spring comes, how are these farmers going to dare to go out to sow their fields? How is confidence for trade to be re-established? How are implements to be bought, or stock in trade? Only God knows the solution of these questions, but he who has brought us thus far can carry us to the end.

The end may be very near, if we looked at the threats made for the feast which closes the great fast, when the new moon begins, and at the terror of the poor people. Our only hope is in God. "He is our help and our shield." Deserted by the nations, our souls wait only on him.

For your gifts we give you hearty thanks, and we are sustained by the thought of the cloud of prayers which rise like incense before God for us. God is hearing and helping wonderfully. Yours in his hope and service,

Carrie E. Bush.

Utica Daily Press, Apr. 10. '96.

filed Apr. 13.

Dear Mr Smith

I give you herewith the clipping from the Daily News (London) early the Berlin affair – you will notice that this does not refer to the general trade for the expulsion of all missionaries, except as you said it whatever this agitation though tho that was its purpose. Mr R has preferred to have matters stand in this way – as a local affair ~~but~~. as the publication of the fact that a General Trade had been ~~published~~ given would have a tremendous effect. He seems to yield somewhat to the Turks to keep on his relations with them.

AMERICAN MISSIONARIES IN TURKEY.

Daily News April 9

ATTEMPTED EXPULSION.

PROMPT ACTION BY THE CHARGE D'AFFAIRES.

(FROM OUR CORRESPONDENT.)

CONSTANTINOPLE, Monday.

The American missionaries at Bitlis telegraphed on Saturday that they were prevented from leaving their houses by the local authorities. A subsequent telegram on the same day informed the American Legation that they were ordered to leave the country and to go by the southern route towards Alexandretta.

Yesterday morning Mr. Riddle, the American Chargé d'Affaires, in the absence of the Minister, proceeded at once to act with firmness, and in this he was cordially assisted by a vigorous protest made against such expedition by Sir Philip Currie. Mr. Riddle went so far as formally to state that, if the orders were not recalled, diplomatic relations would be severed. He insisted upon seeing the Minister of Foreign Affairs, though he was in Council, and his efforts with the support of Sir Philip Currie were succesful. The Porte consented to give way, and promised to give orders that mission work should not be interrupted, and to cancel the orders directing the missionaries to leave.

The belief is general that this attempt has been made in order to see whether it would be allowed to succeed, and considerable surprise is expressed at the prompt manner in which it has been snuffed out.

(THROUGH REUTER'S AGENCY.)

CONSTANTINOPLE, March 30.

Active negotiations have been proceeding lately on the subject of the distribution of relief to the destitute in Anatolia, in consequence of the refusal of the authorities, and particularly those at Bitlis, to permit the foreign missionaries to apply the funds subscribed abroad. Mr. Hampson, the British Vice-Consul at Mush, has been instructed to go to Bitlis to supervise the distribution of relief.

on Bitlis matter.

Rec'd Apr. 22. 1896.

BOSTON DAILY ADVERTISER.
Established 1813.
The Official Paper of the State.
The Official Paper of the City.

FRIDAY MORNING, MAY 1, 1896.

TURKS' TRICKS.

More Letters From a Dweller in Armenia.

The "Patriarch" Used as a Diplomatic Shuttle-Cock.

Strong Work of Sir Philip Currie at His Post.

Here is some intensely interesting personal correspondence from the East, written by a recent Harvard graduate to his old chum, now in Cambridge.

To illustrate the condition of the people in Armenia, who have been suffered to remain alive I will mention the case of our cook's family, which is in a small village in Vilayet of Van. The village which consists of perhaps a hundred houses was attacked by the Kurds. Some forty or fifty of the chief notables were killed, and the houses which would take fire were burned to the ground. Some, however, being of stone, among which number were our cook's, were not destroyed. The people were stripped of their cattle, food, crops, money, furniture, and even clothes, so that there were left half-naked in their empty houses. Furthermoe, those who were left alive accepted Mohammedanism as the condition of this favor. Fortunately, however, the women were not carried away and married to Moslems, nor were the men divorced and given Moslem wives, as was done in many other places.

Our cook has since been in weekly receipt of letters from his wife, which came by the Turkish post. This for the last two months, has been conducted with surprising honesty, not a letter, as we know of, whether entering or leaving Constantinople, being opened or tampered with. In the first letter about six weeks ago she said: "What shall we do? Every one of us has been compelled to turn Moslem. Is there no hope for us?" Her next letter said: "There is a gleam of promise. The chief men of the village were sent for by the Kaimakam (governor) of the capital of the vilayet. When they came before him he said to them, "I have been ordered by the Padisha to inquire of you as to your religion.' Thinking to please him they answered ,'We are Moslems.' 'Well, said he, why are you Moslems?' They answered 'Thy servants became Moslems to save their lives.' But are you really Moslems in your hearts?' asked he. No, they replied, in our hearts we are Christians.' 'I have received orders,' he went on, 'to allow all who are Christians at heart to cease worshipping as Moslems and to become Christians again.' "

The third letter said: "We are again in despair. After our men came home we were full of joy, and set to work to clear out the ruins of our church. As soon as we began this our Moslem, neighbors asked what we were doing. We told them that we have received orders from the Kaimakam to become Christians again. 'Well,' said they, 'if you try that, we will kill every one of you.' So we had to stop. What shall we do?" The last letter came about a week ago, and was as follows: "Again we are in great joy. Soldiers came from the Kaimakam and told the Moslems that if they molested one of us, or tried to keep us from our religion, they would answer for it with their heads. They also arrested the two Mollahs (Moslem priests) who have been stirring up the Moslems, and carried them away either to prison or to send them out of the country. So we are in the strange position of being held and treated by the government as Christians and by our neighbors as Moslems." This same thing is largely true of all the 2500 Armenian villages in the ravaged districts. The Armenian women who have been taken away and incorporated in the Mohammedan population together with those men who have been given Mohammedan wives are lost to Christianity forever. But of the remaining Armenians, who have the sanction of the government to recant from the Mohammedanism which was forced upon them at the point of the sword, and to practice openly the Christian faith, probably at least one half will ultimately be gained for the Cross. The fanaticism of the Turks must be reckoned with, however. No doubt, the Sultan can accomplish any one thing upon which he has set his heart in any part of his dominions. But it is a question if even the power of the Khalif can impose toleration upon the horde of fanatic, half-civilized Kurds and Turks, flushed with recent success, filled, but not satiated with plunder, and full of savage contempt for the people they have plundered and outraged. I am glad to say that at this juncture Russia has come forward and together with England protested most strongly against these forced conversion to Mohammedanism, which, in spite of the apathy of France, has caused the Porte to issue orders granting freedom of worship to the Christians.

The patriarch of the Armenians is passing through a very trying time.

The Sultan demanded that he should sign a paper declaring that he and the Armenians had fomented the trouble and had massacred more Turks than they had Armenians, with the alternative of resignation. The patriarch refused. Threats of death had no effect, as the patriarch is a brave and godly man, who would rather be hung at his church door than do such a thing. Then the Sultan ordered the Porte to have no more communications with him. This deprived him of all power, as his only means of disciplining the clergy is by the help of the Turkish officials. Of course, the clergy may obey him, but there is now no power to compel them. Finally they threatened to continue the massacres. Then he was in doubt. He sent for me, and not finding me, called in another friend. "What can I do under these circumstances? If I resign my people will no longer have a head, nor an adviser to counsel them in their distress. If I do not resign, the massacre will continue, my own people will regard me as their destroyer, and will curse my name," said he. "So did Christ's people," answered his friend. "Are you not willing, like him, to be crucified by your friends?" He said that was new light, and he would think it over. The Russian ambassador advised him to resign; the French ambassador said: "If the Sultan wants you

to resign that is a very good reason for not doing so"; the English ambassador said: "Don't resign." At last the Russian ambassador said: "Bargain for concessions, if you resign." "And get a lot of empty promises? Will you guarantee the bargain?" "No, I wont." "Then will you bargain?" The ambassador thought a moment, and then replied, "No, I wont do that. We both know the whole thing is a fraud." I said to him, "Hold on a week or so. You could not resign before Easter. Then hold on a week more and so on." He has not yet resigned, and the Armenians feel that while they have him, all is not lost.

All the money raised by the Armenians for the relief of their people was given by the patriarch to Mr. Peet, treasurer of the American Board, and sent to the American missionaries, by whom it was largely distributed. Altogether about £50,000 has come in, some £16,000 being from the Americans. The missionaries have been feeding some 15,000 people a day in Trebizond, some 50,000 in Harput, and about 16,000 in Marash, but this number will be largely increased in a short time by fugitives from Zeitoun and Aintab. So far scarcely any one has starved to death, but the need is constantly increasing, while contributions are falling off, new interests having arisen. There is every prospect of a dreadful famine. Many of the farmers had grain buried, and they have been living up to the present time upon that. This will shortly be exhausted, and there then seems to be no hope for the people, even the Turks being included in the general want which is sure to come. Scarcely any grain was sown last fall by the Armenians in the afflicted districts, and there is absolutely no food supply to depend upon; and even if money were furnished it would be impossible to buy food and send it to the sufferers, as there are no means of transportation, all communications being closed. Business is in the same condition. The merchants throughout all Anatolia are Armenians, and the country depends on them for all supplies. A few of them have a little something left, but it is chiefly in the form of debts due from Turks, which are, of course, unavailable.

To illustrate: The Kaimakam of Van sent for some of the chief Armenian merchants and said to them, "Why do you sit all day in your houses doing nothing? Come into the bazaar and open your shops again, and I will see that you are protected." "But why should we go to our shops?" they asked; "there are no goods there. The robbers have taken every thing." "But you must have some capital left," he objected. "It is true," they answered, "that we have some capital in the form of debts due us from Turks. With this we could buy goods and begin business again, if we could only collect the money." In all of these districts business is done largely upon credit, so that at any one time there is always a large amount of money due to the merchants. At the time of the massacres the Turks were very careful to destroy all of the merchants' books containing evidence of such indebtedness. Consequently when the merchants asked their debtors for the payment of their accounts they answered "What do you mean? We owe you no money. Where are the evidences of our debt to you?" Of course the merchants could do nothing. In Constantinople again the business depression is shown by the fact that the customs dues shrank in November last to ten per cent of their value the year before. * * * * *

During all the troubles, Sir Philip Currie, the English ambassador, has been the firm friend of the missionaries, and has succeeded by most shrewd device in giving them the protection of England. The sum raised in England for the relief of the Armenians was paid in to the British foreign office, thus making its distribution a government matter. It was then sent to Sir Philip Currie at Constantinople, who turned it over to a committee of which Mr. Peet, treasurer of the American Board, was president. Their distributing agents, the missionaries, thus became representatives of the English crown. Whenever a missionary was interfered with or hampered in any way, Sir Philip would come forward and say, "Look here; you are not only interfering with an American missionary, but also with an agent of the English government. This thing must stop at once." In consequence of this protection the American missionaries have so far enjoyed complete immunity from the outrages and horrors about them. Therefore, when a week ago, Mar. 28th, a despatch was received at the embassy at Constantinople from the English vice consul at Moosh, saying, "Orders were given yesterday that in accordance with an imperial irade issued March 25th, and ordering all American missionaries to be expelled from the country; that the missionaries here must start for the coast in 48 hours. Wire instructions," Sir Philip's state of mind can easily be imagined.

Although it was late Saturday afternoon, he drove at once to the house of the Turkish Minister of foreign affairs, and demanded an audience. "What is the meaning of this telegram," he asked the minister. "How do I know?" was the reply. I know of no such irade being issued." "I have told you so many times before that you are a liar and rascal," said Sir Philip "that there is no use in repeating it again. I will give you just twenty-four hours to hand me a statement in writing signed by the grand vizer and yourself that this irade has been revoked." He then went to the American legation where he met the first attache, who was acting as charge d'affairs, and assured him of England's sympathy and cooperation. Together they returned the next day to the Turkish minister, who had already confessed to the first dragoman of the British embassy, his knowledge of the existence of the irade. "You must understand," Sir Philip said to him, "that in this matter England and the United States will march forward together." "But I don't want you to march," returned the minister , in great consternation, and finding resistance of no avail, he handed over the coveted paper, which secures for the present the safety of the missionaries. This is the present state of affairs. The Sultan has gone too far, and has had to draw back. But his mind is evidently set upon the expulsion of the Americans, and having tried by open means and failed, he will resort to any baseness to gain his ends. If trickery and deceit prove as powerful now, as they have hitherto been in the Turkish empire, the cause of humanity and progress may well seem hard pressed, and the prayers and sympathy of all Christian people more necessary, and more welcome than ever.

Turks' Tricks.

The Hartford Courant. | SATURDAY MORNING, OCT. 24, 1896.

RELIEF WORK IN TURKEY

Interesting Report from Missionary Raynolds.

THE VAN MASSACRE AND GREAT NEED OF FUNDS.

The Rev. Mr. Twichell Will Receive and Forward Money—Sidelights on the Turkish Question.

Dr. George C. Raynolds, missionary of the American Board at Van, Turkey, for twenty-seven years, has taken entire charge of the relief work there since the return of Miss Dr. Kimball to this country. Through her reports the progress of the work has become familiar to the people in this country. Dr. Raynolds is the uncle of ex-Alderman Olcott B. Colton of this city and Mr. Colton has received very interesting accounts of the work as it has progressed under his uncle. The following is Dr. Raynolds's report of the relief work for the month of August, showing the results of the Van massacre and the pressing need for funds:—

Since the last report was issued, the administrative department of this work has sustained a serious loss in the departure for America of Dr. Kimball, to whose enthusiasm and executive ability the work has owed its success from the beginning. All connected with the work, whether as donors, recipients, or administrators, heartily regret that her circumstances seemed to render it necessary for her to leave Van, before the work could be closed. It should be said that it was supposing that the need had practically ceased, and that the work could be substantially closed when she left that she made her arrangements for going. It looked as if something were improving, and business would get measurably started by that time. But the terrible experiences of June 15th to 22nd changed the whole aspect of affairs. For the time being every exertion had to be put forth to supply bread for the thousands who flocked on to our premises, and into the immediate neighborhood. For nearly a month after the city people had returned to their own homes, or those of their friends, throngs of villagers had to be kept alive, and all this work had to be done in the face of great difficulties. In addition to the ovens that were already running, extensive soup kitchens were opened, requiring a supply of several oxen daily, and even so the need was but meagerly supplied.

By the 1st of August, when Dr. Kimball left the city and passed the work over to my hands, the mass of the villagers had withdrawn, and we were able to look over the situation and lay plans for the future. It had now become clear that the hope we had entertained, and which found expression in Major Williams' report for May, was no longer tenable. Not only was any gain that had been made in the recent months lost, but the people were thrown back to a position much worse than that which prevailed a year ago.

Allow me to present a brief summary of the result of the massacre.

The statistics for the city are pretty complete and as presented by the head of the Armenian community, show that 547 persons were killed in the city during the massacre, of whom 519 were men, while 520 more of the latter class are missing, i. e., left the city with the revolutionists and were killed between here and the Persian border. The whole number of deaths at the time of the massacre and as a result of it is put at 1,215. Estimating the Armenian population of the city at 25,000, and counting one quarter of this number as able bodied males, or bread-winners, and it becomes evident that one-sixth of this class were sacrificed in the city. Taking the whole vilayet, and as far as reported, the number of killed and missing (as explained above) is 5,522, of whom 4,454 were from the class of bread winners, or nearly one-fifth in the vilayet. Statistics from some of the remoter districts are not yet in, and will considerably increase the proportion. The mere statement of this loss shows an immense increase in the need of help for the province. But to appreciate the situation, we must add to the account the immense loss of property, which has taken place, and which is somewhat more difficult accurately to estimate. In the city, 354 houses were burned, leaving their owners houseless. A low estimate of the pecuniary loss is 42,925 leras, equal to $190,587. The number of houses robbed was 1,514, and the Arachnort estimates the average loss at 100 leras. A considerable number of these houses were of the best class, and many of them, with their gardens and vineyards are still in the hands of those who killed the owners, so that the surviving members of the families are, in many instances, forced to apply for help for securing their daily bread. Hundreds of families who last year received assistance because they had nothing on which they could realize money to meet their needs, have now lost the beds, copper vessels, and the rest of their very meagre supply of household utensils, as well as the roofs that covered them, and are now lying on the bare floor, in the houses of friends, and with almost nothing to cover them, a condition of affairs which the autumn nights will soon render intolerable. Hence it is evident that the need of help for the city of Van will be very greatly increased over that of last winter.

The necessities of the villages it is somewhat more difficult to estimate as yet. Six thousand seven hundred and seventy-one are already reported as perverts to Islam, and when full statistics are in the number may reach 10,000, or one-tenth of the whole population of the province. Sad as this prospect is to the Christian heart, it at least eliminates this number from the lists of those who will apply for foreign assistance. In some sections, especially on the north side of the lake, the granary of the city, it is said the Koords are taking possession of everything, land, houses, grain (household goods, cattle and sheep were already in their possession) and taking the poor villagers, with the scanty clothing on their backs to the border of the country and leaving them there to fare as they may. To what extent this movement is going to lighten the problem of relief we can not yet say. Probably at least 50,000 will still remain in the villages. Fortunately, the harvests for the present year are exceptionally abundant, though suffering in some places from lack of irrigation, after the massacre broke out. Still, there is an abundant supply of grain in the country for the coming year, though the loss of their cattle is preventing the villagers from sowing for another year, and prices will consequently remain high. To what extent the autumn will find this grain in the hands of its rightful owners, and how far the Armenians will be able to supply themselves with food, it is too soon to determine. There is no doubt, however, that a large part of the village population will be dependent on foreign charity for the means of securing food, while in the direction of clothing and bedding the need will be pitiable.

The books show that upwards of $600,000 was used in carrying on relief work, in this province last year. With no larger contributions than this for the coming year, it is evident that the amount of suffering must be much greater than last year. As compared with the pressing needs of the people, I am sure I am making a very modest request in urging a generous Christian public not to allow their gifts for this work to fall below this figure. As it is not yet evident what we may expect, and the present is the time when existence can be in some way prolonged, I am bringing the work down to a hard-pan basis, pruining out all employees not absolutely essential, however needy they may be, cutting down wages to the lowest possible point and reducing the number receiving free aid as far as possible. To continue work on this principle during the Winter would require a steeling of heart, and closing of ears to the cry of suffering fearful to contemplate, and which I trust may not be required.

The amount expended during the month of August, since I took charge of the work has been 1,651 leras, Turkish, equal to $7,330. Of this, 822 leras—$3,649—was distributed among the villages with the advice and assistance of the government. Five hundred and ten leras—$2,264—was distributed as free aid in the city, though every effort has been made to cut this department as low as poossible. Fifty leras, —$220—has been used in caring for the wounded and sick. More than a hundred wounded were received at the time of the massacre, and several rooms in our schools, together with another school house near, were devoted to hospital purposes. Another hundred or so, mostly villagers with no abiding place, sick with typhoid fever, dysentery, etc., were accommodated in these buildings for two months. Besides this, milk broth, etc., etc., are furnished to large numbers, who are cared for in their homes. I am confident that no portion of our expenses has been more usefully applied than this. Two hundred and sixty-nine leras—$1,193—has been expended in starting again the industrial bureau, which had been closed before the trouble, because cotton was not obtainable. In return for this expenditure we already have a considerable amount of yarn in hand, but less than will come in after we are well started, as a few ounces of cotton, or wool have to be given free, to each woman to begin with. The principle on which this work is being conducted is considerably simplified from that in use last year, in accordance with Dr. Kimball's advice, given in view of her past experience. Instead of having all the processes of manufacture conducted under the supervision of the department which required the employment and superintendence of a large number of laborers, the work is now conducted as is ordinarily done in the city, by giving out a certain weight of raw cotton, or wool, and requiring a certain weight of yarn in return, the excess being purchased from the spinners, to furnish them means for living. With the multifarious duties now pressing upon me, left entirely alone as I am at present, I should be unable to carry on this department on the former basis. Work is issued to 713 houses, and provides food for 3,556 souls.

The donations that have reached us this month amount to but 658 leras—$2,921—and the balance now in hand is reduced to about 430 leras—$1,909.

Major Williams kindly continues his advice and co-operation in the work.

Earnestly soliciting generous contributions from the friends of the Aremenians, and promising utmost efforts to secure faithful and economical administration, this report is respectfully submitted.

G. C. Raynolds.

The Rev. Joseph H. Twichell has interested himself in this relief work and will gladly receive and forward all contributions that may be made to him.

A strong side light is thrown on the Turkish-Armenian situation by a paragraph in one of Dr. Raynolds's letters, as follows:—

I don't know how much I shall be able to write to-day, and so will plunge in medias res, and say that we are again in the woods, without knowing what the prospect of getting out is. After the June massacre two or three of the revolutionists, who were not in the city at the moment, remained behind, and recently quite a number more have come in, Russian Armenians, who seem determined to secure the destruction of remnant of the nation. It is said that they were reasoned with, and every effort made to secure their departure, as it was evident that nothing could be secured, save the destruction of what remained of the city, but they ut-

tery refused to listen to reason, and plainly announce as their decision, that since there is a likelihood that the nation will either emigrate, or pervert to Islam, it is better they should all die where they are, and it is their mission to secure this result! Can anything more thoroughly satanic be imagined? Who has constituted these rascals the arbiters of the fate of the nation? At last the people have been pushed to the sticking point, and have begun to give the government information as to the whereabouts of these fellows, and yesterday the general in command undertook to bag them, without allowing the populace to take a hand, and repeat the bloody work of June. He sent soldiers and surrounded the house where they were, maintaining perfect order in the town, and we were delighted at the prospect that the difficulty was in the way of settlement. About sundown, the firing ceased, and a column of smoke showed that a house was burning, and we hoped that they were successfully disposed of. But this morning it comes out that the rascals broke through the cordon, and made their way safely to more congenial quarters. Now it seems they are in various houses quite near our premises and we are waiting to see what step the government will take next. As the post will leave in a few hours, it is possible I may not be able to report the result this week.

Cut from Hartford Courant of Oct. 24, 1896.

The Republican.

SPRINGFIELD, SATURDAY, DEC. 12, 1896.

NEED OF THE ORPHANS OF VAN.

VICTIMS OF THE TURK AND KURD.

Letters From an American Missionary, Setting Forth the Effects of the Massacre, Plunder and Fire of June—And the Great Necessity for Money.

To the Editor of The Republican:—

I desire to address a few words to patrons and friends concerning the need for work for orphans in this province, and at the same time tender most hearty thanks for what has been done toward supplying this need. The contrast between the present condition of this city and that existing a few years ago is sad in the extreme. The natural situation of Van is one of the finest in the empire; located on the shore of this beautiful lake, the snow-capped mountains standing around it, yet not so near as to interfere with a wide horizon, its broad expanse of green in the midst of surrounding dryness, its clean and shady streets, and its greatly preponderating Armenian population, which has exclusive possession of large sections of the city, all combine to render it a pleasant place of residence.

But how changed! A third of the better class of houses present but blackened, crumbling walls, where a few months ago were comfortable, pleasant homes. Hence the people are crowded together in the remaining houses, several families in each, existing, not living. Bedding and household utensils are largely conspicuous by their absence. Bare rooms with not enough to make the sick comfortable are the rule, and sickness is fearfully prevalent. It makes my heart ache to go my rounds from day to day and see the sick and those just recovering really more numerous than the well,—hardly a family with so few as one sick. And the families are so fearfully decimated! More than 500 men were slain during that fearful week in June, while as many more, attempting to reach the border, were surrounded and killed before getting there. Thus one in 25 or 30 of the whole population, and nearly one-seventh of the adult males perished, and the number of deaths since has been very large. Hence it is evident that a great number of women and children are left without their natural protectors and providers, and largely without property or homes, save as friends give temporary cover.

It is these helpless orphans that appeal most strongly to one's sympathies, and I ventured some time ago to send out a letter appealing for help for this unfortunate class. It was no small gratification then to receive notice a few weeks ago that £250 had been sent me from Germany to support 50 of this class for one year. How eagerly did I begin arrangements for receiving and caring for them! The disturbed state of the city and the necessity of securing the approval of the authorities caused a little delay, but it is now nearly a month since we were able to begin calling in some of this needy class, and it took but a short time to bring the number up to the 50 allowed, and then began the sad duty of refusing those equally needy and deserving, and this burden will continue to press upon us during all the coming months.

It has taken some time to prepare the clothing for these poor, half-naked children, but now they are neatly, though plainly and economically, clad, and it was a real pleasure yesterday to see them file into chapel in their clean and comfortable clothes, as it is a satisfaction to watch them at their studies, or at their meals, or on the play-ground. They have all been received as boarding pupils in our schools, that their mental and spiritual natures may not be neglected, while their physical wants are being supplied. Of course tuition is free, and all the money given goes to supply food, clothing and bedding. Nearly half of those received have neither father nor mother. The large majority lost either father, or the one who had taken the place of father, during the June massacre, and the remainder, already orphans, were rendered helpless by the events of these recent months.

I wish my time and yours permitted me to give a detailed history of each individual, but I must content myself with a few specimen cases. Here is a bright, attractive boy from Haigazank, a quarter near the walled city, which suffered most severely during that time of carnage. It was separated from the distinctively Armenian part of the town, Armenian and Turkish houses being mingled. Like other similarly situated, outlying portions, it suffered severely in the initial outbreak on Monday, a large number being killed that day, and many houses burned. The large house of the mayor of the city was in this quarter, and after the first wave of destruction had passed, most of the Armenian population fled to him for protection, and were received within his premises and kept there till Friday night, when they were turned out; and on the Sabbath morning fiends in human shape were let loose upon them and murdered in cold blood more than 100 unresisting, unoffending victims, nearly all young men, the bread-winners of their respective families. The boy in question was one of our pupils at this time, and had come to school as usual that Monday morning and remained here during all that dreadful week, with no news of what was going on among his friends, as all communication was cut off. After the massacre had ceased, and some measure of quiet was restored, we sent the boy home, with a few others of that neighborhood, under safe escort. After 10 days of such anxious separation, one can imagine how eagerly he looked forward to seeing parents and friends again; but when he reached his home he found it burned and deserted, as was the whole neighborhood, church and school included. With a sinking heart he went on to the walled city, and succeeded in finding his mother, but only to find that father, two uncles and two brothers had fallen victims to the dreadful slaughter, and from being a member of a large and prosperous family he was a penniless orphan, home, friends, property, all swept away at one fell swoop. It was hard for the poor boy to bring himself to consent to come and subsist on charity, but he came and brought with him a touching letter of thanks, which at the same time affectingly described the trials of his sadly changed condition.

And here is another boy whose father, a priest of that church, was killed in that same Sabbath holocaust, while the boy himself escaped disguised as a girl. A girl from the same quarter weeps as she tells how her father was wounded on Monday, and after three days of suffering the fiends came back and finished the work. Another girl, whose father had been long dead, saw her two brothers killed, one on Monday and one on Sunday. Here is a priest's son from a different parish, who saw his father fall at his side by a bullet, while his brother of 18 had his head entirely severed from his body. Another, a boy from the same parish, was shot through both legs, and spent some time in our temporary hospital while recovering.

This boy of 14 is from a village 15 or 20 miles north of the city, whose mother was long dead. When the disturbances began his father took him to the fields, hoping they could be concealed in the standing grain, but they were discovered and a Kurdish bullet pierced his father's breast, and after two days of suffering the Kurds came and dragged him to his house and killed him with knives. The homeless boy made his way to the city, hoping to find an asylum with his uncle living here, but found that his uncle and cousin were among the victims, and his aunt and remaining cousin have since died. It is a satisfaction to know that this father, though unknown to me, had purchased a Bible and loved to read it, and taught it to his boy, at the same time trying to live as it directed.

I return most hearty thanks to the donors of this money, and ask that they will give their prayers as well for these dear children. And will all remember that we have but touched the fringe of the suffering that exists in the city even, while the cry of the villages has not yet been permitted to reach us, save here and there an isolated voice.

Let me append a brief statement of what has been done in the way of relief work during the month of October: One thousand and six persons were supplied with work, and their labor furnished support for 5030 souls. Subtracting the value of the manufactured products, and the actual cost of supporting these people is very small, but a considerable amount of this product has been used to supply bedding to the people of the Haigavank quarter, spoken of above, and some has gone to fit out the orphans. It is my hope that sufficient sums will come in to enable us to use most of this manufactured product, to furnish clothing and bedding to those so sorely needing it.

Besides those thus supplied, 4357 persons have received a dole of bread, most of them during the whole month. The cost of this relief has been about 160 Turkish leras. During the first part of the month considerable grain was purchased and stored for use during the winter, but certain Turks, who wished to purchase all the grain there was and hold it for a rise in price, raised a considerable excitement against us, so that Maj Williams deemed it prudent to desist from buying for a while. It looks now, however, as if this prohibition would be removed, and I feel inclined to lay in 100 or 200 leras worth more, in the faith that funds will surely be furnished, to enable us to use it to keep these people alive, but if not, it can be sold and the people left to starve.

G. C. RAYNOLDS.

Published Letter, Dec. 12

☞ The attention of our friends is called to the need of concealing the source of the information contained herein, in case any part of it is used for publication.

W. W. Peet

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THREE CITIES.

HARPOOT, NOVEMBER 26, 1896.

On the 5th of October Mrs. Helen B. Harris, Rev. J. K. Browne and Miss C. E. Bush, and the writer, set out from Harpoot on a tour to the three cities of Arabkir, Egin and Malatia, for the relief of the suffering in them.

We reached Arabkir on the 6th and remained there a week, busied in preparing lists of those who needed aid to rebuild their houses which were destroyed a year ago.

Last winter the Christian population was crowded together in the few houses left to them, about one-third of the original number. Typhus fever broke out on account of the crowding, insufficient food, and lack of beds, and some 600 survivors of the massacre succumbed to the disease. Doubtless, many more would have perished had it not been for the timely succor given by Dr. Hubbell of the Red Cross.

To avoid a repetition of the pestilence, it was necessary to provide the people with, at least, some houses to shelter them this winter. After six days of hard work with the efficient relief commission of Arabkir, composed of men chosen from the Gregorian and Protestant Communities, and four men appointed by the Government, we prepared lists of 500 houses in the building of which we proposed to aid by grants ranging from five to seven Turkish pounds per house. But soon it became apparent that not all these houses could be built this year. The price of building materials and the wages of builders were raised by the demand for them, and there was neither timbers nor builders enough to allow of building so many houses in the short time remaining before winter's snows. Therefore, we arranged that those who were to receive aid should first give notice of their intention to built ; then when the walls were two yards high they should receive the first installment of aid, and the second when they were ready to place the roof on the walls. Leaving money in the hands at the Commissioners, so that the work might begin at once, we went on to the city of Egin which was looted and burned one month before our visit. Fortunately, the houses remaining to the Christians (about one-fourth of the original number) are large and the population is small, so that there will be no need to build houses this year. Indeed, it does not seem probable that Egin will ever be rebuilt. It is situated in a deep valley through which the Euphrates flows, between two high mountains. It has no fields, and all foods supplies must be brought from a distance. The city has little business, but is chiefly a residence for merchants who earned their money abroad and spend it at home. The beautiful houses built with the earnings of many years of toil being destroyed, it is probable that the merchants will now remove their residences to Constantinople and other cities where they have their business; and Egin will be largely abandoned by the Christians.

Mrs. Harris undertook to aid the city of Egin with funds contributed by the Society of Friends in England. Our list here contained 4,026 souls divided into four classses, 1,513 able to get on without aid, 706 needing little aid, 691 needing about one-half their support and 1,116 absolutely destitute.

The people of Egin showed a very commendable spirit, many of them

refusing to receive aid lest it should deprive others more needy than themselves. In the small Protestant Community of 23 houses, numbering 138 sonls, two families refused to receive aid though the Committee considered them needy, and only 48 souls received belp. We aided the most needy at the rate of sixty piasters (10 shillings) per head, the second class forty piasters (6s-6d), and the third class twenty piasters (3s 4d). In this way £t. 1,203.32 were expended in the city of Egin; £t. 50 were appropriated to the support of 12orphans in Christian families for one year; £t. 200 were expended to purchase grain which is being stored up for the winter to be distributed only when the need becomes extreme. A list is also being prepared of those in need of bedding for the supply of which we have in hand Lt. 196,68. In all Lt. 1,650 (£1,500 sterling) were contributed by the Society of Friends for the city of Egin.

I do not think any plundered city in the land has been so generously aided. Certainly we have not given so much to any city at one time. But the aid came to them in just the right time when grain was very cheap and supplies could be purchased for the winter. Later, when the roads are blocked with snow no grain is brought to the city, but at this season caravans of grain were coming in daily; and in the streets our own eyes were daily gladdened by the sight of men, women and children carrying to their homes the sacks of grain purchased with the money we had given to them. We may expect the people to get on until spring without more aid. They remember the Society of Friends with peculiar gratitude.

Mrs. Harris left us at Egin, proceeding thence to Sivas on her way to England. She has brought comfort, cheer and help to thousands in this land.

The Armenian Relief Fund enabled us to aid five villages near Egin to the amount of L.T. 565.70, thus providing for 1,636 souls.

Returning to Arabkir from Egin we found the work of building houses progressing most satisfactorily. Exactly the most needy class were receiving aid, for those who had been able to rent a house or otherwise provide shelter for their families generally preferred to defer building till spring, while those who had no such shelter eagerly availed themselves of the aid offered them. The weather has been usually favourable for such work and more than 90 houses are now well under way to completion in the city and 22 in the neighboring city of Shepik. The account for these are not all in yet but the aid given will be about L.T. 700 The value of the houses built is a least three times that sum. About 400 families are prepared to build houses in the spring if they can obtain help. Materials will then be cheaper and the work can be done better and more economically than now. But the houses built this year have greatly relieved the crowded state of the city.

The principal business of Arabkir is that of weaving. The Red Cross gave about 150 loans to weavers. Mrs. Harris gave L.T. 100 which will supply about 200 more. Friends in Europe are forwarding thread for looms to the amount of L.T.2,000. It is our intention to use this as capital selling to those able to buy and giving it out to those unable to buy to weave into cloth for a fair wage. The cloth will then be sold. All monies thus gained will be sent to us month by month for safe keeping. The capitall will be kept intact for renewing the stock of thread, and it is expected that it will yield a profit which may be applied to the support of widows and orphans in that city. Every loom furnishes employment to a number of women and children also, and we confidently expect that this investment will be the means ol reviving the weaving industry in that city, in which formerly more than Lt. 10,000 of capital was invested. There is still need of more looms in

Arabkir, and Lt. 200 might profitably be invested in them. Apart from looms, about Lt. 100 has been invested in other tools and implements with which artisans are now earning bread for their families.

From Arabkir we went to Malatia. L.T.800 had been sent there from Harpoot before we started on this tour, to be distributed in sums ranging in sums from L.T.2 to L.T.5, for the building of houses. The local relief commission considered these sums too small, and appealed for an increase fearing that the people would not be able to build, and the money would be used for food. We insisted upon the distribution of the money according to our apportionment. When we reached Malatia I spent two days in visiting the houses for the erection of which aid had been sent, and I found them well under way towards completion. The local commission acknowledged that we had judged the situation more wisely than themselves. In some cases small supplementary grants were needed to finish houses which had been begun, and aid was given to some not on our first lists.

When looking upon a ruined city, it seems a hopeless task to undertake to rebuild it and there is danger of over estimating the amount of aid needed. That which is most needed is the impulse to effort which shall overcome the feeling of hopelessness that settles down upon the people. Once this barrier is removed, every man has the strongest of incentives to do his utmost to secure a home for himself and his family. Money is needed for timber and the wages of a builder, but the women and children aid in the labor, making bricks and mortar and carrying them to the walls. Often a man can secure a little money to put with the grant. Moreover, the impulse given to house building starts others to building without aid. The grants made in Malatia were less that made in Arabkir, because the cost of building is less there and materials more abundant. But in Malatia, 300 houses have been built with aid to thé amount to LT. 4 per house on the average, and between 50 and 100 houses have been built without any aid. Of course, the houses built are small, but they are the beginnings of the new city and the people will enlarge them as their ability increases.

In Malatia also we gave food for 2,626 souls to the amount of LT. 252.96. These three cities sufferred severe losses in the massacres as any seen from the following table :—

	HOUSES BURNED	HOUSES REMAINING	KILLED	WIDOWS	ORPHANS
Malatia	1,500	500	1,580	630	1,883
Arabkir.	1,425	664	1,171	1,138	1,943
Egin estimated) . . .	800	300	857	500	1,000
Totals. . . .	3,725	1,464	3,608	2,268	4,826

There is in every one of these cities numbers of widows and orphans who are wholly dependent on charity. In Malatia, there is one quarter of the city almost entirely composed of widows and their children, and two other quarters approximate to its condition. The cry for help from this class of sufferers is becoming very urgent.

In the villages too there is much distress. To-day I examined three villagers who chanced to come to my room, as to their condition, with the following result :— The yield of Kevork Garabedian's threshing floor was 30 kiles of wheat. He paid 15 kiles on a debt which he incurred last winter to support his family after the massacre. He paid 5 kiles to the man who farmed the taxes of the village last year, because his portion was carried off by the Kurds last

year, so he is collecting it this year. His taxes took four kiles and six kiles remain to him. This will not support his family through the winter.

Mardiros Der Muggerditchian's threshing floor yielded 10 kiles. He paid three for taxes, two for debt and two to the tax-farmer, leaving three for himself.

Ohan Khachadourian's threshing floor yielded 34 kiles of wheat, of which 15 went for debt, six for taxes, seven and-a-half for his laborers, leaving five and-a-half kiles for himself.

These three men were better off than the majority of their village. And now the tax-gatherers have come again to their village and are stripping the villagers of the little remaining to them.

The bitter cry of these villages is coming to us day after day with increasing volume. These men told of a village beyond them which is still worse off, where men are dying from hunger and disease, the village of Tulkhe. The same is said to be true of Habab, Socrat and other Palu villages. We are most reluctant to again appeal for aid, but with such facts staring us in the face we must pass on the appeal of these villages to you. They say to us what "can we to,,. Will you answer them! Before this letter reaches its destination the case of many will have become desperate.

Beside the aid given to the three cities mentioned in this letter, we have also aided in house, building in some of the most needy villages.

(Signed) C. F. GATES.

Harpoot, Nov. 26, 1896.
Rec'd Feb. 6, 1897.

ARMENIAN DISTRESS

COPY FROM THE "CHRISTIAN HERALD," NEW YORK CITY

To the "Christian Herald."

HARPOOT, Turkey, Dec. 16, 1896.

Dear Friends,

At various times during the year we have received grants for the relief of the destitute Armenians from you, as follows:—In March 2000 dols.; in July 1000 dols.; and in September 1000 dols. Total 4000 dols. I have not written to you directly because not having time and strength both to do the work of relieving the necessities of the people and to write about it, I have thought it better to do the former. But the "Christian Herald" has labored so nobly to save the destitute that some acknowledgment is due to you. It seems to me that it is one of the striking achievements of the Christian world that it has saved the Armenian people from the destruction to which they seemed doomed.

One year ago the whole people were in extreme destitution. Thousands of families had been left without a breadwinner. The majority of the nation had lost their supplies of food laid by for the winter, their cooking utensils were gone, more than 15,000 houses had been burned in this region, and the remaining houses were left without doors and windows in many cases. The people had no beds, and only the scanty clothing in which they fled from their foes. Winter was at their doors. How could they face it? Some gave up the struggle and died simply from the shocks of the terrible ordeal through which they had passed and lack of courage to face the future. Many others expected to die.

Just here the help given through your efforts and other like-minded Christian men and women came in. We dispensed the funds as fast as they came and kept the people alive. Again and again in visiting towns and villages the people have said to me we should have died last winter had it not been for the help you sent us. As I left Arabkir a poor old man followed me out of the city calling down blessings on my head all the way because we had kept him and his family alive. I pass these blessings on to you, for they are yours. Eighty thousand souls received help through us this year.

Now the people have gathered a harvest since the event, but many of them had already mortgaged a great part of their crops to obtain food. Then the tax gatherers gathered up the grain, sold it and the animals and the utensils and beds to pay the taxes.

In the village of Habab the land has been in litigation for a number of years; the people and the Beys both claimed to own the land, and decisions had been rendered at one time in favor of one claimant and at another in favor of the other. Since the massacre the Beys have taken possession of the land by force.

The sowing last year was about half as much as in ordinary years. The taxes of that village, that is the tithes, usually sell for 55,000 piastres, this year they sold for 25,000. The harvest was worth about 40,000 Ps. Of this the Beys took 20,000, then they took 15,000 more for taxes, leaving only 5,000 piastres worth of grain for the village, amounting to a little more than 200 dols. The vineyards of the village were completely stripped by the Beys. This village is now in distress.

In other villages the condition is very similar. Creditors and tax-gatherers have left the people with food for one month or two months, and in many cases with no food at all, so that they are again in need of relief. A part of the population are now in distress, in some villages disease has broken out, and before the close of the winter thousands will be in a starving condition unless help reaches them.

We have hired two houses and are receiving orphan boys and girls. We have engaged two Christian families to care for them under the superintendence of our missionary ladies. The children attend our schools. We do not know where the money for this undertaking is to come from, but we are sure it will be provided. The children come in a pitiable condition. Yesterday one little boy came who had been carried off by the Koords and just now gained his freedom. His feet were tied up in rags, in lieu of shoes and stockings. A little girl came in half frozen and sat up in a chair by the stove warming her bare feet and numbed hands. Her face was bright and our hearts were drawn to her, but she had no one to care for her. A man came from one of the Palu villages bringing the three children of his brother. He had left his own two children with no one to care for them that he might consign these orphans to our care.

The land is full of such waifs—where the children have a mother or near relative who can care for them, we give a little aid that they may be cared for by their own kindred. Some of those who have no one to care for them we have sent to orphanages in Smyrna and Broosa, and now we are opening houses for others here. 25 dols. will support, clothe and educate a child one year.

In the Spring help will be needed to rebuild ruined houses and enable farmers to sow seed.

Thanking you for your most praiseworthy efforts in this relief work,

I remain,

Truly yours,

C. A. GATES.

200507

Herbert Nov. 26, 1896.

REPORT OF RELIEF IN THE BITLIS FIELD.

From November 15th. 1896, to January 26th. 1897.

It is impossible to speak accurately as to the number of souls saved: but this we do know, that here and there and especially in remote regions some few seem to have died from exposure and neglect, if not actual hunger, as we could not reach them in time: while blessings involved on benefactors and statements made in our hearing as well as others, by destitute ones constantly go to show, that but for this help hundreds if not thousands would have perished. Go up and down these more than 100 villages wholly or partly plundered and ask where you will, and you will find grateful recognition of this God sent relief.

In my opinion the critical time for relief in these parts will come when the fields have been sown with such grain as can be saved for this purpose, and the herbs, grass etc. on which the people manage to subsist shall have become dried and unfit for use. From this time till the new harvest is available will be a time for which some provision ought to be made.

General survey made up from reports from Nov. 15th. 1896, to Jan. 26th. 1897.

				Piasters
Distribution	Nov. 15th.	1400 persons		3191
"	Dec. 3-5	2392 "		3599
"	" 7-9	2239 "		2202
"	" 17-Jan. 26th.	19382	25413	27041
Cotton and wool purchased				44350
Yarn purchased of some 1000 spinners, supporting in part their families				18510
Paid 100 weavers and some spinners				12270
Wheat, millet and rye purchased				15035
Paid to Moush Vartabed on Sassoun account				18000
Service 931. Potatoes 324. Ox hides for sandals 362				1617
Bread from door 312. Socks 128				440
				146255

We have aided 100 villages, about 2000 families or 16000 souls, while in Bitlis we have given to about 9413 persons, and 1345 families.

R.M.Cole.

ERZEROUM RELIEF WORK.

NOV. 1st 1896 to MARCH 31st 1897.

After last general report, that of October 30th '96, the Erzeroum Relief Commission estimated that relief work might be carried on through the winter at an expenditure of about £400 a month.

Daily rations of 100 drams ($^3/_4$ lb) of bread have been issued to 1100 persons in Erzeroum, 400 in Erzingan, and 300 in Baiburt. A very large part of the beneficiaries have been destitute widows and orphans. In the Erzingan district the weaving of cotton cloth has been of great benefit to the people; to such an extent has it benefited them that it is hoped that relief work there may be closed up in the near future. There is no such industry in the cities or villages of Erzeroum and Baiburt at which women might work. A small factory of six looms was opened in Erzeroum to teach women how to weave. We hope that by Easter between 30 and 40 looms will have been set up in the houses of widows, thus affording them the means of earning their daily bread. The industry will undoubtedly extend itself.

We have not yet succeeded in establishing the same work in Baiburt, but hope to in the near future. One of the widows of Erzeroum expresses her gratitude to the Relief Commission by letter as follows:—"Your favor has been not merely the distribution of piasters and pounds which have stopped the wail of those who wept and strengthened the hungry, you have aimed to put into the hands of the destitute the means by which they may gain their daily bread and other necessaries. This is indeed a great and beneficent object. Tens of destitute families, of which I am one, are rescued from beggary and other evils; and we feel that in the struggle for life and daily bread our future is fairly secure. Will you accept our humblest and most hearty thanks for these blessings."

This weaving enterprise has been established and carried on by means of the donation of £100 from Berne (Switzerland).

In the Erzingan district all the buildings of the village of Palanga (16 houses) and $^2/_3$ of the buildings of the village of Khentear (about 60 houses) were entirely destroyed. The people were in danger of being permanently scattered and losing their lands. A credit of £300 has been made to enable these peasants to reestablish themselves on their lands. In the other districts Keghi and Khanoose were in the greatest distress; the destitution already existing in Keghi was greatly increased by the forced return of hundreds of the men of the district from Constantinople where they had been engaged in work. Thus not only was a source of considerable supply cut off, but these men were forced into idleness in an already famine stricken district. At first, £100 a month were appropriated: that was increased to £150 for March. The new appropriation for April has been made £200. 4000 persons have received assistance, and the number is increasing. L.T. 850 has been expended in that district. In Khanoose L.T. 400 has been expended, and 4500 persons relieved. Twenty-six bales of clothing, forwarded by Lady Henry Somerset's organisation, were of great benefit to hundreds of wretched people: 12 bales were distributed in Erzeroum, 6 in Baiburt, and 4 in Erzingan. Some were sent to other districts. The clothes

were of good quality and of considerable quantity; but the need seems to almost as great as ever. One woman called attention to her clothing, saying, "You gave this last year, it is all I have and it is in rags. Can you not give me something now?" It was supposed she was not quite so destitute as some others. These clothes were distributed for the most part to widows and orphans, who called down showers of blessings on the benevolent donors. In sorting the clothing two small red shirts were found sewed together and labelled as follows: "From a boy in England to two boys in Armenia, hoping they may enjoy them and many more like them." Two Armenian boys bless the little English boy and pray for long life and happy prosperity to him. 350 families, comprising 1500 persons, received assistance in clothing in Erzeroum.

Orphan work has absorbed much attention; it is estimated that there are between 2000 and 3000 orphans in the province. In Baiburt district alone our agents have registered 1382 orphans between the ages of 1 and 15 years. In Kranta village of about 130 Armenian families there are 239 orphans. Arrangements are being made to receive some of the most destitute into houses of refuge. In Erzeroum already 60 such have been received, and as soon as the roads are open others will be received.

As spring approaches we are turning our attention to the question of seed corn and farming cattle. Our Khanoose agents report that that district needs over 6000 bushels of seed and 400 yoke of oxen; this would involve an expenditure of between L.T. 2000 and 3000. At least between L.T. 200 and 300 ought to be expended there. This is a very pressing question. If the coming harvest proves to be even a fair one, it will be more than we dare hope for at present. To make it that, much must be done to enable the Christian peasants to sow their fields.

Statement of expenditure for the 5 months ending March 31st '97.

				Persons relieved (food)
Terjan	L. T.	100	$ 440	——
Khanoose		402 $\frac{75}{100}$	1772.10	4500
Keghi		350	1540	4000
Baiburt		80	352	300
Erzingan		100	440	400
Erzeroum		184 $\frac{63}{100}$	812.37	1100
Sick, fuel, exiles, etc.		70 $\frac{90}{100}$	311.96	——
For Manissa Factory		43 $\frac{80}{100}$	192.72	——
	L. T.	1332 $\frac{8}{100}$	$5,861.15	10,300

W. N. CHAMBERS.

ORPHANS AT HARPOOT.

The massacre removed thousands of fathers. Many of them were in comfortable circumstances, but the looting and burning of houses left the most of their families destitute. The future condition of this multitude of widows and orphans has deeply impressed us, but the means placed at our disposal barely sufficed to keep them alive.

The first distinct effort made for orphans separately was in Malatia in August, by Mrs. J. Rendel Harris, who, during a visit to that city with Dr. Gates and Miss Bush, gave the money for the support of 40 for a year. These were placed in suitable families, under the supervision of a committee, through whom the money is paid month by month.

In the autumn Mr. Peet informed us that an interest had been awakened in Germany in this unfortunate class, and that he had placed £t 250 to our credit, and later he credited us £t 750 more. We have taken for granted from the newly awakened interest in America, England, and Germany that more funds would come; and so we have been carefully at work taking the most needy upon our lists, until now, with those Mrs. Harris supports, we are caring for about 420.

Our method is, whenever there is a reliable Protestant community and a school, to have the children placed in families where they will be under good influence and go to school. We take none who have mothers or any other natural protector, although the condition of many such is pitiable in the extreme. We leave them to be cared for from general relief funds. Several weeks ago two good sized houses were rented in our quarter of the city, one for boys, and one for girls, and each one is under the care of an excellent Christian family, and each is a happy home. There are 30 boys and 30 girls in these houses. We have taken into these houses only waifs for whom no suitable provision could be made in private families. Two other houses have just been rented, and they are to be occupied this week. There are many waifs in Mezreh the seat of Government, and two houses have also been rented there, with about 50 inmates.

Mrs. Harris has made provision for 10 more orphans in Malatia and 25 in Egin. We have already expended apart from the money which she has provided some £t 600; and our present rate of monthly expenditure is about £t 120, although we are daily adding to our lists. We have a record of many in villages where there are no schools and where no satisfactory provision can be made for the children; and so, if sufficient funds shall be furnished, it will be well to bring them here. There are also large numbers who have mothers who ought to be provided for as orphans, but we do not venture to take them upon our lists from lack of funds. Almost every child whom we have taken comes clad in worthless rags. Each is sent to the bath, and is furnished with new clothes and a bed. It is not easy to recognize them when they appear in their change of garments. It is a very interesting and hopeful work. 20 girls were sent to Smyrna and 10 to Broussa before we undertook this work. Quite a number of the children whom we have taken have recently been rescued from their captors, and there are still others whom we hope to rescue. It is touching to see the anxiety of these little creatures lest they may not be accepted when they are brought here and their cases are under investigation.

Harpoot February 1st 1897 H. N. Barnum

WORK FOR ORPHANS IN THE HARPOOT FIELD

203705

THE extent of our field is 16,000 square miles. After the massacres of November, 1895, carefully prepared statistics revealed the fact that we had from 4,000 to 5,000 orphans on our hands for whom to care. These were in all possible circumstances. Some, in the terror of flight had been thrown down in fields, or streets, and never seen by their parents again. The fathers and mothers of some had been cruelly slain, as well as all near relatives. Sometimes it was only the father who was massacred, but the mother was robbed of everything, and unable to provide for her children. Again, the mother may have married a second time and cast off her child because her husband will not take her and the child too, being pillaged and without work.

Pitiful sights were seen those first months, before any provision was made for these little waifs. They appeared at our doors, or Relief Rooms, bare-footed in the snow, great spaces of purple flesh showing through the rags; no bed to lie in at night, no food to eat, the future all dark. In the city of Malatia, they wandered into the market-places, where those who had made them orphans broke off scraps of bread and threw at them as if they were dogs, and then laughed to see them scramble for the pieces.

The first organized effort for the orphans was made in that city, where Mrs Harris, of Cambridge, England, chose sixty-eight and put them under guardians in different houses, with a monthly stipend for support.

Later, this method did not seem as profitable as collecting them in one or more homes in each large city. In Harpoot itself, we have four such homes, each with a "House-Father" and "House-Mother." These are Protestant Armenian Christians, who keep the homes in perfect order and the children neat. They have family prayers morning and night, and teach them many things about the Bible, also about politeness and how to work. Each girl learns how to sow and knit and do housework. Masters in tailoring, shoe-making, and other trades have been put over the larger boys, the latter being allowed to choose the trades they prefer. All are sent to school, the older ones who are learning trades only part of each day.

Never, if the parents of these children had lived, would they have had the home care, the education, the patient love and sympathy given them which they have now. Each Sabbath they go out of their homes to church in long processions, the boys in their bright, new fezes, tunics, clean under-clothing and good shoes, the girls, neatly clad and over their heads white, knit shawls which needy women have manufactured for a living. There are a few wee girls in big, pink sun-bonnets, who always head their procession; demure little maids who go to sleep under the sermon and bob back and forth to the immense amusement of the wakeful ones. Those who wish can go once a day, on the Sabbath, and also on feast days, to the Gregorian church. Much talk has been made by the Gregorians as to these children becoming Protestants, if left entirely under our charge. This will not be our effort in any respect, but it is simply impossible not to surround them by an atmosphere redolent of the Bible, prayer and Christian principles, while they attend our schools. We cannot but hope that many of these children will come out of the orphanages consecrated, educated Christians to bless this land.

I wish you could see some of these children when they first reach us; no shoes or stockings, no covering for the head, rags and dirt and dishevelled hair, and a frightened look which shows what they have heard and seen. Some have been among the Koords for months, and have even forgotten how to speak Armenian, and are afraid of us all. One such boy threw himself on the floor, and cried and screamed and declared he would not stay. On many of these children the horrors through which they have passed have been so impressed that they dream again and again of the attacks of the Koords and awake from sleep in a paroxysm of fear. Some are scarred, or maimed for life. One mere baby, while journeying from Arabkir, talked so touchingly of these events that her guardians were often affected to tears.

The filth must be washed off, clean clothes put on throughout, and the old ones burned. Then they issue forth and stand before us with shining faces and such a proud look, as much as to say, "Shoes! A feg! A dress! Friends! Was there ever such a world as this!

Then I wish you could see dear Mrs Barnum, the superintendent of these homes in Harpoot—the "Mother of us all"—as Mrs Harris calls her, because she is the only married lady in our station now, and takes us all to board, and all the guests that happen along besides. The dark eyes look most tenderly on each homeless one, and she takes them all to her loving heart. Her only guest-room, which we laughingly call "The Consulate," has been literally stacked with clothing of every variety, huge pieces of coarse gingham, from which mats for the children to sit on have been made, and towels, combs, thread, yarn, and bags. Some days both upper and lower halls have been filled with comers and goers to supply the wants of these orphans, and this "Mother of us all," who was once so delicate that she could do nothing beyond her home, has the ordering of everything—the accounts and the planning for all who are sent from here to orphanages at Constantinople, Smyrna, and Broosa. Ever since the massacres miraculous strength has seemed to be granted for it.

Associated with Mrs Barnum in this work is Miss Seymour, so tender and loving to all the poor. She fitted up the orphanages in the city and planned everything for their comfort. She orders the bedding made and superintends the poor women who work and has a hundred cares for them on every hand. These two would talk orphans at breakfast, lunch and dinner, if we did not interfere;——"Marian is sick;" "The Turk that stole Donabed is hovering round and wishes to steal him back;" "They say that that little boy, Hoohannes, in the boys' orphanage, is married!" "The boys want newspapers with which to make kites;" &c., &c. But not only these two are tender towards the orphans, but all who have the care of them. And so comfortable and desirable appears the life of these orphans that, again and again children who have both father and mother have come and begged to be taken in,—and grown men have even plead——"I am an orphan; take me!"

We have 230 gathered in the Harpoot orphanages and other homes in the city, and these are being cared for by American funds. There are 166 gathered in two homes in Mezereh, cared for by the Germans, who have three capable and devoted young men on the ground. They expect to buy land and have a strong department of Industrial Relief Work. Two deaconesses are soon to come on from Germany.

In Arabkir, the work has been taken up by the Swiss; good houses have been rented and about 100 children gathered. In Egin the funds come from the "Friends" in England, whom Prof. and Mrs Harris have been so indefatigable in interesting. Some rarely good people are in charge of the 100 children gathered in the orphanages there. No one could fail to love those delicate little ones, the poorest of whom in that beautiful city are trained in that sweet Oriental courtesy only found in perfection there.

In Diarbekir the children are just commencing to be gathered and we hope that we may gain the sympathy and help of England for them. There will be at least 100 there. In the towns of Palu, Husenik and Choonkoosh we must open orphanages. In each place a committee of Protestants and Gregorians is chosen and the lists and accounts presented to Dr. Barnum, who, with his efficient daughter, bear a heavy burden to control all the different departments outside of the city belonging to this branch of our vast Relief Work. The outfit for an orphanage costs something like 2,000 piasters, gold (88 dols.). The salary of House—Father and Mother is from 100 to 250 piasters per month,—— from 5 dols. to 11 dols. rent of house, about £10 to £24 (44 dols. to 106 dols.) a year. We calculate on £5 (22 dols.) a year for the support of an orphan.

The children attend our Protestant schools. In Harpoot a fifth house must soon be rented to gather in those whom Mrs Barnum has been obliged, for lack of room, to locate in families all over the city and certainly many more must be cared for in Malatia. In the villages on our plain and elsewhere many are being supported on a monthly stipend given to poor relatives, but, though at least a thousand are being cared for in our whole field, yet we feel that only a beginning has been made. There are a multitude of half orphans whom we have been obliged to refuse for lack of funds.

Of course, such an influx of scholars into the different departments of our school, requires many more teachers than before and a vast deal of superintendence. The thorough and most interesting examinations at the close of school, with the beautiful order and neatness even among the lowest ranks, showed how perfectly Miss Daniels had taken this added burden on herself.

One of the little boys, twelve years of age, when he first came to be examined for admission to the orphanage, turned away his head and cried for fear he would be rejected. He was admitted, and his sweet and gentle ways won all. He would even rise in school to run and help Miss Daniels on with her cloak, as if always accustomed to such service. Not long after his acceptance a dangerous disease manifested itself, which required an operation, under which he sank rapidly. Before he died he wished the Bible read and prayer made, during which he passed quietly away. Another boy, who had pneumonia, was heard in the night repeating an Armenian hymn, the chorus of which runs thus:—

"Me also take, I entreat, O Jesus,
Strengthen now my wearied feet,
And forgive my numberless transgressions,
That I may be Thy lamb."

He did not wish to be separated from the House-Mother, and she, who had never had any children of her own, was by him to the last.

Two wee girlies, when told, after being washed and dressed, to make the salutation to Mrs Barnum, actually made the sign of the cross! They had never been taught the salutation, but now, if you who have been so generous in gifts to them could see them, what a salaaming there would be and, not satisfied with this, they would come up one by one, and kiss your generous hands. I doubt not they pray for you every day, and, in that last Great Day, you will hear the voice of the One to whom they pray, saying "I was an hungered, and Ye gave me meat. * * * I was naked, and Ye clothed me."

Yours "In His Name,"

CARRIE E. BUSH.

Harpoot, July 28th, 1897.

Harpoot, July 28, 97

To the Patrons of the Orphanage in Bitlis, Kourdistan

Dear Friends,

The months have come and gone till we are treading the threshold of another cold winter; already the snows are looking down upon us from adjacent mountain tops, while cold rains, now ending with veritable snow, are our portion. Roads are so unsafe from robbers that the usual grain supply does not reach town; so wheat is nearly doubled in price.

A little more than three months from now, and a whole year will have passed since we began to gather under our roofs these poor destitute orphans. At that time we hoped for a better condition of things in the land, and of course our watchword in receiving them was "You are taken for only a year," though some of us realized and talked of how serious a matter it must be to turn out poor waifs, especially girls coming from the villages, if conditions didn't improve. We had hoped for greater plenty and cheaper living; but in this we are disappointed. And we are disappointed in that since July last, we have no receipts of importance to report. Though one has held out hope that the remittance of £250 may be repeated for a second year, I fear that is not fully assured yet.

Much as we have struggled to reduce our number by striking off some orphans with mothers, yet quite as many waifs with no one to care for their souls or bodies come drifting into us from plundered, desolated villages, fleeing for dear life, hungry, naked, and in some cases sick, as is the case with three little girlies you may see in a picture I hope to send you ere long. Hence we get little below 250. To be sure our fund will carry us through the winter and well into the summer; but how can we turn away waifs gathered from far and near waysides and hedges? To send them out, and especially the girls with the polish they have gained with us and the clothing they have received (and it would be cruel to make them don their squalid old rags again) would be to put a premium on kidnapping and every sort of irregularity; for on every hand are evil Argus-eyed ones only too eager to lay hands on womanhood, and especially on the younger, attractive part of it.

We have not so much concern for those with mothers; but pray don't force us to turn out wholly helpless ones till the dawn of a better day for the country! Should that favored time not come, Oh that Barnardo for these parts might be found to send away at least more promising girls to join their compatriot young men scattered in distant lands, where with kith and kin they might constitute new homes! Blessed the man or combination of men that might inaugurate such a scheme, and so deliver at least the more promising young women left here! They are largely if not totally neglected, and must in many cases, *nolens volens*, become the prey of fiendish lust.

Let me plead who have stood down amid this darkness for more than thirty years, and have passed months together in relieving poor Sassoun—the first storm centre—let me plead that you weigh seriously these questions, that you hold the ropes and hold them hard, and that you send of your substance backed by your prayers: and with might and main we will do what we can to save a remnant at least of the rising generation of the Anglo-Saxon race of Turkey. God will bless the giver and laborer in such a cause.

Having been alone much of the time of late under these crushing duties, I have not been able to write up the cause as I desired. But I am happy now in having a young associate, Rev. Charles R. Ashdown, who will be able to take the brunt of the work as soon as acquaintance with his new language will permit, while the Ely sisters of ready wit and long experience here are expected ere many weeks after more than two years absence. With this increase in forces you as well as I may hope for something better in reports and in every line of work here; and I may perhaps "come apart for rest awhile" after these wearing labors,—possibly going where I may meet some of the Patrons themselves.

Before closing this part of my report I might say that we feel devoutly grateful to the widow's and orphan's God that amongst all this large company of half-starved, half-naked ones, gathered at first under conditions that were not all such as we could wish, there has been no fatal sickness to cast a cloud over our large family, though we have had a good deal of fevers, mumps, etc. With the experience and

[P.T.O.

supply of medicines that we have, we have been able to keep pretty clear of the only doctors that were available; but of late we have been able to put not a little reliance upon one recently arrived here from Moush, who took his degree in London years ago, and who is conscientious and does not run up a heavy bill of charges.

Amid the refusals but more frequent admissions of candidates some most touching incidents come to light. I would that time and space would warrant my treating of them. See poor Geuzel (beautiful) whose father died a martyr in his mountain village, while her mother was so beaten on the head that she went blind! We left her older brother to be a guide to the mother, so that together they might eke out some sort of existence by begging from door to door; but more than once have I seen them peering through the door into this earthly paradise into which their loved Geuzel has passed.

But for some time now I have not seen them; and I fear to enquire about them lest I should learn that, hungry and exposed as they were to hardship, they have passed on to the "narrow house" of no more troubles. But I must leave incidents for the present at least, and say that I have been to Moush city again to set running a small branch establishment for Sassoun orphans especially. I would plead most tenderly for this new work, which we wish much to make a permanency, for there is great need in that province, which was the first storm centre of the massacres that spread through the land.

Though I am sorry to have no more credits to report this time, I must look to keeping you well posted as to expenditures, so that you may know what we are doing.

Our full Credit as reported last time was	£t2644.04 =	dols. 11633.78
,, ,, Expenditures - - - -	416.50 =	1832.60
,, ,, ,, to date 2½ months	398.88 =	1755.07
	815.38 =	3587.67
Balance on hand this date - - -	1828.66 =	8046.11
	£t2644.04 =	dols. 11633.78

On behalf of the Station

(Signed) R. M. COLE

Bitlis, 10th November, 1897

Missionary.

R. M. Cole, Bitlis, Nov. 10, 1897.
Rec'd Jan. 8, 1898.

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Report of Relief and Orphanage Work at Van

JULY 1ST TO SEPTEMBER 30TH, 1897.

The information to be given in this Report naturally groups itself about three subjects—The Present Condition of the City and Country, What has been done during the last three months, and the Prospective Need of the coming Winter.

First, the condition of the country. We are thankful that no new massacre or general disturbance has occurred in the city, but on the other hand we cannot report any substantial improvement in the conditions here prevailing. Had there been any disposition on the part of the Government to secure the reforms and protection absolutely essential to a return of prosperity, of which disposition no evidence has yet materialised, the mischievous activity of the misguided revolutionary agitators on the border has been quite sufficient to postpone its realization. The "Hope deferred which maketh the heart sick" is the only cheer that comes to the weary, waiting, perishing souls about us. Even a current of reviving business for the community at large would leave the hundreds of widows and thousands of orphans still stranded on the shore, and it would take years for the tide to rise high enough to bear them on its bosom, so that, unless our industrial work, or something equivalent to it can be continued for several years, these classes will suffer even after prosperity begins. But as yet there are no manifestations of the coming of this refluent tide, and not alone widows and orphans are helpless, but able-bodied men as well. During the summer many of these have managed to get work enough in the fields and gardens, and by finding a few odd jobs, to live, but barely to live, not to lay up anything, and now the winter is before them and they know not where to turn. During the last two winters many families formerly well to do have lived by selling off the few things they had managed to save from the general wreck, but this process has reached its final limit in very many houses, and there is absolutely nothing more to sell. The existing food supply is also getting perilously low. The tremendous harvest of 1896 is nearly exhausted. Last fall, by hook and by crook, something like one-fifth, it may be, of the usual acreage was sown, and the appearance of this during the spring and early summer gave good promise, but this promise was not realised at the harvest, the ears being found not well filled, so that many fields barely returned the seed sown, some yielded two or three fold, while very few fields gave anything like a fair crop, even for this country, where the bountiful harvests of the American prairies are never seen. It is true that while the price of grain is now rising, it has not yet reached a very high figure, but this is because so few have the means to purchase, rather than that there is a good reserve. In view of all these circumstances our population looks with dread to the approaching winter, and our committee prophesy a harder season than the two preceding.

Second—The Work of the past three months. In view of the prospect thus confronting us we have aimed to exercise the greatest possible care in our expenses during these summer months, and have refused aid of any kind to families where there were able-bodied men, save when the size of the family was clearly disproportioned to the ability of the workers. But the large contingent of widows and orphans must be cared for. In all cases where it was possible this has been done through the industrial department. Even here work has been given sparingly, only to the extent of enabling the workers to live. But even with the greatest care the department has expended 862 lires for cotton and wool, and 445 L. for the extra yarn spun, thus supplying the means of subsistence to over 5,000 persons who, so far as we can see, would otherwise have remained entirely without support. The deficit in this department during the quarter amounts to 127 L., which needs to be explained. The merchants give out 1½ okes of cotton and require 1 oke of yarn in return, the excess of the yarn being the spinner's wages, while we give two okes of cotton and require 1 oke of yarn, thus affording the spinners a larger margin of profit. This is one source of deficit. Then we have a large quantity of yarn and cloth on hand which it is very desirable to turn into money, and so keep the work running. But during the summer, owing to the universal poverty and stagnation of business, the only way to dispose of the goods was to sell them at 10% less than the estimated value of the goods as reported in the last financial statement. By doing this, however, the price of such goods has been kept at a moderate figure, thus benefiting the poor without seriously injuring the merchants.

But after compelling all who possibly could do work there still remained 270 souls, mostly entire orphans, with a few utterly helpless widows and their children, who must be cared for, and have received a daily dole of bread. Fortunately fruit has been almost unprecedentedly abundant, and even the poor have begged or earned a little to supplement their insufficient dole of bread. It is a most touching sight to see the crowd who come at the appointed time for their bread. Many of them are little children from 5 to 12 years of age, entire orphans, ragged and sad looking, with a sprinkling of lame, sick and aged women, all clad in the scantiest rags which are already becoming quite insufficient to protect them from the cold. Many of them have no place to stay save deserted, half-burned buildings which will shortly become quite untenable. Sickness has been somewhat less universal than for the previous year, but a severe form of dysentery has prevailed. L. 36 have been used to furnish food to the sick, besides the medicine which the medical department of the mission has supplied.

Third—Needs and available funds for the Winter. It is perfectly evident that those who have been cared for during the summer must be supported during the winter, or perish from cold and hunger. Nor will the summer's rate of help meet the needs of the winter. Those who are able to spin must be allowed more work during the winter than has sufficed for the summer, while many will inevitably be laid aside by sickness and be added to the list of recipients of free bread. The amount of bread supplied must also be at least doubled to support life during the cold weather. Then the bare arms and legs which the worn-out rags refuse longer to cover tell us that a pretty large expenditure will be

R. W. Coles, Esq., Report, Oct. 10, 1898

called for to furnish clothes, while there are multitudes who have no other covering for the night save these same worn-out rags. But the child-faces that surmount these rags are attractive and bright, and one longs to wash and clothe them and bring them in among the comfortably clad and sufficiently fed inmates of our orphanage, where they can also learn to read and obtain an idea of the truths of our blessed religion of which they are now profoundly ignorant. If such a permanent arrangement is impracticable, we long at least to provide some fairly comfortable shelter for the winter to those who are entirely without it, and so arrange that they can learn to read. If we had the funds I think some more permanent arrangement might be practicable, so that from 50 to 100 more could be made comfortable for a few years. But whence are the funds to come from? The money designated especially for the orphanage is not yet exhausted, and provision for a few years is promised for 150 children, but the remainder of the funds in hand will barely suffice to enable us to keep the remainder of the dear children to whom we have become so attached, till they can properly be sent out to care for themselves. And unless new funds come these must be used for the orphans outside. The general funds have received hardly any addition during the summer, and the grain laid in for the winter's use, much less in amount than was used last winter, has involved a debt of nearly L. 500 to the orphanage fund. Were no contributions to come for repaying this, it would be expended for orphans but not for the orphanage, for which I desire to keep it. The needs for clothing can be supplied from the material on hand in the industrial department, but if this material is thus used instead of being sold new means will be needed to keep that department running. New purchases of wool for bedding will certainly be needed. The sales from the industrial department during the last three months have not quite sufficed to purchase the raw material, while the expenditure for work has been from new contributions and has amounted to about L. 150 per month. Our noble co-workers of the "Woman's Armenian Relief Fund" in London, through their efficient officers Mrs Cole and Mrs Hickson, have very nearly supplied this amount, even during these summer months when there has been so much else to call off the attention of our patrons, and for this we cannot be sufficiently grateful. It is a moderate estimate to suppose that the same rate of expenditure beyond sales will continue during the winter. Nor can we hope that less than a thousand lires will meet the needs for bread and other forms of free aid during the same period.

ORPHANAGE. I cannot let a report go out without telling of the orphanage work which has become so much a part of my life.

In many respects the summer has been a very disturbed one. The building has kept the premises in disorder and necessitated the presence of a crowd of workmen, and the boys, on leaving Mr Allen's house, had to find temporary sleeping places in the school and recitation rooms as they could, and these irregularities have necessarily interfered somewhat with progress both in lessons and trades. But the building is now approaching completion, and before many weeks we hope to have both buildings and premises in regular shape, the arrangements for both work and study completed, and the children under regular and satisfactory supervision. Until the building is completed, the accounts, as between the station and the orphanage, cannot be adjusted, and it has seemed best to postpone the presentation of a formal financial statement till the next quarterly report.

The work of this first year, considering that everything had to be begun without previous preparation, and under numerous and heavy disadvantages, has been quite as successful as could be expected, and the children have responded admirably in almost every instance to the efforts which have been made for their good. The number of trades classes is insufficient, and we hope soon to introduce two or three additional departments. We are nearly ready to begin the making of another kind of shoes, whose manufacture is considered a separate trade, and hope to follow this with another branch of weaving, and perhaps with the lighter kinds of iron work. These may suffice to furnish room for all the boys who are old enough to begin the learning of trades, by means of which they can live, on leaving the institution, provided always that the condition of the country improves.

We are thankful for the good measure of health that has prevailed, so that the only deaths that have occurred are those of three children at the nursery whose condition when they came was not such as to give hope.

It is but slowly that I can become acquainted with the numerous family so suddenly thrust upon me, and learn the facts and incidents of their previous history, and most touching stories are constantly coming to my knowledge. One little fellow of eight years, after telling of the cruel murder of his father, added the sad recital of how, during that terrible week of massacre, he waked up one morning to find that his mother had left him during the night, and gone away to join the Moslems, thus by the same act denying her Saviour and deserting her own offspring. Another, a little older, could hardly bring himself to tell how his mother tried to persuade him also to go with her to the same fate, but he preferred to leave his only surviving parent, and fare as best he might in a world which certainly then seemed a sufficiently cold one, rather than give up his religion. We may wonder at the conduct of these women, but must remember that they are densely ignorant, and that the fear prevailing during those terrible days was extreme, while the inducements held out to those who would renounce their Christian faith were very strong. It is to be feared that many, with better education and advantages, might have yielded to the fearful temptations of those bloody days.

I think that I can assure the patrons of our orphanage that, with insignificant exceptions, their protegés are justifying the care that is being given them, and affording to those who have sent us money abundant reason to feel that their gifts are being well expended.

This report is sent out with the hope and prayer that the Lord will incline His children to continue to furnish the funds that shall enable us to keep the orphanage running, and also meet the present pressing needs for the work of general relief.

Respectfully submitted,

(*Signed*) G. C. RAYNOLDS.

Urfa, June, July 1 to Sept 30, '97

L. B.
Rec'd 1-23-98

REPORT OF THE ORPHAN WORK IN THE HARPOOT FIELD

204955

DECEMBER 16th will be the first anniversary of the opening of the Harpoot Orphanages. At first we hired two houses, then two more, and then, as the need increased, two more Homes were thrown open in the town just at the foot of the steep Harpoot hill, making six in all, three for boys and three for girls,under our immediate care. Two Orphanages were also opened in Mezereh, but they have now been passed over to the care of German friends.

In visiting these Homes one is struck by the marked change in the appearance of the children. Last winter many of the children had a sickly look and some seemed stupid. They were often ailing or seriously sick, and five boys and two girls died. They were so enfeebled by their previous destitution as to have no power to resist disease. But now nearly all are plump and rosy, while the dull faces have brightened wonderfully, and nearly all are ambitious to learn, and are making sensible progress in their lessons. The older boys devote a portion of each day to shoemaking, tailoring and carpentering, in all of which they are doing well. These are no trades for girls, but they spin, knit, sew, crochet, and help in cooking and housework.

Let us go to one of the girls' Homes on the Sabbath. The bell is soon going to ring for Sunday school, and we find the girls standing in a row in the yard waiting for the first stroke of the bell. They greet us by repeating in concert the golden text of the lesson.

Now let us take a peep of them of a week-day morning.

The little girl who answered our knock runs back to tell her companions who rush out with beaming faces to give us a welcome, and then quietly return to their work. They have breakfasted and are now sweeping and clearing up before going to school. One bright little damsel with a large apron is busy in kitchen work. "How are you, little head cook?" we ask, and she smiles back her answer. The "House Mother" privately tells us that she is a very faithful worker. How happy they all are as they flit about busy with their work.

There are 57 in this Home, 13 new girls having recently come from villages where we had tried to care for some of them in private houses. Five of them were brought to us a few days since, one bitter cold day, with bare feet and scanty clothing. They had come several hours, and were shivering with cold. Is it any wonder that two became ill? The youngest, six or seven years old, had such a white face, with large sad eyes; but it is delightful to see how the children who have been in the Home longest crowd around the new-comers and take them under their special care. In one of the Homes is a young girl with a scarred face. Her parents were both killed and she received a cut across her nose. She held the parts together as she fled to the house of a Turkish neighbour, and the wound has healed. Not many of the children under our immediate care have suffered personal injury, but one little boy of six has a misshapen head, because of a wound he received, a part of the cranium having been cut off. He is a dear little fellow. Another boy was wounded in two places on his head and his left hand is disabled from wounds received.

Not all the parents were killed, and some have mothers.

Some of the parents died from want, or having died before, or after the event, the children were left destitute. Sometimes the mothers have married again and forsaken the children because the stepfather refused to care for them.

It takes money as well as time to keep these children only decently clad, and their coats and cotton tunics often show many patches. One day nine little boys were sent to me from school by their teacher because of their ragged appearance. Their "House Mother" was called and she confessed that being very busy in putting down winter stores she had neglected to inspect her troop of boys each morning before sending them to school. Our winters are cold, and the children must have coats and sacks. We are much indebted to kind friends in England, Europe and America who have sent us not only many articles of clothing, but unmade goods and coloured blankets, all of which have been invaluable.

In eight cities belonging to our field we have 18 Homes with 763 boys and girls in them, and in 33 towns and villages are 354 orphans supported in private families, making a total of 1117.

Of these the Germans care for 205, the Swiss for 20, and the English for 200. We have received £568,319 and expended £506,695. piasters

We are deeply grateful for the gifts received. The cost this year of caring for so many children has been greater than it will probably be another year, because we have had to furnish the hired houses, and some of them needed no little repair, and we have had to provide beds and bedding for all. Twice we were obliged to move the children to larger houses.

God has wonderfully blessed this work. Our dependence is upon Him, while we still look to His children in Europe and America to send the needed funds. We think you will not wish us to turn away any of these orphans for lack of money.

There are many others as destitute, and we are often solicited by widows to take at least one, or two, of their children under our care, but we dare not enlarge at present till we are more sure of funds.

This is a work that must continue for a number of years till the children can take care of themselves, and we think it is a work which gives much promise for the future.

Mr Ehmann is at the head of the German Orphanages in Mezereh, and has been working alone for some months. An associate has recently arrived from Germany with two ladies who were much needed. We have been very glad to welcome these friends as earnest Christians and most valuable co-labourers in caring for this unfortunate class.

MARY E. BARNUM.

[P.T.O.

STORY OF AN ORPHAN BOY AT HARPOOT

ONE cold day last January a young lad of 13 or 14 was brought to our door from a village on the Euphrates, about 14 miles distant. He was in a chill, and coughed badly. We brought him to the fire, gave him something hot to drink, and then sent him, with clean clothes, to one of the Boys' Homes. It was several months before his cough left him, but care, medicine and good food have helped to restore him to health. There was something attractive about the boy from the first, and his very weakness appealed to our sympathies.

Months later he gave us his history which is an illustration of the fearful tragedies through which some others have passed. He had a father, mother, and little sister, and the family were in good circumstances. Then came the terrible events of two years ago, when the Koords were raiding the villages. The father fell sick and died—partly from fear—two or three days before their villages were attacked. Then the Koords came to their village and they heard the firing of their guns. Alexan bolted the door of their house, but it was soon broken open, and he and his mother were seized. The Koords were about to cut his throat when another Koord interfered, and pushing him outside the door told him to run. Trembling with fear he obeyed, but where could he find a place of safety? Like many others in like circumstances he fled to the mountains, and overtook a cousin who was also escaping with his family.

Alexan had on neither stockings nor shoes, and his feet soon became sore. His cousin carried him on his back for a time, and then tying some rags on his feet he was able to walk again, and thus they wandered about. They spent the night on the mountains. When at last they ventured to return to their village Alexan found an empty, desolate house, and the murdered body of his mother, and he learned that his little sister was severely wounded. She was taken by a relative to another village, and in time her wounds healed.

Not long after Alexan entered the Home he came to us one morning looking very sad. He was much troubled about his little sister, and wanted us to take her too under our care. We could not send to the village for her, but we told Alexan to ask God to open the way if it seemed best, and not to feel anxious. In a few days the little girl was brought to us, to the great joy of her brother, and she is now a happy inmate of one of our Girls' homes.

Alexan is doing well in his studies, and also at his trade of tailor. The "House Father" says he is obedient, intelligent, and faithful, and seems most grateful for all that is done for him. He came here ignorant of true Christianity, but now he is anxious to know how he can be really a Christian, for he sees so much that is wrong in his heart that he fears he is not one.

When the Lord shall "make up His jewels" may he be among those of whom the Lord shall say "They are mine."

The children in the Boys' and Girls' Homes are very fond of singing. Sunday afternoons some of the girls of the Boarding Department of the College visit these Homes in turn, and sing with the children, teaching them new tunes, or telling them Bible stories.

This is a great pleasure to the children and also to the Visiting committee.

M. E. B.

HARPOOT, NOVEMBER 23RD, 1897.

We have authorised the Committee in the Geghi district to take 50 orphans under their care. They are now busy with this work. The expense of starting will be somewhat greater now that winter has come, but we did not know that we should have the money for an orphanage until it was too late to lay in supplies at the cheapest rate. I will quote a little from a letter just received from Pastor Simonian.

He says: "Yesterday we took a little boy eight years of age from the village of Sakatsore, whose only remaining friend is a feeble old grandmother. When the boy left home she was sick. The boy went to bed very sad. We thought it must be home-sickness, but he began to cry bitterly, and he kept it up till the morning. This morning he begged to be allowed to return to his grandmother, and he said, 'I can't be at ease while I have food to eat and poor mamma is hungry; I am in a warm room while she is freezing with cold. Until now she has supported me by begging. I can't endure to think that she has no fire this cold weather. I think that she will die in this sickness, and I wish to be where she can give me her dying blessing.' Seeing that the boy spoke the feelings of his heart we allowed him to go to his grandmother again."

I shall ask the Pastor to keep watch of that boy.

H. N. B.

[P.T.O.

Harpoot Field by Mrs. Mary E. Barnum

3-26-98

REPORT OF VAN RELIEF WORK

205773

December, 1897

IN presenting the closing report for 1897 I am happy to say that two things have concurred to make it a bit more cheerful than my report for the third quarter foreboded; First, the condition of the province is a shade better than was generally apprehended. The price of breadstuffs has not risen so much as was feared, and the supply proves more nearly adequate to the need than was expected. A slightly increased measure of confidence has been restored, and during the late autumn there has been a little revival of business, so that the proportion of the population whose immediate wants are supplied has somewhat increased. This has enabled us to continue our dole of bread at the same low rate we had been giving, one loaf of bread a day for each person, leaving them to supplement this by begging from door to door, this being about the only way in which the resident population can be made to render aid. Thus, though the influx of utterly helpless refugees from the villages has doubled the list of recipients of free bread, yet it looks as if the supply of breadstuffs in our granaries might suffice to carry the city through till spring. Second, the supply of funds has proved more adequate than I feared in September. A question as to my account with the Ottoman Bank had been pending since the beginning of the year, and after many unsuccessful attempts to solve it, I had finally come to the conclusion that a credit I had received, supposing it to be from the Duke of Westminster's fund, was really funds sent through the bank, thus making my available margin more than L. 1000, less than I had understood, and my September account was sent out under this persuasion. Finally however the question was solved in accordance with my original understanding, and my position became easier.

My last report presented the pressing need for clothing to protect the poor people from the winter's cold. As the severe weather approached we began to distribute the material on hand, and though the greatest care was used to give only where the need was absolute, and only to the extent of enabling them to get through the winter, yet all the accumulated material, amounting to nearly L. 1200, in value was exhausted long before the demand ceased, and since then we can only give out the daily product of the looms, as it comes in, to the most utterly destitute cases. This distribution was made not simply to the people of the city, but the villages absorbed much the larger share. As mentioned above, many hundreds of refugees unable to support life in their villages, have flocked to the city, and have received clothing and food, and we are now also giving out cotton for spinning in a few of the villages. With these exceptions, our committee has confined its labours to supplying the needs of the city, Captain Elliot, the English Consul and my associate, Mr Allen administering the funds sent specifically for the villages. Their hope is, by giving cattle for ploughing and seed for sowing, to secure such a harvest next fall as shall fairly set the villagers on their feet, thus re-establish business, and put the major part of the population in a condition to live, though of course, many decades of good government (which can not be even hoped for) would be needed to put the country back where it was before the massacres. In any case we feel that the limit of general relief will have been reached when the spring opens, and we expect to cease giving general aid from that time. But while we may hope that families which have their normal bread-winners will then resume an independent existence, it is clear that thousands of widows and orphans must continue to receive help, or perish, and it is our hope to continue the Industrial Department re-organised on a simpler and less expensive basis, as will be possible when general relief ceases, for at least another year. All material that has been woven has been given out, but we have a large and constantly increasing stock of yarn, which if it could be sold at its proper price would enable the Department to run itself for a good while. But it will probably be impossible at present to sell enough for this purpose, so that some farther funds from outside will be needed to carry on this department, though I trust not a very large amount. The needs of the outside orphans remain but of my plans for them I speak in the other part of my report.

Respectfully submitted (Signed) G. C. RAYNOLDS

VAN RELIEF BUREAU, CASH ACCOUNT

Dr.		Cr.	
To Balance from old account	123,79	Passed to Assistant Treasurer (A)	5853,27
Charges per W. W. Peet	14.444,26	" Orphanage	2602,91
Received from local donations	11,50	" Cattle Fund	3500,65
" other sources	620,52	" Major Williams' Account	873,27
		" Special Account	216,80
		" Bills Payable	243,00
		" Payment of loans	181,08
		" Grant to Garjgan	244,09
		Cash in hand	1485,00
	15200,07		15200,07

Goods on hand, valued £T. 1640,30 }
Grain " " " " 1313,70 }

This Account examined and found correct

G. S. Elliot, H.B.M. Vice-Consul, *Auditor*.

[illegible] of Van [illegible]
December '97

The enclosed information is sent in the interests of a great work undertaken by the American missionaries in Asia Minor on behalf of the Armenian orphan children.

There are at present upwards of twenty centers, most of them in the interior, where children are cared for. Including the work of our German, Swiss, British, and other friends, who have responded most kindly to the calls for help made on behalf of these unfortunate orphans, the care of above 3,000 children has been assumed. There is, however, a larger number still uncared for, whose future is very dark, and who must be aided at once if they are to be preserved and nurtured in the Christian faith.

Contributions sent for the support of the work already in hand, or for its enlargement, can be forwarded at once to the field, and direct correspondence established between the workers and the donors.

This work is undertaken in the cheapest possible way. Buildings have been in most cases either loaned for the work or rented at a low rate, so that funds given can be used entirely for the maintenance of the orphans without any charge for administration or plant.

Our friends are at liberty to make any use of the enclosed that will forward the interests of the cause; but it is deemed best, for obvious reasons, to request that the source of the information be not given in case any part of it is used for publication.

The undersigned will take pleasure in forwarding contributions, as heretofore, to any locality desired by the donors, or in suggesting to such as have no preference for any special locality the most needy field.

W. W. Peet,
Treasurer American Missions in Turkey,
5, American Bible House,
Constantinople.

REPORT OF VAN ORPHANAGE

205775

December, 1897

IT is natural at this date to cast a backward glance over the year, with its work. At the beginning of the year our orphan family consisted of about 100 children, but the number constantly increased, and the limit of our accommodations, 250, was soon reached. At the beginning of the year, the boys were temporarily accommodated in Mr Allen's house, during the absence of his family. With the opening spring, building operations were begun, which have now enabled us to house the boys comfortably in a separate part of our premises. Except plastering, which could not be safely done in the fall without a menace to health from dampness, these buildings are now completed, with only about 200 lires expense charged to the orphan fund. As we may certainly expect that the orphanage will continue for five years, it is fair to divide this sum by five, which would give L. 40 as the yearly rent of the building. But the plan included an oven and bath room, so arranged as to utilize the fuel used for baking the bread, to heat the water, both for bathing and washing clothes, and the annual saving of fuel by this arrangement is not less than L. 20, while L. 5 rent is saved on the oven, leaving but L. 15 to be reckoned as rent of the dormitory and dining room for 160 boys. It is evident that no rooms sufficient to accommodate even half of this number could have been rented outside for this sum. The saving that comes from being able to have all the food stored and cooked on the premises and together, instead of being scattered in different houses, with additional employes, is very decided. Thus from a merely economical standpoint, we have reason to be thankful that the work has been so successfully accomplished. But the moral advantage that comes from having all the children under one supervision and on the premises, many times exceeds the material gain. The teachers who have both orphans and day pupils under their care bear testimony to the average superiority of the former, in the direction of obedience and general good behaviour, in several cases noting instances of marked improvement among those whose former condition was known to them, and this they attribute to their being subjected to firm yet kind moral supervision out of school, as well as during school hours. All of us who have to do with the children are greatly pleased at the receptivity to good impressions which is generally manifested. The villagers especially so often say "In my village I knew nothing of the Bible or of Jesus save His name, and no one told me it was wrong to lie or steal or use bad language, but when I came here I learned about Jesus and His love to me, and how could I help loving Him?" Indeed for most of them, coming here was coming into a new world, where love was the law, manifesting itself in kindness and gentle words, in place of the kicks and cuffs to which they were accustomed. They seemed to themselves to have found a little heaven here, which awakens a strong desire to become worthy of a place in the real heaven hereafter, and a goodly number give us strong reason for hoping that they have really secured a share in Christ's righteousness, the only condition of entering there. Cases of discipline are much less frequent and more easily arranged than they would be in a similar company of children in Europe or America. To assist in the management of the boys, we have recently divided each of the four companies of forty into four subdivisions, with one of their number as captain of the ten. These are selected from the most reliable of the larger boys, with the expectation that they will act the part of older brothers to those under their care, seeing that they are neat and careful in their apparel, etc., and exerting a good moral influence over them, while the feeling of responsibility has a useful educating influence on the captains themselves. It is pleasant to bear testimony to the uniformly satisfactory conduct of the heads of the four divisions, and the enthusiasm with which they care for those under them. One of these leaders recently held a public exercise to distribute prizes to those of his boys who had proved worthy, making it an occasion for presenting declamations, compositions and simple tableaux, all of his own devising. A very effective tableau consisted of four bright, boyish faces surmounting figures draped in white, with legends thrown over their shoulders, one "The Gospel," the company motto, the other three explanatory words, "[illegible]," "Life," "Love." The enthusiasm and *esprit du corps* manifested were most gratifying.

The Armenian Christmas occurs on Jan. 6th, O.S., and on their Christmas eve a simple Christmas tree celebration was arranged for the orphans. The large school room was trimmed with bunting and pictures, the lighted tree took the place of the desk, while bright coloured pocket-handkerchiefs, of which the children were in need, each having a handful of nuts, raisins, etc., tied within it, were strung on ropes around the room. After prayer and a few remarks as to the significance of the day, and a word as to the gratitude due to their benefactors in many and distant lands whose thoughtfulness had made this occasion possible, the scene was enlivened by an invasion of a noisy group in grotesque costumes, some with blackened faces, bearing improvised drums and horns, who amused the assembly with varied performances, including imitations of some of the Koordish dances, joining hands and moving round in a circle, to the accompaniment of barbarous music. One boy, whose home has been among the Koords, gave an exhibition of Koordish songs, some of peace and some of war, which recalled to my mind the weird music Mousa Bey was singing, when I met him a few years since, and so unexpectedly found it the prelude to a shower of sharp sword cuts on my devoted head. Then the full handkerchiefs were distributed, to each youngster his or her portion, the exercises closing by putting into the hands of those able to make good use of them copies of the Scriptures donated by the American Bible Society, through its Levant agent, Rev. M. Bowen, and which we hope will not only be faithfully used while the children are here, but will be carried with them when they return to their homes, to be sources of light to many others besides themselves. Thus ended an evening of perhaps as keen enjoyment as was secured a few weeks earlier, by much more expensive entertainments in palatial homes of more civilized lands. During the holiday vacation we also plan to give a magic lantern exhibition. And here let me say to our patrons that magic lantern slides, either showing their places of abode, or illustrating scientific or ethical themes, would be among the most acceptable presents that could be sent to the orphanage. Presents of clothing, etc., are not as a rule desirable, since the children are uniformly dressed, and mostly in fabrics of home manufacture, while any presents to individuals seem to them like making invidious distinctions.

The orphanage account as presented in the financial statement shows that L.2533,35 were drawn for the orphanage, but L.207,11 of this was refunded by the Board, on account of building, and L.26 is a bill payable, while the value of food and clothing material on hand amounts to L.955,11, leaving L.1494 as the expense of the institution for the year. But if we charge only $\frac{1}{5}$ of the cost of building into this year's expense, we find that the cost of caring for each child for the year has been a little less than £5 or 25 dols., this sum including the cost of beds, expense of the trades classes, salary of two extra teachers employed for them, as well as books and stationery. The financial statement also shows that L.3275 of the L.5050 designated by the donors for the orphanage are still unused. This sum, with the same rate of expenditure as this year, would keep the institution running a little more than two years. But the promises of continued support for a few years, from Lady Somerset for 100 children, and from the Alsace Committee for 50, with those of a few other individual subscribers, encourage me to feel that I shall be justified in culling from the most needy of those outside, say 50 or 75 of the most promising and locating them in rented quarters near by. This is more feasible since the scheme that had been arranged here for a joint work with the Armenians at a near monastery, as mentioned in a previous report, has not been realized. The thing that gives us the most doubt in undertaking this additional move is that when we have once taken children under our care it is almost impossible to cast them off till they are able to care for themselves. But from its inception this whole undertaking has been a work of faith, and the Lord has so graciously justified our faith, giving first the promptings of strong desire, and then sending the means for realizing it, that I can but feel that the present prompting comes from the same Heart of Infinite Love, and that He will send what is needed for carrying it out as He has done in the past. I am also considering the possibility of providing some kind of schooling for those who must still remain outside, while we continue to feed and clothe them.

Bespeaking then your continued interest in these waifs of the massacre, I remain,

Gratefully yours,

G. C. RAYNOLDS.

REPORT OF VAN RELIEF WORK

205773

December, 1897

IN presenting the closing report for 1897 I am happy to say that two things have concurred to make it a bit more cheerful than my report for the third quarter foreboded; First, the condition of the province is a shade better than was generally apprehended. The price of breadstuffs has not risen so much as was feared, and the supply proves more nearly adequate to the need than was expected. A slightly increased measure of confidence has been restored, and during the late autumn there has been a little revival of business, so that the proportion of the population whose immediate wants are supplied has somewhat increased. This has enabled us to continue our dole of bread at the same low rate we had been giving, one loaf of bread a day for each person, leaving them to supplement this by begging from door to door, this being about the only way in which the resident population can be made to render aid. Thus, though the influx of utterly helpless refugees from the villages has doubled the list of recipients of free bread, yet it looks as if the supply of breadstuffs in our granaries might suffice to carry the city through till spring. Second, the supply of funds has proved more adequate than I feared in September. A question as to my account with the Ottoman Bank had been pending since the beginning of the year, and after many unsuccessful attempts to solve it, I had finally come to the conclusion that a credit I had received, supposing it to be from the Duke of Westminster's fund, was really funds sent through the bank, thus making my available margin more than L. 1000, less than I had understood, and my September account was sent out under this persuasion. Finally however the question was solved in accordance with my original understanding, and my position became easier.

My last report presented the pressing need for clothing to protect the poor people from the winter's cold. As the severe weather approached we began to distribute the material on hand, and though the greatest care was used to give only where the need was absolute, and only to the extent of enabling them to get through the winter, yet all the accumulated material, amounting to nearly L. 1200, in value was exhausted long before the demand ceased, and since then we can only give out the daily product of the looms, as it comes in, to the most utterly destitute cases. This distribution was made not simply to the people of the city, but the villages absorbed much the larger share. As mentioned above, many hundreds of refugees unable to support life in their villages, have flocked to the city, and have received clothing and food, and we are now also giving out cotton for spinning in a few of the villages. With these exceptions, our committee has confined its labours to supplying the needs of the city, Captain Elliot, the English Consul and my associate, Mr Allen administering the funds sent specifically for the villages. Their hope is, by giving cattle for ploughing and seed for sowing, to secure such a harvest next fall as shall fairly set the villagers on their feet, thus re-establish business, and put the major part of the population in a condition to live, though of course, many decades of good government (which can not be even hoped for) would be needed to put the country back where it was before the massacres. In any case we feel that the limit of general relief will have been reached when the spring opens, and we expect to cease giving general aid from that time. But while we may hope that families which have their normal bread-winners will then resume an independent existence, it is clear that thousands of widows and orphans must continue to receive help, or perish, and it is our hope to continue the Industrial Department re-organised on a simpler and less expensive basis, as will be possible when general relief ceases, for at least another year. All material that has been woven has been given out, but we have a large and constantly increasing stock of yarn, which if it could be sold at its proper price would enable the Department to run itself for a good while. But it will probably be impossible at present to sell enough for this purpose, so that some farther funds from outside will be needed to carry on this department, though I trust not a very large amount. The needs of the outside orphans remain but of my plans for them I speak in the other part of my report.

Respectfully submitted (Signed) G. C: RAYNOLDS

VAN RELIEF BUREAU, CASH ACCOUNT

Dr.		Cr.	
To Balance from old account	123,79	Passed to Assistant Treasurer (A)	5853,27
Charges per W. W. Peet	14,444,26	" Orphanage	2602,91
Received from local donations	11,50	" Cattle Fund	3500,65
" other sources	620,52	" Major Williams' Account	873,27
		" Special Account	216,80
		" Bills Payable	243,00
		" Payment of loans	181,08
		" Grant to Garjgan	244,09
		Cash in hand	1485,00
	15200,07		15200,07

Goods on hand, valued £T. 1640,30 }
Grain " " " " 1313,70 }

This Account examined and found correct

G. S. Elliot, H.B.M. Vice-Consul, *Auditor*.

REPORT OF ORPHAN WORK IN MARASH

205897

MARASH, TURKEY, January 28th, 1898.

WE have at this date 228 orphans in six orphanages in Marash, 21 more boarded out in families or living with their own mothers in the city, and 30 in Zeitoon, 81 of our children are from Marash, the remainder from Zeitoon, and the villages. We are glad to report that the children are enjoying remarkably good health this year; an occasional cold or a slight touch of malaria are I believe the only ailments we have to record. All the children are attending school regularly, and most of them are making fair progress in their lessons. The orphanages being quite far apart, and the only available large room near us, the Seminary Hall, having been burned during the massacre, the children have not often had the opportunity to meet all together in one place. Three weeks ago, however, we made arrangements for a general meeting in one of the city school buildings. As the 228 children filed into the room and took their seats with such happy shining faces, I felt rich indeed, and so thankful that to me had been given the privilege of caring for these children. It would be hard to find a company of Christian workers more enthusiastic in their work than the matrons of our six orphanages. When we meet together for our monthly prayer meeting and consultation, each one speaks of *her* children with all the pride and fondness of a true mother; and as one listens to their earnest prayers for the children, one feels that "out of the abundance of the heart the mouth speaketh."

The children are not all angels; there are naughty ones among them, and penalties have to be imposed sometimes for carelessness or disobedience. But severe discipline is almost never necessary, and in general there is a delightful spirit of love and helpfulness. To-day when the children came home from school, one of the boys came to me and said: "There is a very poor girl in school whose slate got broken to-day, no one knows how, she cried bitterly because she cannot get another one, may I work and earn a slate for her?" "Yes," said I, go and work four hours and you shall give her a slate. Soon after I saw him working away with all zest, shovelling paths in the unusually deep snow.

Several of the orphans are I believe true Christians, and most of them try in their simple way to be good. The accompanying letter of thanks was not suggested by any of us, but was the children's own idea, though they got some help in its composition from their house-mother. A native teacher translated it into English with a very little help from me.

On the 18th of January, the Armenian Christmas Day, the children again came together in the above-mentioned schoolroom, in the centre of which stood a beautiful Christmas-tree. By the help of friends in America and Switzerland, we were able to present to every child a small gift, a card, a bag of candy and an orange. The delighted faces so expressive of happiness and thankfulness were abundant reward for all the time and trouble which the entertainment cost. We join with the orphans in thanking all their kind friends, and ask Heaven's blessing on them.

(Mrs) C. H. LEE.

LETTER OF THANKS TO ALL WHO HAVE BEFRIENDED THE ORPHANS IN MARASH

OUR DEAR FRIENDS AND BENEFACTORS

Perhaps you have often heard about us, and have even seen our photographs. But we are very sorry that we have not yet heard much about the kind friends who care for us, to whom we owe so much

gratitude. At first we did not know who were the givers of these blessings that we enjoy. But afterwards Mrs Lee told us that we have many friends in far off lands and even beyond the ocean. Oh how glad we were to hear it! We wished to write you a letter then, but we could not because we did not know how to write. Three weeks ago we came together and decided to write a letter. When we told our purpose to Mrs Lee, she was very glad to hear it.

Our dear friends, do you wish to know a little about our sorrowful lives after the massacre two years ago? Oh we do not wish to remember those days! Many of our parents, sisters, brothers and friends were killed or died of hunger, cold, or fright. Many of us were left among the Moslems who had killed our dear friends before our eyes. Sitting on the snow we prayed as Elijah did, "It is enough, now O Lord, take away our lives, for we are not better than our fathers." After passing many days without food, we must either starve or beg of our enemies. Many of us were obliged to work for them as servants. It was hard to hear them tell us that we must be Moslems. What could we do? Thanks to the Lord who sent us help when we were in such danger. How beautiful upon the mountains were the feet of them that brought good tidings! So after a while we found ourselves under the care of Mrs Lee in a comfortable home, with a new father, mother, sister, and forty brothers. You cannot imagine our joy. Was it not a miracle from our Heavenly Father? Indeed we thought so. Dear friends, though many of us are from ten to fourteen years old, yet in education and in spiritual things we are as infants one year old. Many of us knew nothing when we came here about our Saviour Jesus Christ, and we had never seen a church. But now how glad we are to say that almost all of us can read the Bible. Fifteen of us have earned our own Bibles by committing to memory 200 verses, and many more are still working for them. Thirty of us earned hymn books by carrying earth for 14 hours.

Every Sunday we go to Church and Sunday School. In the evening we meet together with our other forty brothers in the next house, and we sing hymns and recite verses and listen to the words of our teacher. Mrs Lee also comes and listens to us and she seems very glad. We know that Mrs Lee loves us very much and does much for our comfort. Therefore we all love her very much. We try to love each other and not to quarrel; but sometimes we forget and then we are punished. We all wish to be obedient children. Our new parents work very hard for us. Before we go to school and after we come home we help our mother by sweeping the rooms, washing the dishes, bringing water and wood, etc.

Dear friends, how can we show you our gratitude for all the blessings that we enjoy by you? We have nothing to give you. We can only all say heartily *Thank you*, and pray the Lord to bless you.

From the orphans in one of the orphanages under Mrs Lee's care.

MARASH—PALU—HARPOOT

205823

MARASH, January 24th, 1898.

* * *

The present condition of the poor is worse than it has been any time during the last eighteen months. The cause is the failure of the wheat crop in the region. Wheat which was 10-12 piastres the Krat last year, is now 17 and rising. To several villages we have not yet been able to give anything this winter owing to the difficulty of getting things distributed in the villages near Zeitoun.

A man in Marash recently committed suicide to make his wife a widow and his children orphans, "for then," he said, "they will be cared for and not allowed to starve as they are doing now." I heard of a father in Zeitoun who was determined to sell his children—Circassians are always ready to buy children—to prevent the whole family perishing.

I noticed during my last visit to Zeitoun a few days ago, signs of a helpless despair settling on the people. They are hungry. I am convinced that we need to help them at once, if we do not wish to practically nullify all we have hitherto done. We asked for 2500 liras some months ago: this included clothing. A few weeks ago I asked for £600 for food for the villages: £400 are needed for Marash. These are very low estimates. I hope you can do something for us.

Very truly yours,

F. W. MACALLUM.

PALU, January 18th, 1898.

* * * *

The second day after the close of school for the holidays I came on here. The weather was bitterly cold, in crossing the river the ferry boat stuck on a sand bank and we had to go ashore through the water and ice.

Before leaving Harpoot I had sent a detailed letter of instructions here to choose a committee and write lists of the widows and orphans. The committee are doing good work. They are writing only the widows, orphans, the aged, decrepit and infirm.

In 13 villages 863 souls have been written and there are 30 more villages to write. The whole number to be aided will approximate 3000 souls. I have made the most careful arrangements for the committee in detail and requiring that all lists be sent me at Harpoot for approval. I know these villages pretty well now.

I can assure you that this relief will reach only the most destitute class.

I have also made arrangements to supply bread to 400 souls in the city for four months. The bakers had combined and would not furnish good bread and their price was high, but happily this has been overcome, and now we are able to secure good bread at a reduced price for the poor.

Now this will require at least £1000 for the city and villages for four months, and this does not provide for any help to able-bodied men who may not be able to care for their families. We leave able-bodied men to shift for themselves.

The Committee allotted £2500 for the whole Harpoot field, £1000 must go here, that leaves £1500 for the rest of the field. I do not think that will be enough. Can you give us any hope of more? You understand that I am as anxious as anyone can be to give as little as possible. I do not wish to carry on the work. Everywhere we are casting the burden on the people to carry on relief, but they must be helped through the winter.

I leave the matter to you. Remember it is now the widows and the orphans who are aided.

* * * * * *

HARPOOT, January 26th, 1898.

Home again safely, though we were near to be carried down the river.

I want to appeal for aid to care for the orphans of the Palu region. This region has not been adequately provided for in the care of orphans. We aid 20. There are at least 200 destitute ones who ought to be taken up at once. The way is now open to gather them in a house under competent care. Will not some society undertake that region?

If I could send them pictures of these ragged, wan little waifs I should not need to write anything. The Kaimakam is a good man and aids us in this work.

I want £1000 a year for the Palu region. Is that too much to ask for the city and 43 villages which suffered more than any other region of equal extent in our field? The region has 12000 Christian population.

Yours,

C. F. GATES.

Received Mar 28, 1898

228 L 233

Supplement to "The Friend," 10th December, 1897.]

THIRD REPORT OF OXEN PURCHASED FOR VAN VILLAGES.

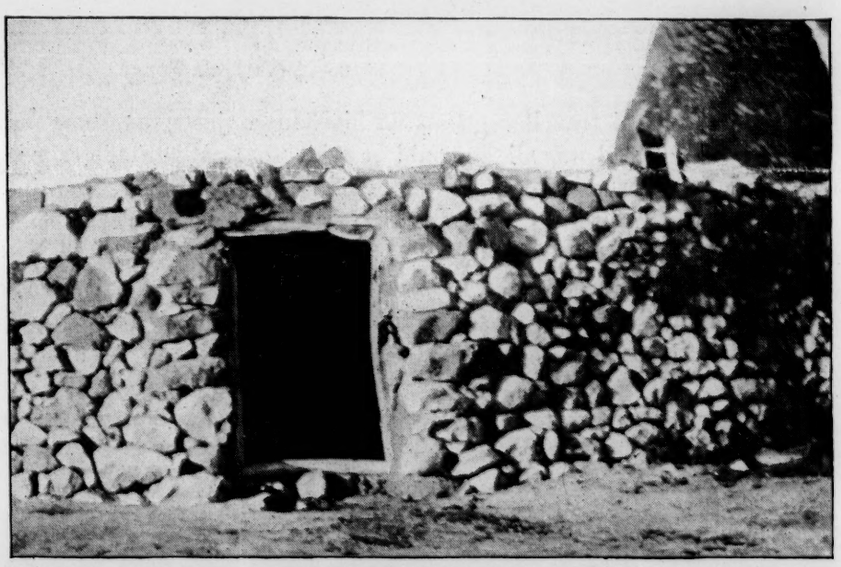
In my last report, at the end of July, I wrote that after distributing personally the 352 oxen brought from Persia, I had begun the further purchase of cattle here in Van, and that the number in hand was 204. Since then we have been purchasing and distributing as fast as it has been possible to buy. To-morrow the last lot of thirty leave for Gargar, a remote mountain district which for the next seven months will be cut off from us by high snow-covered passes, and where a small group of villages are struggling for a miserable existence. When these oxen have reached their destination, the total number of oxen purchased and distributed will be 1,205.

CONDITIONS OF DISTRIBUTING THE OXEN.

I have deferred giving the method and conditions on which these oxen have been given to the villages, lest in this land of uncertainties the experiment should result in failure. But I am glad to say that the plan adopted has proved entirely successful thus far, and has been accepted by the people as the best possible arrangement for them. In the first place, it is clearly understood that the oxen are simply loaned to the peasants by Captain Elliot, the British Consul, for so long a season as he sees fit; that they are responsible for any injury, other than accidental, done to the oxen; and that in return for the use of each ox a *chap* (about 120lbs. in weight) of wheat is to be paid at the next harvest. If the condition of the country is fairly prosperous at that time we propose to sell these oxen to the people in the villages at one half their value, or even less. In this way we hope to secure grain and money enough out of this same fund to care for the still remaining percentage of the population which during the following winter must subsist on charity. In addition to the practical value of this method, it will be seen at a glance that the pernicious effect of pauperising the people is thus avoided.

THE LAST VERGE OF POVERTY.

It is extremely difficult to give our Western friends any adequate conception of the poverty which prevails among the Christians of this province. It is not a matter of degrees, since all have lost everything, except that in many repects the condition of the large once-wealthy families is more deplorable than that of their poorer neighbours who have always felt the pinch of want. The peasant here subsists on his fields, his cattle, and his flocks. In the mountain districts where fields are scarce he derives a trifling revenue from burning charcoal and weaving cloth. The recent wave of destruction stripped him of everything except his bare fields, which, clearly enough, are quite useless without seed, tools, or cattle. In returning from a trip the



1.—A Village House.

other day, I stopped at the house of a man who used to be the wealthiest man in the district, whose sheep were numbered by the thousand and cattle by the hundred, and who daily entertained a score or more of traveller guests at his house. A little barley bread was all he could provide for us. His three brothers were killed in the massacre, and we found him literally sick with despair. The evening before we arrived he had been obliged to entertain with several of his followers the very Koord who had murdered his brothers and desolated his home.

2.—A Village Scene.

It is not my object within the compass of this report to picture beyond the existing poverty the yet more terrible desolations of homes and villages left vacant by the ruthless murder of thousands of sons and husbands, and the despairing mothers crooning over their naked and starving children. But let me ask, in the name of justice and humanity, How can writers on political subjects, as some have so recently done, seem to palliate the crime of such monstrous cruelty, and to justify, even in a measure, deeds which bring such terrible suffering on innocent women and children? Those of us living in the country now are perforce silent on these themes, lest we might appear even to promote an agitation, which, under existing circumstances, is not only useless, but criminal. Our policy is to make the best of it, and look for a final solution which will bring quiet and justice to an industrious, peace-loving, and, in the main, loyal people.

3.—Kutan: The Process of Ploughing in Van.

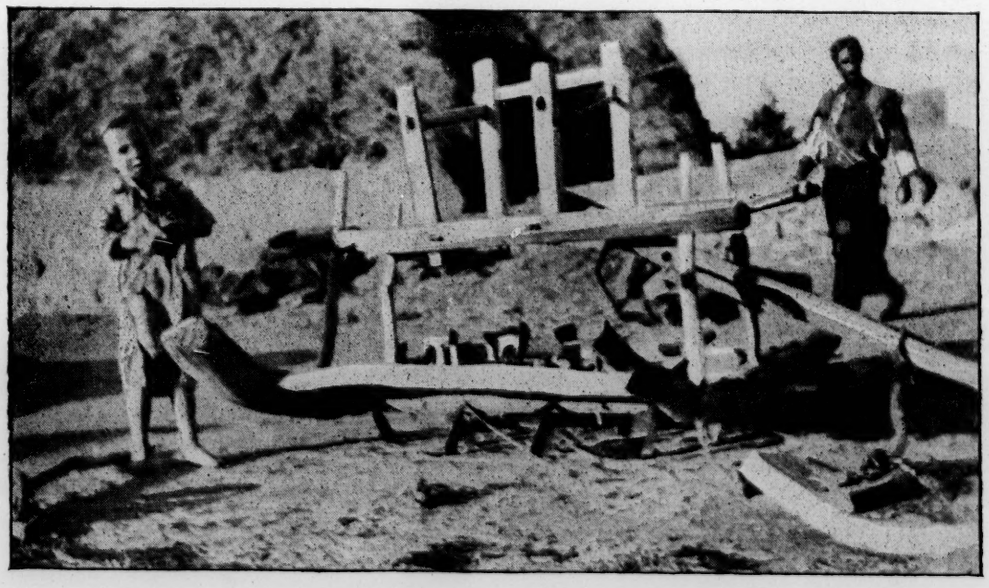
4.—Threshing out the Corn.

THE USE OF THE OXEN.

The few pictures accompanying this report will give those interested a more vivid idea of village scenes, and will make it seem real that their money has been converted into more than a thousand live oxen, which are ploughing hundreds of fields all over the province of Van. In No. 3 is represented the process of breaking up the soil for the fall sowing of wheat. A huge plough with a broad keen share is dragged by four, sometimes five, yoke of cattle. This is called *kutan*, and is peculiar to certain portions of this province, where the sun-baked clayey soil cannot be broken up except in this way.

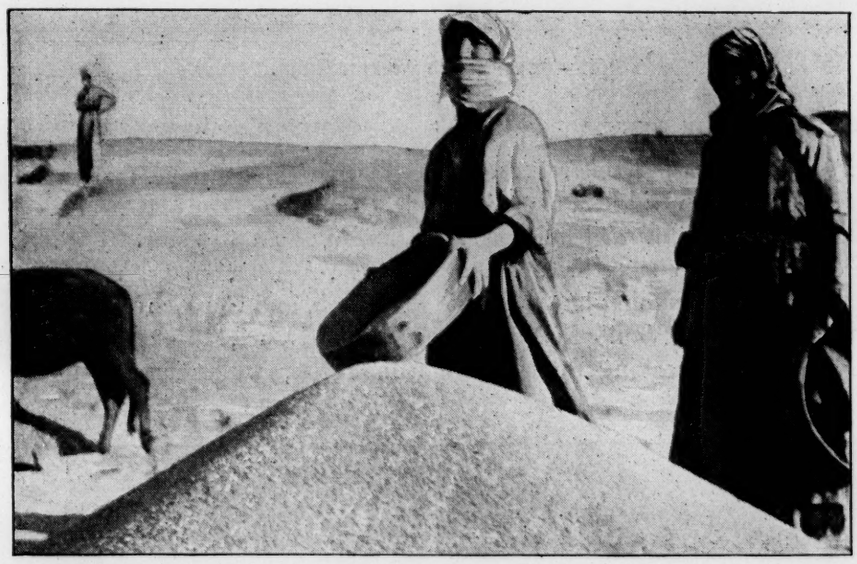
HOW THEY HAVE BEEN DISTRIBUTED.

The Armenian populated portion of the province in which we have given out oxen has a radius of about 45 miles. The districts are known as Serai, Archag, Timar, Van, Khoshab, Haigatsor, Shahdagh, and Gargar; and in these eight districts we have given 1,114 oxen to 126 villages and 13 monasteries, while the remaining 91 oxen have been apportioned to scattered families who stood in special need of them. We estimate that these cattle are bringing relief to 3,800 families or 22,000 people; and as the amount spent is in round numbers £T.2,850, it will be seen that by this method of giving oxen an expenditure of 13



5.—A Threshing and Cutting Machine.

piastres (52 cents, or about 2 shillings) goes well toward supplying the necessary food for one individual for a year. Included in the above amount is a sum of 50 Turkish liras left in Hekiari, in charge of the Rev. Mr. Browne, for relief purposes among the mountain Nestorians, also 100 liras used to purchase seed for the destitute region of Shahdagh. I have left about 600 liras, which must be used either to save people from starvation this winter, or to purchase oxen in the spring for some villages which have not been supplied. When this sum is expended I will send a complete financial statement covering the whole amount contributed by the Westminster Fund and the Friends' Committee.



6.—Sifting the Wheat.

CONTINUED NEED: CROPS ONE-FOURTH USUAL SIZE.

A word should be said here to save any misapprehension as to the actual need now existing and daily increasing as winter approaches. The oxen purchased provide amply against the possibility of a famine next year, but have contributed comparatively little toward the food supply for this winter. We have been hoping that the harvest this year would be sufficient to give the poor their share, but we can no longer shut our eyes to the fact that the crops are about one-fourth of the usual average crop. This fact stands alone, and needs no comment. Grain of all kinds is already beyond the reach of the poor, and they have none stored for the winter. If no help comes for them, many of them, especially the children, already pale and sickly, must die. A considerable sum of money, if now in hand, would prevent this. We shrink from soliciting further from those who have already done so much, but the stern facts force out this appeal. The poor people, reduced to the last verge of poverty, bereaved of loved ones, discouraged, haunted by the horrible scenes of the past, still cling to their wretched homes, and pray earnestly that some help may come. We feel sure that many who read this will at once respond, and do something to prevent the awful suffering of the coming months. Let it be remembered that those who need help are mostly utterly helpless women and children. In the meantime, these same people send their heartfelt gratitude to all those who have stood by them so constantly in their dire need.—Yours sincerely, H. M. Allen.

The treasurer and honorary secretary of the Friends' Armenian Relief Fund is E. W. Brooks, Duvals, Grays, Essex, who will be glad to receive and apply all contributions sent to him. Further copies of this supplement can be obtained of Headley Brothers, 14, Bishopsgate Without, E.C.

THE ORPHANS' PRINTING PRESS, LEOMINSTER.

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2-19-98

HARPOOT ORPHANAGE

HARPOOT, January 5th, 1898

THE district of Geghi, 100 miles N.E. of Harpoot, has a large number of orphans. About three months ago we received an appropriation of 300 liras from Constantinople for the support of 60, but as houses were to be rented and furnished we did not venture to go beyond 50. The Pastor and the Committee now plead for permission to take at least 25 more. They say that the houses and furnishings are sufficient for a larger number, and that it is extremely hard to turn away so many homeless, helpless waifs.

A few weeks ago I mentioned a little eight year old boy in Geghi who cried all night because his poor, sick, grandmother had none of the comforts which he found in his new home, and who was not content till he was allowed to go to help her in his small way. He is now back again at the Orphanage, and the Pastor writes that he is very bright and anxious to learn, and that he is an example to the rest. One day he found a knife in the street, but he brought it to the Pastor saying "Try to find the owner, for I know that he is as sorry to lose it as I was glad to find it." He tries to learn and to practice the precepts of the Bible.

Our chief brother in Peri, the man who during the imprisonment of the Pastor conducts the chapel services, writes that as he was on his way to church a few Sundays ago he was feeling sad over the cold spiritual condition of the congregation, but at the close of the service four of the little orphan girls stood up and each read a little paper which she had written, giving thanks, first to God, and secondly to the friends who were caring for them. This made a great impression upon the congregation, and it was followed by several earnest prayers. We are supporting twenty orphans there.

For the great city of Diarbekir and the wide region surrounding it, we have two Homes, one for boys and the other for girls, with less than a hundred children in them. Our English friends have supported the work thus far, and we hope that they will enlarge it. Pastor Hagop Andonian writes that these orphans are a blessing to the congregation by calling out their sympathy and service. In a recent letter he says "The orphans are well and happy. Two little girls prayed that the Lord would have compassion upon the poor children in the streets, without shelter, or even a piece of sacking as a bed, as they themselves used to be; and they asked that a blessing might come to the kind friends who provide for them. I greatly enjoy the prayers and the conversation of these children, and the whole congregation are impressed when, at the close of the Sunday School, they repeat passages of Scripture which they have learned. Would that you might visit them, for I am sure it would give you great pleasure."

A good degree of religious interest has been felt here during the past few weeks through the visit of Mr Millard, an English layman. This has been particularly noticeable in the College, its primary departments, and the Orphanages. The "House-fathers" have given me the names of 39 boys who are much changed, and for whom they have a hope that they have become true Christians. There are also twelve or more girls. The voices of some of the boys are often heard in prayer in the presence of the large congregation. This is a very touching sight to us all, especially when we remember that thirteen months ago not one of these boys and girls who are now so much interested in spiritual things knew how to pray, or had any knowledge of Christ and his salvation. One of the little girls, in writing the other day to a man who had adopted her, said that she was glad she had lost everything, for, in that way, she had found Christ whom she could not lose.

While writing this I learn that the teachers in the boys and girls Kindergartens asked the children to bring something to-morrow to give to the poor who swarm all about us. In at least two of the Orphan Homes here, the children begged that as they had nothing to give they be allowed to eat dry bread to-morrow, and that the other food which was to be given them should be given to the poor. Of course we were glad to give our consent.

Dr Barnum

I also learn that in the Boys Home No. 2 the House-father left the boys to have their prayers by themselves a few evenings ago. Alexan, who is a very consistent Christian, was put in charge, and although he is very kind in all his relations to the other members of the family, he begged their pardon, with tears, for anything which he might have done to hurt their feelings. This led others to do the same, and the House-father was surprised when he went into the room to find so many boys crying, and to have several of them come to him and ask forgiveness for little acts of disobedience, etc. He says that there is a remarkable change in a large number of the boys, and the testimony of the teachers is that there is a very decided waking up of *mind* among all these children during this term. We are sure that there is no work that pays better than this.

HERMAN N. BARNUM.

THE ORPHANS' CHRISTMAS

at Marsovan

It began before daylight in the morning, when a choir of childish voices was heard carolling a beautiful Christmas hymn under the missionaries' windows. And the "Festival of Unselfishness" never seemed more beautifully ushered in.

It so fell that preparations for Industrial work which had been in progress for some time were completed the day before, and in the forenoon six orphan boys about twelve years of age sat down in the neat shoe-shop, to learn their first lesson in making shoes, and so in earning a living and taking their place in the world. Other half-dozens will begin to learn the same or another trade soon.

Christmas evening had been preëmpted by other interests, and the celebration for the orphans was put two days later. Then at dusk the audience room of Anatolia College was packed with a great throng, the centre of all interest being a beautiful evergreen tree with 106 boys on one side and 60 girls on the other. As one looked at their warm clothes, healthy bodies and eager faces, it was a touching contrast to think of the hard lot that had befallen them, when their fathers were killed and their mothers left penniless. Probably not one had ever seen a Christmas tree before. The boys were given the right of way first in recitations, dialogues, rounds and other songs. Many of the selections were from the Bible and many were about Christmas. They were about evenly divided in language between Armenian, Turkish and English.

Following the boys came the girls with a similar creditable program.

Then the tree was despoiled, and eager hands were stretched out for the gifts. These were a bag of candy, an orange, a picture-card, a pencil, a pen and a handkerchief to each one. Specially deserving ones received a ribbon, a scarf or the like, and there were more substantial gifts for the steward, the matrons and teachers.

Two of the most prominent figures in the audience were Gregorian Armenian priests. One of them arose and expressed fraternal gratitude to the missionaries and to the kind donors who made such gatherings possible. Then an enthusiastic friend was moved to make a contribution to the orphan fund, and he was followed by several others, one of the most hearty being the other priest. About dols. were given.

The orphan work in Marsovan this year has been successful beyond what the most sanguine would have dared to predict. 160 children, from 7 to 12 years of age, have been gathered from the abodes of poverty, ignorance and sorrow, into this haven. They are rapidly acquiring useful knowledge, and are learning from Christian teachers of Christ who was himself a child at Christmas time. Last summer some visited their homes. In one case the mother by special effort prepared a dish she knew the boy was fond of. But when they came to the table, he refused to eat it, saying: "You eat it. I know you don't get such food every day, and you just ought to see what we have at Marsovan!" How many boarding-school pupils in America could take so cheerful a view of a-nickel-a-day diet?

God bless the Armenian orphans, and the kind donors to orphan funds!

Rev. H. N. Barnum, Jan. 5, '98

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REPORT OF

ORPHAN WORK IN THE HARPOOT FIELD FOR 1898

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ANOTHER year of Orphan work is ended, and we can say that "the good hand of our God has been upon us" and prospered us.

When our weak faith was in danger of failing, God has sent us help from most unexpected quarters. We praise Him and also thank those who have remembered the orphans.

Since our last report we have opened three new Homes in the city, and brought here the children who had been kept in families in the villages, but who were not receiving suitable care. We now have seven Homes in Harpoot, and four others in near villages under our immediate care.

Besides these we have Homes in Egin, Malatia, Arabkir, Palu, Peri, Choonkoosh, and Diarbekir, making twenty-four in all with an aggregate of 1100 children.

English money is providing for the orphans in Egin, Malatia, Diarbekir, and Palu, and for a few in this city. We are indebted also to the Swiss, who are providing for many of the orphans in Arabkir.

This autumn we were cheered by the arrival of Miss Hall, an English lady who has come to give her help. Miss Seymour is also devoting most of her time to this orphan work.

The children are growing in stature as well as in wisdom and knowledge and good character.

The progress of most in school is very marked, some of them taking high rank in their classes, though others in the same class have had far better advantages all their lives. We hope that some of the brightest boys may take a college course and be fitted for teachers or preachers if funds shall be provided. A few of the larger boys are this year to give all their time to learning trades during the day. Their evenings they will devote to study. Others work half a day or only a part of it.

The children have occasionally—especially at Christmas time—begged the privilege of giving up a meal that the food thus saved might be distributed to the very poor.

On the Armenian New Year's evening (our Jan. 13th) we were invited to one of the Homes, where the boys entertained us with songs and recitations. This was their own idea, and we were much gratified in noticing their progress and manly bearing. It was amusing to see the enthusiasm of the very little boys as they clapped their hands and rang a little bell, keeping time to the music of the New Year's song which all were singing. The children in all the Homes near us were made happy that day by pictures, toys, and other small gifts sent by their kind patrons in America.

This summer, one little girl, who had not been baptized in infancy, received that rite at her own request. On being asked if she knew what this meant, she replied, "Yes, it means that I have given myself to Jesus."

Three children newly received died this winter. The two girls had always been feeble. One of their companions, writing about them, said that they did not live to see the Christmas here, "but that they had gone to heaven to see, not the Christmas, but the Christ." The little boy was here long enough to learn of Jesus' love. A short time before he died he was heard to say, "My dear Saviour, I come to Thee, I commit my soul to Thee."

Early in December we received a small boy from a village on the Euphrates. A few weeks later an older boy came to us from another place and was also received to the same Home. You can imagine the surprise of the house-father, and of the boys themselves, when after three days they discovered that they were brothers. They had become separated at the time of the troubles.

Two boys who are learning trades asked permission to work extra hours, as they wished to give a tithe of these earnings to the Lord. One of them, who when a Bible was presented to him said with emotion, "You need not trouble yourself to give me anything else," lost his tithing bag the other day. "What will you do about it?" was asked. "I shall give it from my other money," he replied.

We are grateful for the prayers offered and for the help received. We enjoy this work and we feel that it is more and more a very hopeful one.

Our German friends are prospered in their work, but still there remain children for whom no provision is made.

MARY E. BARNUM.

in Turkey

Received Mar. 27, 1899.

F. H. WIGGIN, Tr.
REC'D MAR 9 1898
NO.

The enclosed information is sent in the interests of a great work undertaken by the American missionaries in Asia Minor on behalf of the Armenian orphan children.

There are at present upwards of twenty centers, most of them in the interior, where children are cared for. Including the work of our German, Swiss, British, and other friends, who have responded most kindly to the calls for help made on behalf of these unfortunate orphans, the care of above 3,000 children has been assumed. There is, however, a larger number still uncared for, whose future is very dark, and who must be aided at once if they are to be preserved and nurtured in the Christian faith.

Contributions sent for the support of the work already in hand, or for its enlargement, can be forwarded at once to the field, and direct correspondence established between the workers and the donors.

This work is undertaken in the cheapest possible way. Buildings have been in most cases either loaned for the work or rented at a low rate, so that funds given can be used entirely for the maintenance of the orphans without any charge for administration or plant.

Our friends are at liberty to make any use of the enclosed that will forward the interests of the cause; but it is deemed best, for obvious reasons, to request that the source of the information be not given in case any part of it is used for publication.

The undersigned will take pleasure in forwarding contributions, as heretofore, to any locality desired by the donors, or in suggesting to such as have no preference for any special locality the most needy field.

W. W. Peet,
Treasurer American Missions in Turkey,
5, American Bible House,
Constantinople.

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F. H. WIGGIN, Tr.
REC'D MAR 9 1898
ANS'D

THE MARDIN HILL ORPHANAGE

205537

AINTAB, TURKEY-IN-ASIA,
January 11th, 1898

ALTHOUGH but eight months have passed since the home was opened for the reception of children, it is now a recognised part of our work in Aintab.

Several children have been admitted since September, bringing the number up to 65. The house proves to be smaller than we had thought, and it will be impossible to accommodate more than 75. Five orphans are being supported, wholly or in part, in city homes.

Admissions are granted with even greater care than before, now that the limit is being reached.

Our orphanage baby is a small lassie of six years, our oldest, a lad of thirteen.

In the early autumn, the wife of a teacher now in Adana asked if she might assist in the home during her husband's absence, giving her services for her board. She was trained in our girls' seminary, and, later, in Constantinople, has taught several years, and moreover is a beautiful Christian woman. We were glad to accept her offer, and have intrusted to her, in great part, the religious instruction of the children. She is deeply interested in her work, and will help them in every way we feel sure.

As our numbers grew, Gülu Varzhoohi could not teach them all, and so an assistant was appointed. The workers are, therefore, a matron and assistant matron, two teachers, a steward, cook, and gate-keeper. It makes quite a good-sized family.

Good progress has been made in the school-room, especially when we remember that few of the children had learned their letters even. The school opens with worship, prayers are held in the evening, at which time Bible stories are told and hymns taught. Sunday morning there is school in the home, with a second service, if the day is so stormy that the children cannot go down to the city churches. What with the intense cold and frequent storms, church attendance has been impossible for the past month, but with Hripenin Hanum and Gülu Varzhoohi to teach them, the children gain rather than lose.

Watching the children from week to week, it is wonderful to see the change that is being wrought in them. Not only is it a difference of clean clothes and neatly brushed hair; their faces are changing also. Many of the boys have gained a manly look, a straightforwardness that makes one rejoice. When we remember from what they were taken, not only from poverty and wretchedness, but also from homes where there was no training, many of them from street-life, the greater number never having entered a school-room, the change seems marvellous. At first, there was considerable swearing, but the matron says she never hears such language now. One little fellow confided to her that he always used to swear, but he did not want to use bad words any more. The distance of the home from the city is a great blessing.

The general health is very good. I have seen many "institution children," but I never saw such round, rosy, beaming faces among them as are in our orphanage.

January 5th was visitors' day, and the children were prepared to entertain their friends. Four long rows of expectant faces greeted us as we entered the school-room, each one proudly conscious of the dignity of the occasion. Hymns were sung and Bible verses were repeated; sometimes in concert, sometimes individually. The 136th Psalm was rendered very effectively, four of the older children reciting the first half of each verse, while six of the younger children chanted the words "for His mercy endureth for ever." The Beatitudes were also very nicely recited, one child repeating the first half of a verse, another the second half, and so on down the line. There must have been patient drill on the part of teachers and scholars, for most of the children are raw material, never trained to memorize.

I was especially pleased with the ready answers the boys and girls gave, when Mr Bulbulian spoke to them on behalf of our committee. When he asked them how they could best show their gratitude to God for their home and school, they promptly replied "by giving Him our hearts," and to the question whether they wanted to love Jesus and be His children, a chorus rose from all over the room in ready assent. As they did not know that he intended to speak, their attention and prompt replies showed that they had received many a lesson in the weeks that have passed.

Sincerely yours,

CAROLINE F. HAMILTON.

WIGGIN, Tr.
MAR 9 1898

Document 2

REPORT OF MARDIN ORPHAN DEPARTMENT FOR 1897

205535

THE first orphan to be received by the Station was a son of one of the martyred pastors who came to us September 15th, 1896. The last to be accepted—December 21st, 1897—was a girl without father or mother and cast off by a half sister. The total number of orphans received to date has been 112, of whom 72 were boys and 40 girls. Of these 16 boys have left—mainly because having been used to the freedom and independence of village life they could not bring themselves to the restraints of order, neatness, rules, and regular school life. Of the girls only two left. Three boys and one girl have died.

Our present number is 90, of whom 53 are boys and 37 girls. Of these 14 boys and 9 girls are in the Preparatory Departments of our High Schools; the remainder—39 boys and 28 girls—are in schools specially opened for them on our grounds.

These orphans have been gathered from 34 places, and that only after careful sifting made upon various trips for the purpose. Of their fathers 33, and of their mothers 16, were killed in the massacres, and 5 fathers and 4 mothers died in consequence of them. Our limit set was 100—50 each of both sexes—but as accommodations were more ample for boys than for girls we have not been able to receive the full complement of girls. We contemplate adding one room to the department for girls next spring so as to bring the inmates up to the full number, 50.

Mrs Thom kindly accepted the supervision of the female department of the Home, and it is running smoothly under her able management. Her separate report is herewith submitted. We could wish this city claimed a photographer, as then we could inclose a couple of contrasted pictures of some of these "wards of Christendom" as they appeared upon reaching the Home—dirty, ragged, emaciated, covered with sores and vermin—and as they appear now—clean, comfortably clothed, sleek, bright and interesting. The transformation is wonderful, and could you look upon—and upon the boys and girls at their school work, you would feel abundantly repaid for all your gifts in their behalf. As the Protestant Chapel is too small to accommodate the regular congregation and the orphans in addition, we hold separate services for them on the Sabbath in the large room of the Boys' High School morning and evening, while in the afternoon those familiar with the Arabic attend the Sabbath School at the chapel, while those speaking only the *Koordish* have a Bible lesson at the same time in that language.

All attend our week day service at the chapel. There is no prohibition against attendance upon the services of their respective communions, but thus far the other communions have not made any request to this effect, nor have any of the orphans asked permission to attend. The religious complexion of the orphans is as follows:—

Sects	Syrian	Armenian	Protestant	Armenian Catholics	Chaldean	Totals
Boys	19	18	16	0	0	53
Girls	17	10	8	1	1	37
Totals	36	28	24	1	1	90

N.B.—In receiving to the Home religious distinctions are not considered.

We have had so much to do in getting the two departments of the Home started that we have not yet been able to arrange Industrial Classes. We also wished to give a suitable opportunity to all to show

their capacity for study and the prospect of usefulness as preachers and teachers before sifting them into academic and industrial classes.

Our plan for putting orphan children in Christian Families did not work because the relatives of the children would give them to *us* to train, but would not entrust them with native families.

Mr John Schneller, director of the Prussian Orphanage at Jerusalem, has asked us to send him 25 boys. We have, after painful experiences, succeeded in getting Government permission for 17 of them to go; and we hope still to secure papers for the remaining 8. Mr Schneller has promised to pay for their transportation.

We are very grateful to our patrons for their interest in and support of these orphans, and bespeak for you a continuance of both for fully four years more at the least. At the same time we would remind you that these are only about ¼ of the number of whole orphans in the vilayet of *Diarbekir*. And what are you going to do about the whole orphans in the *Sanjak of Sert?* We have a list of 472 of them; something ought to be done for them and could be, had we the funds for it.

We close this Report of the first year of this work commending it to your hearty prayers and efforts, at the same time reminding you that we have received nothing for continuing it since last February.

The following is a Summary of the Financial Account for the year:—

	£T		Dols.	Cents
Receipts to December 31st, 1897	$923\frac{60}{100}$	=	4063	84
Expenditures " " "	$473\frac{66}{100}$	=	2084	10
Balance in hand " " "	$449\frac{94}{100}$	=	1979	74

On behalf of the Station

A. N. ANDRUS

Mardin, December 31st, 1897

REPORT—GIRLS DEPARTMENT OF MARDIN ORPHANAGE

DURING the latter part of last July the first instalment of little girls for the Mardin Orphanage, sixteen in number, arrived. Since then a few have come each month, until now the list numbers thirty-one, the thirty-first being received the 21st of the present month (Dec.). Of these one has died, and two have been dismissed, so there remain with us twenty-eight. All but one are under twelve years of age and all but eleven are under ten years. The youngest is four years and the eldest fifteen.

We would like to make you acquainted personally with "Bessie" and "Miriam" and "Sara"; with "Queen" and "Lady" and "Gazelle"; with "Perfume" and "Rose" and "Star" and "Peace" and the rest; but if you had been introduced to them on the day of their arrival and had not seen them since until now, you would hardly know them, so great a change has been wrought by cleanliness, wholesome food and good care.

With very few exceptions, all who came in were in the last degree ragged, unkempt and filthy; sore heads, sore eyes and vermin were common to nearly all; and we hardly waited to say "How do you do?" to each before the cleansing process was begun. Garments of all sizes to suit all shapes had been gotten ready weeks beforehand, and from the pile each one was fitted out with clothing whole and clean.

A house adjoining the missionary premises had been rented and bedding prepared: and having borrowed a copper kettle to cook in, and having armed each child with a wooden spoon with which to secure her portion of food from the common supply, we were ready to go to housekeeping.

If you should visit them at bedtime, you would see them all stretched out on one bedstead, ample, indestructible and springless. No danger of their falling out of it, and still less of its folding up spontaneously and imprisoning its occupants as do some that we read of. In short, they sleep on the floor with a mattress under them, a comforter over them and a straw pillow under their heads, and so close together that if they were a Christmas-pie and you stuck in your thumb you could not help pulling out a plum.

At mealtimes the bedroom is transformed into a dining-room, and you would see them sitting on the floor in three groups about three large wooden trays raised from the floor by wooden stools. You would find the tablecloth under the table instead of on it, the edges drawn up on to the laps of the children in lieu of napkins. A large tin in the centre of the table contains the food, and the children ply their wooden spoons industriously, occasionally stopping to take a mouthful of hard bread soaked in water until their appetites are satisfied.

The meal over and the things cleared away the dining-room becomes the sitting-room. One end of this room which is about thirty feet by twelve is partitioned off and serves as a store room. Out in the yard is a small room about ten feet square which does duty as kitchen and washroom: and opposite to it is the clay oven where twice a week about a hundred loaves of bread are baked. Thus the family arrangements though carried on in rather contracted quarters are very comfortable and homelike, and it is a very happy and loving family, notwithstanding that they were gathered from all points of the compass, and that few had ever seen each other before they met within the walls of the orphanage.

Two native women live with them and share in the cares and responsibilities. One, a middle-aged widow, does the cooking, washing and mending; while the other, a young woman of twenty-four, Miriam by name, is their teacher. She comes from the village of Azukh, five days journey from Mardin, and was here five years in the Girls' High School from which she graduated three years ago. Since graduating she has been a teacher in her own village, so she brings with her that very necessary element of success in teaching, experience; especially necessary with these village children, scarcely one of whom had ever seen a schoolhouse, and who had heretofore led as free a life as a wild gazelle on the plain, unhampered by any rules, and knowing no law but their own inclinations.

To live by rule; to get up at a regular time in the morning; to come to meals when the bell rings: to brush their hair every day; to sit in a straight row in school and study; to recite lessons at certain set times; to come in out of the wet are all as foreign to their natures as for a wild bear to earn his living *chasséeing* down a village street.

One day when Miriam said to them in a tone that was meant to be impressive "Children, you *must* obey the rule," they answered, "Teacher, what is a rule?" When we call to mind the "pit from which they were dug" we wonder and are rejoiced at the height of order and cleanliness to which they have attained in the short space of five months.

Truly it is a hopeful and blessed work. Hopeful, because the children are so young. They are the little twigs which we may bend in the right direction. They are virgin soil in which we may sow seeds of truth and righteousness. They are the lambs of the flock, and in doing for them we are obeying the command "Feed my lambs."

It is a blessed work because Christ says "Whoso receiveth one such little one in my name receiveth me." So in His name we receive them; in His name we serve them, remembering that Our Lord Himself "came not to be ministered unto, but to minister," and having in our hearts the blessed assurance that in such service we are receiving Him.

And we do not forget that this blessedness does not come to us alone who have the privilege of personal relations with these little ones, but to you also who supply the means without which it were not possible to receive them. You are far away from the recipients of your bounty and cannot see, except in

imagination, the good it is doing: and so we have written the above little account of the opening of the Orphanage to help you to picture to yourselves the children, warm, comfortable and happy, and to remind you very gently that there is another side to the picture, viz., a little calico money-bag behind the door of the safe whose pile of golden liras has steadily decreased. None has come to take the place of those we have spent, and sometimes we cannot help asking ourselves "What shall we do with the children when the little bag is empty?"

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In behalf of the Station,

HELEN DRURY THOM

Mardin, Turkey-in-Asia,
December 30, 1897.

Mardin Orphanage 1897

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REPORT OF

RELIEF AND ORPHANAGE WORK AT VAN

JANUARY TO JUNE, 1898

208441

It is evident that the needs for relief work depend on the condition of the country, which hence naturally forms the first item to be reported upon. The most important factor in determining this is the existing measure of safety and security. These depend very largely on the character and bearing of the local governor. A new Vali assumed the reins of office last spring, and his course up to the present time, has been, on the whole, reassuring. It seems to be his purpose, as far as possible, to secure protection for the Armenians from the oppression of the Koords. But this is no easy task, and the Armenians are by no means established in their rights. For instance, in the Ajesh district, on the north shore of the lake, the Armenians generally have not returned from Russia, whither they fled after the massacre, but the few who have come back find their fields, and what remained of their houses in the hands of the Koords. As this region is the granary of the city, its condition affects the city as well as the district itself. Still I am glad to say that the general condition of the country is considerably better than it has been since the events of 1896, though confidence is not restored to the extent of causing a general resumption of business, and the only way in which the Armenians as a class can engage in trade is by forming partnerships with Moslems and thus securing their protection.

The next most important item in the account is the condition of the harvests and the amount of food. The supply of food in most of the Armenian villages became practically exhausted before winter closed, and it was only the timely distribution of grain by the department of village relief that enabled the people to remain in their homes. Despite this important assistance, the suffering in some districts, especially those bordering the lake on the south, was very great, as I can testify from personal observation during a tour through those sections in May and June, when it seemed as if the whole population was in the fields digging up a small wild bulb, on which they were largely supporting life. Now however the harvest is being gathered, and thanks to the oxen and seed which Mr. Allen was able to distribute, it promises to be fairly adequate to support life during the coming year if it is permitted to remain in the hands of its lawful owners. But what with the demands for debt, and the barefaced exactions which the Koords have been so long accustomed to make from every threshing-floor, it is to be feared that a considerable part of the harvest will fall into other hands. Still we hope the mass of the villagers will be able to exist without further help from abroad. This is far from meaning that they have regained their normal, ante-massacre status, which was poor enough at the best, but only that we hope they will not starve if left to their own resources. In the line of clothing the autumn will reveal extreme needs, and I hope sufficient funds may come in to make it unnecessary for the Industrial department to use all its supplies for its own support, and thus we be able to distribute some portion of the stock in hand to suffering ones. If the Ajesh people return, I do not see how they can live without outside help till another harvest, and at present we have not the funds for helping them.

Coming now to the condition of the city, we are still feeding some 300 orphans outside the institution, with a few utterly helpless widows, though many of these belong in the villages, *i.e.*, those who were utterly unable to live in the villages have gravitated to the city, so that a considerable share of the 3,000 supported by our spinning are from outside, and the relief work of the province may be said to be concentrated here. For the present the continuance of this industrial department seems essential for the existence of these thousands. The most vigorous exertions were made at the end of March, when this department was reorganised on a more economical basis, to cut down the list of beneficiaries to the lowest possible limit, retaining only those with absolutely no other means of livelihood. It will be our constant effort to weed out all those who become able to support themselves, but it would seem essential for this department to be continued at least through another winter, and if possible till the harvest of 1898.

Our long-tried and faithful friends of the Woman's Armenian Aid Society in London have continued their generous aid during the last six months, to the extent of £T527.77, almost one third of the new funds that have been put into that work during this period.

The balance undrawn of the funds designated for orphans is £T2988.87, whereas the balance of credit with Mr Peet is only £T2205.39, which means that £T785.80 have been borrowed from orphanage funds for the general work, but as security for this we have goods in store valued at £T2047.59.

Besides this it is true that more than the £T783 have been used for orphans outside the institution, so that it would be no unfair use of funds if this balance were to be charged finally to the orphan fund.

In view of the above facts and after having talked over the situation with Captain Elliot, I cannot feel that it is right, as matters now stand, to make any strong appeal for further funds for the general work, though any funds that kind friends may feel like sending will be faithfully used for supplying cases of need which I well know will constantly appeal to us, often to the extent of bringing tears to our eyes when we cannot relieve them.

All signs indicate that the orphanage has taken such a hold on the hearts of its kind and generous benefactors, that they will not allow its needs to remain unsupplied.

I will try soon to get matters in such train that regular reports from the children shall reach their benefactors, and I am very glad to have been able to send photographs of the children they support to those who have asked to have particular children assigned to them. It is a source of wonderful pleasure to the children to know that particular individuals are personally interested in them, and are praying for them, and when they write them letters or send them photographs, their joy is unbounded. It is touching to hear their prayers for these kind friends, in their little prayer meetings, or when they bow with me at the Throne of Heavenly Grace, here in my own room, and I am sure that blessed answers can not fail to be secured from Him who has promised to remember every cup of cold water given in His Name.

Our school vacation has just begun, and a large share of the boys have gone to their friends for a part or the whole of the five weeks before the fall term opens. About fifty boys and as many girls had no place to go, so that we do not remain entirely childless even during vacation. Most of the remaining boys, with one of their teachers, have to-day gone to a monastery not far away, but there is no suitable place where the girls can be thus sent. Still a very unusual quiet will prevail on our premises for a while, which will perhaps be not altogether unacceptable. We trust that those who have gone to their homes will be kept in safety, and that their being thus brought in touch with their friends and their former surroundings will have a mutually beneficial effect on both parties.

For the present, by the departure of our associates, my wife and I are left alone in sole charge of both the orphanage and relief work and all the educational and evangelistic work of the station, and I am sure our patrons will grant us their indulgence if there should be any seeming negligence in the matter of correspondence.

Respectfully submitted,

(Signed) G. C. RAYNOLDS.

Van, August 5th, 1898.

Extracts from Annual Report of Van Mission to Trustees, 1898

JUN 20 1899 337

WOMEN'S ARMENIAN RELIEF FUND.

Jan. 31st, 1899.

Report of Relief and Orphanage Work at Van, July to December, 1898.

My report for the first half of 1898 gave a somewhat more hopeful view of the situation than events have justified. Doubtless some will blame me for saying what I did then, but my justification must be found in the very great desire not to impose on the generosity of our patrons any further than is absolutely necessary, and my keen sense of the injury to the people of receiving free aid where it is not absolutely essential to their continued existence.

I regret to say that the promise the fields gave while still green was not fulfilled on the threshing floors, the yield over the greater part of the vilayet being less than half of what would be called an average crop. But the great shortage was not confined to this vilayet. In the Mosul region, adjoining us on the South, the failure of the crop was almost complete, so that the demand for import in that direction is very pressing. Over the border in Persia also, the failure was equally entire, and hence the usual imports from that direction are cut off. In consequence of these unlooked for misfortunes, the price of grain, instead of declining, as was expected, with the incoming of the new crop, has increased from a third to a half over that of last year. In addition to this, the Koords have not been restrained, but on the contrary have grown more lawless and have carried on their pillaging with a high hand, carrying off cattle and sheep, and making even more than the usual demands on the threshing floors. The attack on our guest, Dr. Belck, the German savant, who, with his associate, Dr. Lehmann, is collecting cuneiform inscriptions in this region, which would have cost him his life, but for his skill and presence of mind in feigning death from the first shot, well illustrates the present attitude of the Koords, and the united efforts of the German and British Embassies have failed as yet to secure any redress, save the return of a part of the plunder. In some parts of the province also the Government has taken so large a share of the harvest for taxes as to leave the people insufficient supplies to sustain life. The sad consequence of all this is that the suffering is already very great both in the city and in the villages, and the prospect is that many will die from hunger before spring, unless relief is furnished them. Indeed, the prospect for the coming winter is in some respects darker than it has been during the previous two years, during which old supplies have been exhausted.

I am most grateful to our kind friends of the Women's Armenian Relief Committee of London for authorising us to expend the manufactured product of our Industrial Department in helping to cover some of the shivering forms that we see so constantly about us, they undertaking to furnish the funds to keep the Department running for the present, without depending on our sales. We felt that the first to profit by this permission should be the women who support themselves and their children by spinning, as their wages furnish absolutely no margin with which to procure clothing, and that the orphans whom we are feeding outside the institution should share with them. We have therefore made a small grant of cloth to each member of these two classes. One day Dr. Lehmann accompanied me to the depôt where this distribution was going on, and it was a most impressive and touching sight to see the court and stairs crowded with ragged women and children, and then to sit and watch them come in one by one to exchange the yarn they had spun, half for a new supply of cotton, and the other half for money, and afterwards watch them file into the opposite room, where each received a gift of cloth proportioned to the size and need of the family. We were impressed with the care our distributors took, on the one hand, to avoid the imposition some tried to practise upon them, and, on the other, to secure a suitable apportionment to each. A bright little boy of twelve, his feet and limbs bare, and with a bag on his back containing the bread he had just received, especially impressed us. He was one of three little brothers having neither father nor mother nor any protector, who have received their daily rations from us for a long time, and have been permitted to stay in an unused oil press. Having no one to make up their clothes, instead of giving them cloth, as to the rest, some clothes had been prepared for them, and so with a heavier load, but a lighter heart, he went to make his small brothers glad as well. I am glad to say that Dr. Lehmann has arranged to provide for this little fellow for three years in the orphanage, as a memorial to a very dear brother whom he has recently lost. The streets are constantly filling up in these days with just such helpless waifs, and my heart is constantly made sad, as I contrast their condition with that of the dear children, equally forlorn but a few months ago, now warmed and fed and taught in the orphanage. A week before Christmas, while in this state of mind, a telegram came from Constantinople announcing £300 for relief, and, after consulting with others, I decided, the same day, to rent more room, and take in, say, 50 more of these poor children, bringing our whole number up to 400, feeling that, as we must select a few from the many, this was the class that presented the strongest claim on our sympathy, both from their utter helplessness and because of the hopeful future they promise if now cared for and educated. Before Christmas a contract had been signed for a house, and eight children, some of them much emaciated for lack of food, and all shivering for lack of clothing, were accepted, and we expect that the opening year will see a number of them already under shelter.

The possibilities which the means now in hand permit of affording relief are the distribution of the remaining cloth, which we shall seek to give to the most needy, the continuance of the Industrial Bureau, through the generous liberality of the Women's Armenian Relief Committee and the prolonging for a few months more the daily ration of bread to the orphans outside. For the hundreds and thousands beyond these limits, who are already suffering from hunger, and may die before Spring, we can do nothing unless further funds are sent us, save that there are £300 or £400 in the Village Relief treasury. But it is the feeling of Captain Maunsell, who has succeeded Captain Elliot in the British Consulate, of the official head of the Armenian community, and of others, that this should be invested in seed, to be given out in the Spring, to enable the villagers to sew some of the fields that are already ploughed and so assist in the provision for the coming year.

To show the straits to which the people are reduced, it may be as well to mention that the people from the villages in large numbers, and to some extent in the city, are contemplating changing their religious connection, and enrolling themselves as Catholics, in the very shadowy hope that the French Dominicans, one of whom is the French Consul, will afford them some political protection, and furnish them with some pecuniary assistance, this change of name being made the condition on which they promise them such aid. Neither the Armenians nor the Turkish officials fail to note the difference between this policy of buying converts and the policy adopted by us, in distributing with no discrimination because of religion, and with neither pledge nor persuasion to change their religious connection.

The ORPHANAGE.—As I hope a somewhat full report of this Institution, which our English friends have been so kind as to print, may have reached a considerable portion of our patrons, I will not devote much space to it here. The financial report will give an idea of the work of the different departments connected with this Institution, and will show that, estimating the output of the different workshops at a price not higher than that prevailing in the city, they all with one (temporary) exception, show a margin of profit, *i e.*, it has cost us less to produce the goods we needed than it would to have bought them outside, while the boys have had the opportunity, without expense, to learn the trades which will fit them to earn their living when they go forth. The live stock venture, which was just beginning to materialize when the longer report was written, shows a fine balance on the right side, while the supplies this furnished for the table have been of improved quality. The tannery too makes a good showing, though it is too soon, as yet, to know what its real profit will prove, The exhibit of the value of the tools, utensils, bedding and food, now the property of the Institution, will show that the funds appropriated to it have been economically used, and have not all been eaten up.

I am happy to say that the behaviour of the children, and the progress they have made in their studies and their trades, is, with far fewer exceptions than would be found among an equal number of children at home, exceedingly satisfactory. The captains of three of the companies of the boys were in the class that graduated from the school last summer, but worthy and efficient successors have been found for them, whose influence over the boys under their care is every way most satisfactory. Some of the children have been greatly delighted by receiving letters or messages, and in some instances other tokens from their patrons. I will use my best endeavours to furnish reports of the children to their patrons, but my good wife and I are so utterly overborne by the weight of care that now presses on us, left entirely alone, that I trust our friends will be lenient in their demands.

Respectfully submitted,

(Signed) G. C. RAYNOLDS.

TO WOMEN'S ARMENIAN RELIEF FUND.

Van, January 31st, 1899.

Dr. Raynolds writes:—

"Our good friends, Dr. Belck and Dr. Lehmann, who have had an excellent opportunity of seeing just what our work is, have written the following letter to their people at home, which they kindly permit me to copy":—

"Having been for more than three months the guests of Dr. and Mrs. Raynolds and having lived on the mission premises, it seems time to write to you somewhat more particularly of their work from personal observation.

"The Van massacres of 1896 rendered numerous women widows and thousands of children half or full orphans. The number of the latter has been much increased by the death of mothers and by the unnatural conduct of many who leave their children on the street in order to secure a second husband.

"Of the picture of misery which Van presented in 1896 one can even now form a vivid, though, happily, slightly softened, idea. With the beginning of winter, which, fortunately for the poor, and also for the carrying on of our work, has been unusually mild, the poor from the villages have flocked into the city, and the number of women and children begging in the streets and rapping at the doors has terribly increased.

"As then, in 1896, Dr. Raynolds' compassionate heart conceived the idea of creating a home for the orphans, where the loss of father or mother could be made up to them and they be instructed in letters and handicraft, which would be a boon to them for their later independent life, so now the sight of present misery has given him the plan of widening the scope of the institution by increasing the number of orphans there cared for from 350 to 400, farther means having come to his hand at about the Christmas tide.

"This, under existing circumstances, is an enormous enterprise, and requires much courage and quiet energy. Consider that the whole burden of responsibility and guidance rests on the shoulders of Dr. and Mrs. Raynolds. They have alone to provide for and watch over the eating, clothing, and elementary as well as industrial education of the 350, soon to be 400, home orphans, as well as the partial care of as many more orphans outside and the subsistence, mainly by work given, of over 7,000 persons. Besides this Dr. R. has to carry the weight of the educational, evangelistic and medical work of the mission. The legitimate *personnel* of the mission station included another family until recently, that of Mr. Allen, in whose former house we are living, and two or three single ladies. But none of them have been here for several months, while the orphanage and city relief work have long been in the hands of Dr. and Mrs. R. alone.

"The premises were quite adequate for the needs of the mission alone, but no mission is prepared to suddenly furnish room for the eating, sleeping and intellectual and manual instruction of 400 children. Still comparatively few new buildings have been necessary.

"On our several rounds of the premises Dr. R. took us to an arched room, where we found, amid the steam, a half dozen women busily engaged in washing the clothes of the boys. At 4 p.m. these disappear, and their place is taken by a company of forty boys for their bath. On Friday and Saturday the room is entirely given up to the orphan girls, who wash their own clothes and take their bath. The reservoir that furnishes the hot water is placed directly over the large oven where the bread is baked for the whole orphanage and the large number fed outside. This oven is kept running during most of the 24 hours, and its escaping gases heat this reservoir, avoiding any additional expense for furnishing the enormous quantities of hot water required. This expedient, by which not less than £25 (about 480 marks) are saved annually, is Dr. R.'s own idea.

"On the other side of the yard we enter the long weaving shop, where are located eight hand looms, on which 43 boys are learning this trade. The shuttles rattle uninterruptedly, but are scarcely able to keep up with the demand of the children for clothing material. This cloth is mainly manufactured from the yarn spun by the women in connection with the industrial Bureau. The object of this Bureau, from the time when Dr. Kimball first inaugurated it, long before the orphanage was started, has been to enable the poor widows to provide food for themselves and their children by their own labour, instead of receiving gratuitous assistance. A quantity of cotton is given to the spinner, from whom one half the weight is required in yarn, the remainder being her wage, which she may sell to the Bureau or outside, as she chooses. The city merchants work on the same principle, but require three-quarters the weight in yarn, thereby securing a profit. A small loss is thus sustained by the Bureau, whereas the other departments secure some profit, as you will see by reference to Dr. R.'s financial report, which we enclose, and which one of us (W. C.) has audited, being much impressed with the evidence of ingenuity, economy and conscientiousness in the administration of the funds sent here, a part of which thus perform a double service, by first furnishing work to 1,800 people and food to over 7,000, and then clothing the naked.

"The clothes required for the children are entirely made up in the institution, the opportunity being thus secured of transforming a large number of boys into masters of the scissors and needle.

"As all parents know, children demand a large supply of foot wear, an article nowhere of the cheapest. There are two shops for manufacturing shoes, one the native shoe (*Goshig*) the other the European kind called (*Kondra*), both of which are worn by the orphans and teachers. Until recently, the leather was bought outside, but last summer a tannery was added to the other departments, where now, under skilled workmen, the boys can also learn this trade. There is also a carpenter's shop which keeps the buildings and furniture in repair, and another department in charge of a man so universally ingenious that it furnishes stoves, copper vessels, hardware, &c., and does the soldering, whitening, copper vessels &c., as is needed for the institution. As you see the principle employed is that of combining mental and manual instruction, a principle which one of us (C. L.) first saw and admired in 1884 at Hampton Institute in Virginia, where Negro and Indian children are thus taught. This is secured by having the boys give half of each day to the school, and half to the trade chosen, alternately, one half having school in the morning, and the other the trade, and *vice versa*.

"The girls on their part are instructed in feminine handicraft especially dressmaking and needlework. Mrs. R. is very desirous that the girls should do their own cooking, and so be better prepared for household duties, but till now, for the sake of economy, the whole cooking has been done together by hired employés. At dinner time it is interesting to see the boys gather in orderly ranks and march into the dining room, take their seats and repeat the Lord's Prayer in concert, and to note the care with which each table is waited upon by the head of the ten who compose it. You must know that, for the sake of discipline, the boys on the premises are divided into five companies of forty, each having a captain, called *garkabed* in Armenian, with his assistant, to watch over them Each company is then sub-divided into tens, with one of their number as *dasnabed* (chief of ten.)

"The boys' and girls' schools of the Mission include besides the orphans more than half as many day pupils from the city, the course consisting of three grades, primary, intermediate, and high school, and covering a period of eleven years. On completing the course the pupils receive a diploma, which is accepted by the Government as an authorisation to teach. We have visited several of the classes in Arithmetic, Geography, Armenian, English, &c., and have been impressed by the efficiency of the instruction, and the attention of the pupils. We also spent a recreation evening with the boys, and were pleased to see that they knew how to thoroughly enjoy themselves, by reproducing their village sports, and illustrating the dialects of different regions.

"As you see, Dr. and Mrs. R. have accomplished great things during the two and a half years that have elapsed since the massacres, and if to-day hundreds of boys and girls are saved from misery, illness, death, or forced perversion to Islam, and are receiving a well regulated mental and physical education, and if many thousands of Armenians, persecuted almost entirely on account of their religion, who would otherwise be near to starvation enjoy to-day, though a modest, yet not a wholly inadequate subsistence, this is all due to the indefatigable exertions of our friends. Their success is largely due to their selecting and securing faithful and efficient helpers among the Armenians of both sexes. It is to be hoped that the boys and girls here instructed, many of whom came here entirely ignorant, returning to their villages as teachers and artisans, and as Christians true to their faith, may be an example for the emulation of their fellows, and help to elevate the mental and moral level of their whole people.

"Much has been achieved but still more is needed. If twice as many orphans were taken in, and twice as many people assisted, the wants would still be far from being met. The means of the Mission and the orphanage not permitting of much further extension, we can only most earnestly apply to you and all friends to help in ameliorating the misery here existing."

Subscriptions will be thankfully received by Mrs. COLE (Hon. Treasurer), 1, Trebovir Road, S.W., or by FRANCIS BUXTON, Esq., 50, Cornhill, E.C.

July to December, 1898

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FINANCIAL STATEMENT OF VAN RELIEF WORK, JAN. TO DEC. 1898

In Turkish Money. 1 Pound Turkish equals 18 Shillings and 6 Pence or Dollars 4.40

Dr. TREASURER W. W. PEET IN ACCOUNT WITH VAN RELIEF BUREAU Cr.

Charges for Drafts Jan. to Sept.	£T 4706·51	Balance from December 1897	£T 1579·93
Other Charges " "	167·14	Received per Capt. Elliot	2168·90
Drafts not then charged	2087·44	" from friends in England	1767·51
(The Cr. side of this Account based on the Treasurer's Sept. Statement, but I know of later Cr.'s amounting to £T. 1132.70.)		" " " " Germany	929·40
		" " " " America	411·41
		" " Aintab Prot. Community	22·00
		" " Various Sources	63·72
		Balance	13·22
Total	6961·09	Total	6961·09

Dr. VAN RELIEF BUREAU, CASH ACCOUNT Cr.

Cash from Old Account	1485·00	Passed to Assistant Treasurer	A 2711·62
Drafts charged till September	4716·51	" " Orphanage	2575·37
Other Charges " "	167·14	" " Village Relief Account	2301·87
Drafts not charged "	2087·44	" " Other Cases	144 67
Premium on Drafts	18·64	Return of Loan	100·00
Received from other sources	31·39	To Balance of Other Charges opposite	167·14
		Cash in hand	504·83
Total	8506·12	Total	8506·12

Dr. A ASSISTANT TREASURER'S CASH ACCOUNT Cr.

Cash from Old Account	72·36	Passed to Industrial Bureau C	3798·31
" drawn from General Treasurer	2711·62	Grants for Free Aid	851·54
Received from Sales at Depôt	2226·77	Expense for the Sick	83·04
" " " " Oven	42·13	Loss on Exchange	26·93
Loans Re-paid	3·93	Bills Receivable	81·83
		Cash in hand	215·16
Total	5056·81	Total	5056·81

Dr. C INDUSTRIAL BUREAU ACCOUNT Cr.

Goods on hand, Old Account	1640·30	Sales outside and for Free Aid	2226·79
" overlooked last year	36·59	Wages of Employees	113·54
Cash from Assistant Treasurer	3798·31	Goods on hand	2143·48
		Loss on Sales*	991·39
Total	5475·20	Total	5475·20

* Yarn is sold at 75 Ps. the leda, but costs us 100 Ps. because of the extra allowance made to the Spinners, to enable them to support their children.

Dr. Balance Sheet Cr.

Cash in hand, Old Account	1557·35	Paid out from General Treasury	8001·29
" Received in General Treasury	7021·12	" additional from Sub-Treasury	2130·03
" " for Sales and Loans	1691·29	Cash in hand (50483 and 21516)	719·99
Total	10851·31	Total	10851·31
Cash in hand	719·99	Mr Peet's Account overdrawn	13·72
Goods on hand at Depôt	2143·48		
Stores, Tools, etc. (in gold)	1609·46		
Bills Receivable	81·83	Balance	4541·04
Total	4554·76	Total	4554·76

ACCOUNT OF NUMBERS SUPPORTED OUTSIDE THE ORPHANAGE.

Average Number of Spinners 1.100 supporting say four each	4·400
" " " Weavers 700, " " " "	2·800
" " " Orphans receiving free bread outside 480, say at the Hospital 25	505
Total Number cared for exclusive of Employees	7·705

Respectfully submitted, (Signed) G. C. RAYNOLDS, *Treasurer.*

Examined and found correct (Signed) Dr. Waldemar Belck.

CASH ACCOUNT, DIFFERENT DEPARTMENTS, VAN ORPHANAGE, JULY 1st, TO DEC. 31st, 1898

Dr. SHOEMAKER'S SHOP, IN TWO BRANCHES, 65 BOYS LEARNING THE TRADE Cr.

Balance from Old Account	3·00*		458 Pr. Shoes for the Orphans	34·42
Goods brought from Constantinople	59·06		55 " " sold outside	12·87
" from our Tannery	11·78		Value of goods in stock	40·09
Other Materials purchased	5·36		Balance, loss	6·07
Wages of 3 Master-workmen	14·25			
Total	93·45		Total	93·45

WEAVER'S SHOP, 43 BOYS LEARNING THE TRADE

Balance from Old Account	9·62		1,190 Ar's Cloth used in Orphanage	39·41
Yarn spun in Industrial Department	13·77		116 " " sold outside	3·91
Dye Stuffs and other Material	23·78			
Wages of 2 Master-workmen	10·80			
Balance, profit	12·56			
Total	70.53		Total	70·53

TAILOR'S SHOP, 42 BOYS LEARNING THE TRADE

Balance from Old Account	4·08		Value of Garments manufactured	56·43
Materials purchased	41·61		" of Goods in stock	1·15
Wages of 2 Master-workmen	9·12			
Balance, profit	2·77			
Total	57·58		Total	57·58

OVEN, 12 BOYS LEARNING THE TRADE

7,056 Okes of Flour	569·13		Bread furnished the Orphanage	281·87
75 Chekees of Wood	28·50		" sold Employees	12·68
130 Ledas of Salt	9·00		" for the Poor and Sick	224·97
Wages of 3 Master-workmen	10·25		Flour now in Stock	98·05
Balance, profit	0·69			
Total	617·57		Total	617·57

LIVE STOCK

Cost of 103 Sheep and Goats	60·70		7,994 Nuges of Milk for Orphanage	39·52
" of Caring for the same	16·47		Skins of Animals killed	10·90
" of Animals for Food	38·53		Meat of 2888 and Tallow 296	31·84
Fodder and care of above	12·20		Wool 355, Lambs and Kids sold 320	6·75
Fodder for the Winter	17·01		150 Sheep and Coats and 4 Cows	87·68
Balance, profit	43·58		Fodder on hand	11·80
Total	188·49		Total	188·49

TANNER'S SHOP, 8 BOYS LEARNING THE TRADE

Hides and other Material	184·60		Stock and Material on hand	214·97
Balance, profit	30·37			
Total	214·97		Total	214·97

SMITH'S SHOP, 8 BOYS LEARNING THE TRADE

Cost of Materials purchased	16·36		Value of Goods manufactured	18·80
Wages of Master-workman	3·42		" " " on hand	3·29
Balance, profit	2·31			
Total	22.09		Total	22·09

VALUE OF TOOLS, UTENSILS, ETC. IN USE IN THE DIFFERENT DEPARTMENTS.

Shoemaker's, 563 Ps.; Weaver's, 1236; Tailor's, 507; Tanner's, 1188; Smith's, 922; Carpenter's, 250; Oven, 218; Kitchen, 1006; Dining, 989; Washroom, 375; Dormitories (bedding, etc.), 36242; Clothing in Store, 5723; Grain in Store, 100231; Other Food in Store, 10349; Flour in Store, 14023. Total, 1738.22.

* The Accounts on this page are in silver money, *i.e.*, Lire at 108.

Respectfully submitted, (Signed) G. C. RAYNOLDS.

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ORPHAN RELIEF WORK.

MARDIN, TURKEY.

Soon after the storm of destruction and slaughter which swept over so large a portion of the Turkish Empire in the autumn of 1895 had passed, the attention of the missionaries was drawn to the hosts of orphans left homeless and destitute. Some had lost both parents, some only one; a very few had surviving friends who were able to give them shelter and care, but the great mass were in the most pitiable condition of want and misery. What could be done for them? Difficulties the most formidable and apparently insuperable stood in the way; the very magnitude of the task was paralyzing to effort, and it seemed hopeless to try to do anything. Early inquiries led us to the conclusion that in the field under our care in Mardin probably not less than 1000 children under fourteen years of age were in pressing want. The immediate need of food and clothing could be supplied from the general relief funds, but it was even more imperative that some provision should be made for mental and moral needs. Something must be done to secure for these waifs such training as should prepare them in a measure for the responsibilities of life. In the face of many discouragements a beginning has been made; a few of these outcasts have been gathered at Mardin and reports of the first year's work have come to hand

from which the following abstract is made:

The first orphan received, Sept. 15, 1896, was a son of one of the martyred pastors, and the last, Dec. 21, 1897, was a girl without father or mother, cast off by a half-sister. The whole number received up to date has been 112—72 boys and 40 girls—from 34 places. These have been gathered with painstaking care to secure the most worthy from the great number of needy ones. Of their parents, 33 fathers and 16 mothers were killed outright in the massacres, while 5 fathers and 4 mothers died later in consequence of them. Four have died and 18 have left, mainly because unwilling to conform to the restraints of neatness, order and regular school life. The present number in charge is 90—53 boys and 37 girls—of whom 23 are in the preparatory department of the two high schools and 67 in schools specially organized for them on the missionary premises. We planned for 100, as many as we dared take with the means at our disposal, intending to receive 50 of each sex. The quarters for girls have been so strait, however, we could not make room for so many, but we hope with an added room next spring to accommodate the full number.

Were a photographer within reach we should like to enclose a couple of pictures, contrasting the appearance of some of these "wards of Christendom" on their first coming,—dirty, ragged, emaciated, covered with sores and vermin,—with their present condition,—clean, neatly

dressed, bright and interesting. The transformation is wonderful, and could you but see how the haggard, hunted, despairing look on their faces has given place to one of happy contentment, you would feel amply repaid for your efforts to help them.

Though orphans are received without regard to their religious antecedents or proclivities, it may be of interest to note that of these 90 children 26 were from the Syrian Jacobite community, 28 from the Gregorian or Old Armenian, 24 from the Protestant, and 1 each from the Kaldean and Armenian Catholic. All are allowed to attend the services of their respective communions, but thus far no desire has been expressed to attend other than the Protestant services. The Protestant chapel is so small, however, that a separate service is held for the orphans Sabbath mornings and evenings in the large room of the Boys' High School. Those who understand Arabic attend the afternoon Sabbath school at the chapel, and a Bible lesson is given at the same time in Kurdish to those who know only that language. All attend the week-day service at the Protestant chapel.

It is proposed to give all a good elementary education, and it is hoped that the way may be opened for some of the more promising ones to take the full course offered in our high schools. We also hope ere long to organize industrial classes.

The plan for putting orphans in Chris-

tian families to be reared proved impracticable; for relatives would not trust them with native families, though willing to give them to us. Mr. John Schneller, director of the Prussian Orphanage at Jerusalem has asked us to send him 25 boys, promising to pay for their transportation. After much delay and painful experience we have secured government permission to send 17, and hope still to secure papers for the remaining 8.

We are very grateful to friends for their interest and aid, and urge a continuance of both for at least four more years. At the same time we would remind you that those now under our care are only about one-quarter of those in the province of Diarbekir alone who have lost both parents, and besides these there are many with only one surviving parent, usually the mother, who are almost equally needy. Also from the region of Sert, in the province of Bitlis, we have a list of 472 orphaned of both parents, for whom something ought to be done and might be done if we had the means.

The financial statement for 1897 shows that $4,063,84 have been received, and $2084.10 expended, leaving a balance in hand at the beginning of 1898 of $1979.74. It is estimated that $15 will keep a child for one year.

From Mrs. Dr. Thom, in charge of the female department, we have the following report under date of December 30, 1897:

"During the latter part of last July the first installment of little girls for the

Mardin Orphanage, 16 in number, arrived. Since then a few have been added each month, until now the list numbers 31, the 31st having been received the 21st of the present month. Of these 1 has died and 2 have been dismissed, so there remain with us 28.* All but one are under twelve years of age, and all but eleven are under ten. The youngest is four years old and the eldest is fifteen.

"We should like to make you personally acquainted with 'Bessie' and 'Miriam' and 'Sara'; with 'Queen' and 'Lady' and 'Gazelle'; with 'Perfume' and 'Rose' and 'Star' and 'Peace' and the rest; but if you had been introduced to them on the day of their arrival and had not seen them since till now, you would hardly know them, so great a change has been wrought by cleanliness, wholesome food and good care.

"With very few exceptions all who came were in the last degree ragged, unkempt and filthy; sore heads, sore eyes, and vermin were common to nearly all; and we hardly waited to say 'How do you do?' to each before the cleansing process was begun. Garments of all sizes to suit all shapes had been gotten ready weeks beforehand, and from the pile each one was fitted out with clothing whole and clean.

"A house adjoining the missionary premises had been rented and bedding

*The seeming discrepancy with the preceding statement on page 2 is accounted for by the fact that Mrs. T. does not include here those who are in the preparatory department of the High school.

prepared; and having borrowed a copper kettle to cook in and armed each child with a wooden spoon with which to secure her portion of food from the common supply, we were ready to go to housekeeping.

"If you should visit them at bedtime you would see them all stretched out on one bedstead, ample, indestructible and springless. No danger of their falling out of it, and still less of its folding up spontaneously and imprisoning its occupants, as do some that we read of. In short, they sleep on the floor with a mattress under them and a comforter over them, a straw pillow under their heads, and so close together that if they were a Christmas pie and you stuck in your thumb you could not help pulling out a plum.

"At meal time the bedroom is transformed into a dining room and you would see them sitting on the floor in three groups about three large wooden trays raised from the floor by wooden stools. You would find the table-cloth under the table instead of on it, the edges drawn up into the laps of the children in lieu of napkins. A large tin pan in the center of the table contains the food, and the children ply their wooden spoons industriously, occasionally stopping to take a mouthful of hard bread soaked in water, until their appetites are satisfied.

"The meal over and the things cleared away, the dining-room becomes the sitting room. One end of this room, which is about 30 feet by 12, is partitioned off and serves as a store-room. Out in the yard is a small room about ten feet square which does duty as kitchen and wash-room; and opposite to it is the clay oven where twice a week about a hundred loaves of bread are baked. Thus the family arrangements, though carried on in rather contracted quarters, are very

comfortable and homelike, and it is a very happy and loving family notwithstanding they were gathered from all points of the compass and few had ever seen each other before they met within the walls of the orphanage.

"Two native women live with them and share in the cares and responsibilities. One, a middle-aged widow, does the cooking, washing, and mending; while the other, a young woman of twenty-one, Miriam by name, is their teacher. She comes from the village of Azakh, five days journey from Mardin, and was here five years in the Girls' High School from which she graduated three years ago. Since then she has been a teacher in her own village, so she brings with her that very necessary element of success in teaching, experience, especially necessary with these village children, scarcely one of whom had ever seen a school house, and who had heretofore led as free a life as a wild gazelle on the plain, unhampered by any rules and knowing no law but their own inclinations. To live by rule, to get up at a regular time in the morning, to come to meals when the bell rings, to brush their hair every day, to sit in a straight row in school and study, to recite lessons at certain set times, to come in out of the wet, are all as foreign to their nature as for a wild bear to earn his living dancing up and down a village street! One day when Miriam said to them in a tone that was meant to be impressive, 'Children, you MUST obey the rule,' they answered, 'Teacher, what is a rule?' When we call to mind the 'pit from which they were dug, we wonder and rejoice at the height of order and cleanliness to which they have attained in the short space of five months.

"Truly it is a hopeful and blessed work; hopeful because the children are so young. They are the little twigs which

we may bend in the right direction. They are virgin soil in which we may sow seeds of truth and righteousness. They are the lambs of the flock, and in doing for them we are obeying the command 'Feed my lambs'. And it is a blessed work, because Christ says 'Whoso receiveth one such little one in my name receiveth me'. So in His name we receive them, in His name we serve them; remembering that our Lord Himself 'came not to be ministered unto but to minister, and having in our hearts the blessed assurance that in such service we are serving Him.

"And we do not forget that this blessedness does not come to us alone who have the privilege of personal relations with these little ones, but to you also who supply the means without which it were not possible to receive them. You are far away from the recipients of your bounty and cannot see, except in imagination, the good it is doing, and so we have written the above little account to help you picture to yourselves the children, warm, comfortable and happy, and to remind you very gently that there is another side to the picture, viz.,—a little calico money-bag behind the door of the safe, whose pile of gold liras has steadily decreased. None have come in to take the place of those we have spent, and sometimes we cannot help asking ourselves What shall we do with the children when the little bag is empty?'

" 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' "

WILLIS C. DEWEY,
Missionary at Mardin.

Toulon, Ill., March, 1898.

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EUPHRATES COLLEGE AND SCHOOLS

REPORT FOR THE YEAR 1898-'99

HARPOOT
TURKEY IN ASIA

EUPHRATES COLLEGE AND SCHOOLS

REPORT FOR THE YEAR 1898-99

ATTENDANCE.

	First Term.			Second Term.		
	MALE.	FEMALE.	TOTAL.	MALE.	FEMALE.	TOTAL.
College	33	37	70	31	35	66
High School	72	37	109	67	32	99
Common School	119	89	208	120	76	196
Primary School	132	120	252	126	118	244
Kindergarten	168	190	358	191	220	411
	524	473	997	535	481	1016
Of whom Orphans	188	168	356	178	172	350
Other Pupils	336	305	641	357	309	666

A comparison with the year 1894, preceding the massacres, shows that the attendance now, leaving the orphans out of account, is about one hundred more than then.

In the second term of the year, ten orphan boys were withdrawn from school that they might give all their time to their trades, but they have attended an evening school taught by one of the students. Seventy-nine of the older orphan boys have worked at their trades of carpentering, tailoring and shoemaking for several hours every day. The presence of these orphans in our schools is a feature of great significance. In Harpoot City 350 orphans; in other places some 800 attend our schools. They come from 104 different towns and villages, and as soon as they are able to care for themselves they will naturally return to the places of their nativity; some are returning this year. We put no restrictions on them of sect or creed, but we try to have every one know his Bible and his Saviour. As the persecution which arose upon the death of Stephen scattered the gospel throughout Syria, so the massacres give promise of spreading the gospel throughout this land.

Besides the orphans mentioned above, there are five orphan boys in the boarding department of the school who are being supported until they shall be able to teach school; then they will be thrown upon their own resources, and must earn their way through college by teaching one year and studying the next. Many of the orphans are among our most promising pupils, and in some cases they stand at the head of their classes. This is only what we should expect, for much prayer is offered for them in many lands. One orphan will teach next year.

FINANCIAL STATEMENT.

Expenses of College and Schools,	£T 1391.19	$6121.19
Expenses for Board—Boys,	360.64	1146.82
" " Girls,	254.	1117.60
Total expense,	£T 1905.82	$8385.61

RECEIPTS.

Fees for Tuition, Incidentals, Fuel, Rooms, Music, etc.—		
Male Department,	£T 320.96	$1412.32
Female Department,	212.62	935.53
Board—Male Department,	232.	1020.80
Female Department,	254.	1117.60
Paid from the Interest of Endowment Fund, Gifts by Beloit College and other friends,	886.24	3899.36
Total receipts	£T 1905.82	$8385.61

From this it appears that 54 per cent. of all expenses is paid by fees.

It will be seen from the above that the income of the Girls' Boarding Department has defrayed its expenses. In the Boys' there was a deficit of £T 28.64 = $126.00, of which some £T 13 ($57.00) came from the payment of notes of students and graduates for aid received in former years, and £T 15 ($68.00) from the Reserve Fund. The price of food has been very high this year owing to drought, and it is owing to the painstaking care and efficient management of Prof. Nahigian that the cost of board in the Boys' Department has been only one piastre more than five liras ($22.04), and that the work of the Department has been so satisfactory. In both the male and female departments the need of suitable buildings is sadly felt.

The receipts for board include aid to needy girls, £T 71 ($312), and boys, £T 60 ($264), and the receipts for tuition, etc., include aid given to needy students and the fees paid for the education of orphans. The last item is a severe tax upon our resources, and we should not be able to support it were it not for the gifts of friends in the United States. I should like to suggest to all who wish to make a good investment of money which the Lord has intrusted to them, that they can hardly do better than to apply it on the education of these orphans. Thirty dollars per year will support and educate an orphan in the school, and $10 will pay the school bills of from five to seven who live in the orphan homes. We should like to be able to take the most promising boys and girls from the various Orphan Homes into our schools and educate them to become the teachers of their people.

We desire to acknowledge our indebtedness to many friends who have aided us by their gifts.

Individuals have sent us by the W. B. M.,	$ 185.12
The W. B. M. has given for rent of school buildings in place of those burned,	396.00
For Kindergarten materials,	44.00
For Charts and materials,	132.00
Total by W. B. M. to College,	$ 757.12
Gifts through Mrs. and Miss Wheeler, widow and daughter of the founder and first president of the College—	
By Miss E. C. Wheeler, cash,	$ 145.20
3 Estey Organs and 1 Sewing Machine, valued at,	268.00
	$ 413.20
Books, Clocks, Charts, Maps, Apparatus and School Supplies of value, by Mrs. C. H. Wheeler, for an Orphan Home, the same to revert to the College when no longer needed for Orphans,	$2000.00

We have also received gifts from individuals, which have been acknowledged month by month in the *Missionary Herald*. These gifts have been used in aid of needy students, and have helped many poor boys and girls to continue their education. Two kind friends in Chicago have given in the last two years, one $1000 and the other $350, towards a Tutor's Fund to pay the salary of a tutor in the college. For all these gifts we render our heartfelt thanks to God and the givers.

TEACHING FORCE.

Our teaching force has been 14 male teachers and 20 female, the Boys' Kindergarten being under the charge of female teachers. One male teacher has left us at the end of the year to go abroad for study, and three female teachers, two of whom go to the United States. None of the large company of former teachers now in the United States has made any movement toward returning to their country and work. Their places have been filled by graduates of the College, who have labored with great devotion and ability.

GRADUATES.

The Senior Class of boys numbered six at the beginning of the last term, but two were expelled for immorality, leaving the number of boys and girls equal. Of the four young men, one will study for the ministry, two for medicine, and the fourth will probably teach. The four young ladies will all teach.

MARKED FEATURES OF THE YEAR.

One of the marked events of the closing exercises of the year was an exhibition of articles made by orphans and other students, such as canes, carvings of leaves, brackets, miniature cradles, a model of a grindstone made out of plaster and turned by a crank, the power for which was furnished by blowing into a funnel; suits of clothes, shoes, slippers, silver watch keys, a miniature stove with shovel and tongs, and many other articles. I was so pleased with the skill and application shown that I offered two liras ($8.80) for the purchase of sets of tools to be given as prizes to the students doing the best work next year. I am in hopes that this may grow into an industrial or manual training department. It would be a great blessing to us if some kind friends would give us the tools and machinery necessary to start such a department. With the rebuilding of our burned school buildings we then could give orphans and students instruction in all that pertains to house building.

The declamations for prizes in the Armenian, Turkish and English languages were of unusual excellence this year.

At the beginning of the second term the boys gave a concert which showed encouraging progress in vocal and instrumental music.

A rare opportunity came to us this year in the shape of an address by Dr. Lehmann, Professor of Ancient History in the University of Berlin, on the "Chaldi Nation," in which he gave to us in a clear and intensely interesting way some of the results of his study and explorations in this country.

In May we held a Field Day, when the students contended for prizes in athletic events. Much enthusiasm was aroused, and we hope for good results in the physical development of our students.

Our teachers have shown great interest in their work and earnest desire to improve it. Last summer two small rooms were thrown into one and fitted up as a laboratory for Chemistry, Physics, Geology, Botany and Biology. All these studies have been improved by the opportunity to do laboratory work, though we need more spacious quarters and larger equipment.

There has been a marked improvement in the study of Geography. Two teachers have faithfully studied some of the best modern books on Geography and assimilated their ideas, with the result that this study is becoming one of the most interesting in the whole curriculum. Substantial progress has been made in the acquisition of the English language. The final examinations showed that some of the classes have gained a better control of the language than any previous class.

The cataloging of the books of the library according to the Dewey system will be completed this summer, and ought to cause a large increase in its usefulness.

NEEDS.

Our great need of new buildings to replace those burned is only accentuated as time passes. We are sadly cramped in our quarters. We need also a bath for the boys, who are now obliged to go to the city bath at much inconvenience and often with most unpleasant experiences with others who attend the baths.

Another need is that of a larger American teaching force. Since 1895 the number of Armenian teachers who have left us is nearly equal to the present corps. Most of these are in America, their return uncertain. We now need two Americans—Christian young men to teach in the college and exercise a strong, positive Christian influence over the students. Every year an increased number of studies is taught in the English language, so that they could engage in work immediately upon arrival.

Mr. Ellsworth Huntington, a graduate of Beloit College, Class of 1897, has served as tutor for the last two years with the highest Christian fidelity and eminent success. There remains still one year of his term of service, then we shall need someone to take his place, while he returns to America for further study. Beloit College sent us the man who has endeared himself to us all, and also provided one-half of his support, and I have strong confidence that she will continue to keep a tutor here as her representative. But there is work for two tutors; it seems to me only good business sense that such a college as ours should be so strongly manned as to secure its highest efficiency, therefore we hope that means may be found to place another tutor here soon.

SPIRITUAL LIFE.

The prevailing feeling with which I review the spiritual life of the school during the past year is one of disappointment. Much earnest, faithful work has been done, but its results are not yet evident save in the case of individuals. We have cause for thankfulness in that hidden influences which were working great evil have been discovered and removed; while these remained it was almost impossible for Christian work to go forward.

Some encouraging features are the enrollment of a large majority of the students in a Union for daily prayer and reading of Scripture. A little band of students have met weekly to pray and consult with us about Christian work. A Junior Christian Endeavor Society has been organized, which is more encouraging than the Senior Society. There are many, especially among the younger boys, who are really trying to lead Christian lives, and a number have gone forth to their vacations with the purpose to do evangelistic work as they may have opportunity. One orphan boy visits his native village every Sabbath with this purpose. We need so to enlist Christian students in spiritual work that their convictions of truth shall become clear and positive and their lives a practical expression of Christ-like love for their fellow-men.

The one predominant subject of our thought and prayer in these vacation days is, How can we make the spiritual life of our school deeper and stronger? All other success fails to satisfy our longings if our college fails to become the spiritual training

school of men and women whom God can guide and use. As we look forward to the next year our prayer is that of Moses: "If Thy presence go not with me, carry us not up hence," and we entreat all to whom this report may come, to unite with us in prayer that the coming year may be one full of spiritual blessings.

C. F. GATES, *President.*

FEMALE DEPARTMENT

WORKERS.

Every year our teaching force changes. When a teacher comes to us after graduation, we never feel that we can depend upon her for more than two or three years work. Many go to homes of their own, some are called to other schools, while some leave for America. We have only five teachers who have been with us more than four years. Every class is better prepared for work than the one preceding, and the young teachers bring to their work great enthusiasm and new ideas, while the old teachers have been tried and proved. This year there were several changes in the teaching force, but each was for the better. All the teachers have taken some responsibility upon themselves and have borne heavy burdens gladly and willingly.

In November our hearts were gladdened by the arrival of Misses Ellsworth and Huntington. We had long been in need of assistance, so we rejoiced to welcome help from the homeland. They brought to us experience in teaching and fresh ideas. They began to take up work almost from the first day, although they gave most of their time to the acquisition of the language. Miss Ellsworth is especially interested in science and Miss Huntington in language; and we are expecting that they will do much to elevate the standards of the school and to lead souls to Christ.

At the same time Miss Ada Hall came from England to help in the orphan work, but her influence has been by no means confined to the orphans. She is an active member of the Christian Endeavor Society, has held meetings with the school girls and cheered and strengthened us all by her lovely, joyful Christian life and deep spirituality, which leave their impression on all who come in contact with her. Of all the signs of the drawing together of England and America, none is more beautiful than this co-operation of English ladies with their American sisters in missionary work.

Miss Emily Wheeler has done a great work for the college in America. She has collected money for the board and tuition of scholars. She has sent many valuable gifts, as shown in the financial statement above. We are very grateful to her and feel that she is still of us though not with us.

During the winter the writer of this report was laid aside for several months, but after a rest she was able to take up the work again. Now our hearts are saddened by the fact that Miss Barnum, who has been overworking for years, will not be able to begin the school year with us; we hope and pray that after a short rest she will be strong enough to come to us again. It is hard to take up the burden without her loving, sympathetic help. May our Father speedily give her health and strength.

A great sorrow came to us in the death of our dear matron, Pompish Juhar. She had been in the school for ten years and was a tower of strength. Her influence still lives and many were drawn nearer to God by her life and death.

Since the vacation began, our last matron, Pompish Lusig, has started for

America to live with her son. Sarra, one of our oldest and most experienced teachers, has consented to take the position of matron, still retaining several of her classes.

We shall lose several old teachers next year, but we expect to welcome back one who has been teaching for two years in a neighboring city and to receive as teachers the four girls who have just graduated.

ATTENDANCE.

The number of pupils increases every year. The lower schools are crowded on account of the large number of orphans. We hope that many of these orphans will return to their villages either to teach or to live Christian lives in homes of their own. Many of them have changed wonderfully since they came to us and we are sure that there are earnest little Christians among them.

REGULAR SCHOOL WORK.

Year by year we can see that the standard of the school is being raised. This year the girls have taken a fuller course in history, English and Turkish. A Normal Class has been started, composed of the Seniors and girls who were ready to go out to teach in the village schools. (There is such a demand for teachers that many girls are obliged to teach for one or two years before they finish their course.) In this class every branch of study was taken up and the girls were instructed how to teach it. It is an encouragement to see what good work some of these young teachers have done in the village schools. In Peri the final examination of the girls' school became the talk of the town, and the people sent to us to beg that the girl might remain with them another year. It is our prayer and aim so to educate these girls that they may be willing to go wherever He leads and that they may live Christ wherever they are.

One feature of this year was a series of socials. On different Wednesdays the mothers of the girls in every school were invited to gather for a short prayer meeting and a social hour. When we separated we realized that there was a new bond drawing us together, and that we are working for the same end.

During the last days of school each class was examined privately by one of the teachers. In most cases we were gratified to find that faithful work had been done, though there were some disappointments. The last days of school are always days of self-examination, and often the sense of work left undone is very heavy. The classes that were promoted were unusually large this year. Guests and examiners were welcomed for a week while the examinations were going on. Each school had the privilege of inviting the parents and friends of the children to listen to the recitations, dialogues, songs, etc. This was a weariness to the teachers, but the mothers were brought into closer touch with the school, and we feel that good was done.

The Commencement exercises were held June 30th. The girls and boys graduated together. Four girls go out from under our care and we feel that they need special prayer.

SPIRITUAL CONDITION.

While there has been no marked interest, there has been real spiritual growth in many hearts. Some have grieved the Lord and disappointed us. Our C. E. Societies (there are three) have grown in numbers and in power. Quite a number of the girls have taken the pledge to observe the "Quiet Hour." Two of the members have taught classes in our Sunday school, then after a hasty lunch have gone to the other quarter of the city to teach in the Sabbath school and hold a meeting with the women. Three members have started a Sabbath school in one of the quarters of the city for

large girls who are not in school and do not know how to read. They have had a large class of such girls. Many calls have been made on the sick and sorrowing in their homes, where helpful words were spoken, a few verses of Scripture read, or prayer offered. The girls have started and carried on several meetings by themselves. As we review the year we feel that our great need is the constant presence of Christ in the power of His Spirit.

PLANS AND PREPARATIONS.

Half of our vacation has passed and our thoughts are turning to the future. Some of our plans for the new year are: Supplementary Lessons in Botany, English and other studies for teachers, the introduction of new studies into the college course, the change of the girls' college course from five years to four, putting some of the present college studies back into the High School, special lessons in cooking, sewing, cutting garments and ironing for those who are willing to pay for them, lectures to college girls in Domestic Economy by the missionary ladies and others of experience.

We are busy now in making charts, preparing school work, arranging new methods for different studies, putting in school supplies.

We are waiting, longing and praying for a spiritual blessing this summer, that teachers and scholars may begin their work in His name and in His power. Pray for us that His power may cover us, and that this college may glorify Him.

MARY L. DANIELS.

Harpoot, Aug. 8, 1899.

EXTRACTS FROM LETTERS RECEIVED FROM REV. R. M. COLE.

Dated Bitlis, Kourdistan, March 18, 1899.

We have on our list nearly 300 families already to whom we give bread from the bakeries, while we are giving out to a few near villages; so that our £250 will soon be gone and what then? Dark as things have been for poverty that has become almost general. I have never seen such a time as the present. The large village of Khoultig, two hours from here, had its "event" in 1895–there is much distress out there now.

There is terrible suffering in the city here, while we fear to hear from some of the Provinces more distant. Hundreds on hundreds from Erroun, Sherwan, etc. of Sert Sandjak are crowded into the city. God have mercy on the poor! Some are trying to subsist on a poor kind of sour krout, others bring their old house dishes or furniture to the bakers as pawns for a little bread. One person was found who was tearing down a cupboard to sell for bread, while another had sold the rope so needful for him to bind brushwood together to bring from the mountains in the spring to sell–many of the poor people help themselves in this way when the snow is not too deep.

Bitlis, March 24, 1899

Many thanks for your telegram of the 21st, that only arrived the 24th, announcing £200 more for relief. We already have nearly 400 houses on our list here that are receiving 100 drams a person each day of bread from the bakery, though nearly half of of these are fugitives from the villages. I wrote last week how pawned things were filling up the bakeries, etc. We have already given out to four near villages, one of which (Khoultig) has nearly 400 houses, and since the £200 came we have purchased 600 godes of millet in the Tadig region and are hastening men over there; two days away, to distribute as soon as possible, since we hear that some have starved there already. We are to help two more villages on Monday not far from here. Thus you see we are doing what we can to relieve the distress.

FROM REV. A. N. ANDRUS.

Dated Mardin, March 20, 1899.

Your telegram of the 17th instant received three days ago announcing £200 additional for relief was an occasion of profound thanksgiving to God for enabling us to reach out a helping hand to others additional to those already receiving aid in the city and villages.

We had previously written you not to send us any more, chiefly because we feared there might not be enough to go around to all the needy places, and not because there was any diminution in the number of needy ones in these parts. On the contrary their number is daily increasing and we do not know what is to become of the masses if matters do not somehow get straightened out

Summary of distribution during the month of March.

	Number of needy persons.	No. of same aided.	Amount.
City	2,192	1,317	£60
8 villages	2,300	1,161	£53
Total	4,492	2,478	£113

N. B. Poor increasing. We give to a little more than one half the members of a family–they must work at something to help themselves. There was a miscellaneous distribution to special individuals also–a small amount.

Rev. R. M. Cole + Rev. S. N. Andrus

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JUL 7 1899

Letters just received from Bitlis, Van, and Marash indicate that the prospects for a good harvest, where the people have been furnished with seed to sow, is very encouraging, but until the harvest can be gathered there will be much suffering and some deaths if aid is not given. We trust the kind friends who have stood by these suffering Christians in their extremity, will continue to lend a helping hand until after harvest.

We give below extracts from letters just received from the above mentioned places.

Bitlis May 26, 1899.

«Our relief work goes on increasing apace, our agent sent to Erroun of Sert Sandjak finds most terrible distess both for food and lack of clothing. Samples of so called bread he found the people eating are the worst I have seen yet. It is repulsive looking and has a most offensive odor. Our man has made a list of the suffering ones and tomorrow distribution is to be made to them of money to be turned into food and seed, at our large village Khoultig, in order to save their coming into town.

130 persons come to take aid given to their own and other families and we have sent up bread for their rations also. We are also giving out a second and in a few cases 3rd time to not distant villages while we are having to add new ones to our list for first distribution. There seems no hope many of these can be thown from our relief list, certainly until the new harvest and even then what are the orphans and widows to do.»

Rev. R. M, COLE

Van. May 27, 1899.

«I am glad to report that abundant rain has fallen in time to give the crops a fine start and I can now report a very fair outlook for the coming harvest, but there are yet several weeks which will bring severe and almost universal suffering to the villagers, save as outside aid shall mitigate it. We are now distributing the remaining funds in hand but they will not suffice to furnish food till the harvest, and it seems almost certain that considerable loss of life must occur, and certainly the constitutions of very many will be permanently injured even if they manage to pull through alive».

Rev. GEORGE C. RAYNOLDS

Marash, May 22, 1899.

«Many thanks for sums sent for relief. They are much needed. We are giving work (spinning cotton) to over 500 widows in Marash, and helping about 6000 destitute people in Zeitoon and the villages. We ought to go round at least once more. Funds are needed, but I hesitate to ask, you have helped us so generously.

Rev. F. W. MACALLUM

A telegram from Mr. Macallum dated Marash June 9th reads «Will you be able to send us further relief funds?» to which we were obliged to reply «not at present».

Cole, Raynolds, Macallum
Relief work, May 22-6, 1899.

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REPORT OF THE BITLIS ORPHANAGE

213465

THAT hundreds of defenceless children—now sheltered in safe and happy homes—were not years ago exterminated, expatriated or compelled to renounce their national Christian faith, is due to the prompt intervention of kind and benevolent friends. To all such the orphans here gathered, their teachers and the missionaries, send cordial greetings.

Ready pens have been taxed and found unable adequately to portray the pitiable condition of the wretched little wanderers, hiding in dangerous retreats or, impelled by hunger, encountering the baneful influences of street beggary. Nor can human language set forth the woes of still others, who, in the hands of cruel captors, still suffer treatment such as to justify the saying, "They have no flesh in their obdurate hearts." But I will not attempt a review of the former condition and experience of the inmates of this orphanage; it is already widely known that they came from an estate worthy to be called "The valley and shadow of death."

To the kind and faithful friends of this work, so hopeful and permanent in its character, it gives us great pleasure to report marked improvement on the part of nearly every child. It is a cause of true thankfulness that these orphans are unreservedly under good influences, to which their tender hearts usually respond in a way very encouraging to their teachers; and that these teachers have so faithfully and efficiently supplied the varied needs—teaching, disciplining, and comforting in wise and tender ways, is also most gratifying.

During the year two boys have been dismissed, one because it was found he had a father living, one because of bad conduct. Four of the children have died—two boys, evidently as a result of most trying exposures and fright dating from the sad times of disturbance; the death of the girls, if not so manifestly occasioned by exposure, is still attributed by the physician to long seasons of want, improper food and surroundings. It is sad to watch the fading from earth of such promising young lives, and at the same time it is a comfort to believe from their own calm and repeated testimony, that they were ready to leave the scenes of time and sense in the full hope of a blessed hereafter, "where the wicked cease from troubling."

We are still greatly cramped for lack of sufficient room, and although a few new children have been received, yet we regret that the accommodations are so narrow that we cannot take in many others. The boy orphans have rather more room than do the girls, since the boys' High School, which was necessarily suspended in 1895, has not regained its former numbers. The girls occupy rooms which were added to the Mount Holyoke School in 1894 for dormitories. Aside from those gathered in these two school-buildings, about thirty are cared for in private families, most of whom attend day and Sunday school.

At the close of the school year examinations were held, to which friends and relatives were invited. Both boys and girls did their teachers and themselves much credit. Their good progress in study was commented upon by some of the guests present, their fine singing being specially remarked. Rev. Mr Cole has visited the Sassoonean Branch Orphanage near Moosh, and found all going on well, with high promise of good results. Friends present at recent examinations and closing school exercises have by letter reported their very favourable impressions to us. The boys in this home, as well as those in the Bitlis Orphanage, are being instructed in industrial lines as far as circumstances permit. The school year being closed, the boys from Sassoon have gone to visit relatives still living in Sassoon province, and we trust, to disseminate the knowledge acquired by them during the past year. Here also many of the children have left us to visit friends for a part or all of the time till school routine is resumed. Those of the girls who had no suitable place to go have been brought up to the tenting ground, three miles from the city, where the missionary circle are at present. They greatly enjoy the change from the cramped quarters at the city to the freedom here, where rural sights and sounds meet one on every side. The air is pure and bracing, while numerous cold water springs issue from the mountain side of easy access. A mountain brook runs near by, and the sweet songs of birds are often the first sounds to greet one in the early morning. The entire surroundings are most promotive of health and happiness, and we doubt not the dear children will return to the city much invigorated and with new zeal for school work.

To the kind and thoughtful friends who have shown interest in, and systematically given funds for the maintenance of these orphaned children, we send our most hearty thanks. I cannot now add a definite statement of the present financial status, but it is safe to say that the treasurer, who has the funds in charge, is most careful in these matters, and my sister, who takes the accounts from the steward, watches every item of expenditure with jealous care, adding helpful suggestions, for which her long superintendence of school accounts and supplies renders her specially capable. Your generosity and care for these needy little ones in the past, leads us to trust for the future, and bespeak a continuance of the same, for at least several years to come, when we hope that many of them will be able to support themselves.

We earnestly desire the prayerful remembrance of all interested in this work. That it may please God to water with the dews of heaven the seed here sown, that these tender plants, nourished by the Master Himself, may bring forth fruit worthy of His most tender and loving culture.

In behalf of the Station, gratefully yours,

Bitlis, August, 19, 1899. CHARLOTTE E. ELY.

Papers of Transcontinental
August 19, 1894

HARPOOT

210673

January 31st, 1899.

A LITTLE more than a mile below this city is the large village of Huseinik. As the parsonage is large, the Pastor of the church consented to take orphan girls into his home, and for nearly a year and a half he has had 27 of them. His wife spent several years in the Home College in Constantinople. She has just written a letter to Mrs Barnum, and as it gives a little glimpse of the family life, I will transcribe a part of it.

The first part of the letter gives some account of the observance of the Oriental New Year. This is peculiarly a family day among the Armenians, the time for giving and receiving presents. This particular festival was enriched by some pictures and other presents which had been sent for our orphans from America. To these were added different kinds of fruit, candies, etc. "They also played many games, and they were very happy. Then, with their handkerchiefs full of good things, they went to their rooms, they prayed, they slept."

Mrs Antreasian then speaks of a new girl, Anna by name. She was brought to us in a very destitute condition from beyond the Euphrates. As Mr Antreasian had said that he should try and have some of his people adopt poor orphans, Mrs Barnum made up a bundle of clothes for the girl, and sent her with the man who brought her to the Pastor, asking him to find a place for Anna if possible. Instead of delivering the message the man said that she was sent to their orphanage, so they took her in, although they were already pretty full. The girl was made very happy with her bath and new clothes, but as the Pastor and his wife had some thought that there might be a mistake they wrote to Mrs Barnum to inquire if it was all right. When they learned of the mistake Mrs Antreasian said to Anna, "I am very sorry, my daughter, but you were not sent to stay with us, therefore pray to God to help you." "Anna began to cry, and all the girls were sad." The Pastor and his wife decided that there was nothing to be done but to send her to the house of the poor man who had brought her to them and to us.

The letter continues—"The same evening the other orphan girls said to one another, 'Come, and let us all, with Anna, pray to God that He will incline the heart of our mother, Mrs Barnum, to let Anna remain with us,' and they prayed very earnestly, although we knew nothing about it.

"The next morning, when the girls were getting ready for school, I told them to leave Anna, as she must go to Ohan's house. Their eyes all filled with tears, and they said, 'Last evening we all prayed that God would incline Mrs Barnum's heart to let her stay here,' and they were much discouraged because their prayer was not answered, but they went sorrowfully to school. When I told the servant to take Anna to Ohan's house, he said, 'Mother, when the girls prayed last evening I also prayed, asking that Anna might remain,' but he sadly took her away.

"Three hours later a letter which you had written the previous day, saying that Anna might stay with us through the winter if there was room for her, was received, and she was soon with us. She kissed our hands with great joy, and when the other girls returned from school and found her here they shouted with great joy, and they said, 'The Lord Jesus did hear our prayers.' I said, 'God did indeed answer your prayer, although the letter was delayed.' There was much rejoicing over Anna's return, but my chief joy was that Jesus had heard and answered their prayer.

"I have other good news for you. Our morning meetings during the week of prayer were good. On the following Sunday we had Communion, and I am glad to say that five of these girls united with the church. Our brethren were much impressed. For six years we have not had so happy a time. The morning meetings are still continued. If our people continue thus awakened surely the Lord will bless this church. Pray for us.

"Perhaps you know that ever since the last Easter some of our girls have been very desirous to unite with the church, and they have often fasted and prayed. When they fasted we gave the expense of their food to the poor. Before this last Communion they renewed their request to be received, and Pastor Antreasian said, 'Jesus has said Suffer the little children to come unto me, and forbid them not,' so they were received. These five girls take the smaller ones to some quiet place and pray with them. Two of these girls are twelve years of age, two are thirteen, and one is fourteen. These five girls kiss your hands, and they pray, as do all our beloved orphans, that you will pray for them, that God may help them in all their temptations. They all have great faith in prayer. When they commit a fault they go alone and ask Jesus to forgive them. That all our girls may become His children is my constant desire.

"Your sincere friend,

"YETEM ANTREASIAN."

I may here add that for the twenty-four orphan homes in different parts of this missionary field great pains has been taken to appoint the best men and women who could be found to have them in charge, the constant aim being to build up true Christian character as the surest hope for their future usefulness. Nothing is said about the difference between Gregorians and Protestants, and the children who wish to do so are allowed to attend the Gregorian Church. The most of these 1100 children knew little about Christianity when they were received to these Homes except to make the sign of the cross; but now in their schools, in the Sunday schools and their homes, the Bible is more prominent than any other book. It is the great ambition of each child to have a Bible of his own, and as soon as he can read readily he is presented with one in the name of the American Bible Society.

H. N. BARNUM.

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HARPOOT ORPHANAGE

213341

HARPOOT, TURKEY,
August 22nd, 1899.

This Orphan Report has been too long delayed. We will try to do better in the future.

Notwithstanding the positive promises given by the Porte to the Ambassadors that the Homes which were closed in January in Palu and Choonkoosh should be opened at once, the Vali of Diarbekir, to which these places belong, has told the British Consul that he has received no orders to that effect. There were thirty boys in Palu under our care, and the Germans had more than 150 boys and girls. Our boys were distributed among the best families in the town, and supported by a weekly allowance from us, while the government compelled the poor children who were under the care of the Germans to go to their own wretched homes. Our sixty-nine boys and girls in Choonkoosh were supported in private families after the closing of the two Homes, by a weekly allowance from us, but an order from the government has recently sent them to their own homes. We have made provision to receive twenty of the most needy into some of our seven Homes here in Harpoot. We believe that the Ambassadors will insist that the promises made to them in the winter shall be fulfilled, and that these places will be re-opened. The Choonkoosh schools were also closed by the government several months ago, because the people could not show the permission, which was given several years ago, and which was burned with the parsonage. There is hope of a new permission, although all possible delays are resorted to.

There are two Homes each in Arabkir, Egin, Malatia, Huseinik, Peri, Hulakegh, and Diarbekir. We continue to receive excellent reports from all of them. Before the dispersion of the Choonkoosh children there were more than 1,100 under our own care. There are many others in utter destitution, but our expenses are so great already that we do not venture to enlarge much, although kind friends have kept us supplied with money up to the present time. Miss Seymour and Miss Hall render very essential help in this work, especially in the large correspondence which is necessary.

We are doing all we can to develop industrial work. With more help more would be accomplished. Nearly every orphan spends a part of the day in school, and those boys who are old enough to work devote a part of their time to learning trades, so that they may be fitted to care for themselves. In this city eighteen boys are becoming tailors, nineteen carpenters, and forty-three shoemakers. Some of them have made admirable progress. As soon as a boy is able to earn his own living we give him a little outfit and send him out to care for himself. Ten have already gone in this way, the most of them at their own suggestion, so as to make room for others who are more needy. They have been extremely grateful for their privileges here, and some of them are sure to let their light shine, although they were in utter ignorance when they came to us.

One of the industries of Egin is rug-making, and this is the particular work of women and girls. Some of the Egin girls have learned the trade so well that they are now prepared to teach others, and so they will earn their own living. Two of them are going to Malatia to introduce the work into the Girls' Orphanage there. Young men are beginning to seek our girls in marriage, and we believe that there is no class of girls in the country who will make better wives than the majority of those who are now being trained in these Homes and these Christian schools.

There has been an unusual amount of sickness in the Harpoot Homes this year, and one girl and two boys have died. Pneumonia, measles, whooping-cough, and even small-pox have visited us, and there have been various other complaints which have required much care on the part of those who have them in charge.

The Geghi district, 100 miles to the N.E. among the Anti-Taurus Mountains, is in great destitution this year, and crowds of people have come to Harpoot from there. Among them have been several orphans whom we have taken, selecting only those whose needs were the most desperate. One old woman whose grandson was received last year, brought a grand-daughter not long ago, and she begged that we would take her. To our surprise we found that the girl could read in the Testament, although there is no school in her village. It seems that her mother taught her, and the mother when a girl learned from her brother. This is a rare case for such a region, and it helped to decide the question in the girl's favour. She ran down the garden steps, clapping her hands, to give the joyful news to her grandmother; and she, in turn, came with streaming eyes to kiss our hands, and praying God to bless those who are caring for orphans.

Later on, two little fellows from the same region, cousins, come and beg to be taken in. They have neither father nor mother. How anxiously they watch us! One of them says: "Take me for just one year so that I can learn to read and be a man. I can't be a man unless I can read and write. During the year I can also learn to cobble shoes, and then I can take care of myself." A third boy is standing near with his disconsolate mother. He is pale and thin, but he has bright eyes with such a pathetic look in them. We are pretty well crowded, but how can we turn these waifs, who have such possibilities in them, out into the streets again to lead beggars' lives? And the money? God will provide just as He always has done; and so a happy trio leave our room. Was this confidence misplaced? Let us see. A little later the post brought a letter from a good friend who has been supporting three orphans saying that he had decided to take seven more!

This surely is the Lord's work, and we have the constant proofs of His blessing upon it. Will not our friends pray that He will bless it more and more, and that these children may become a blessing in this life, and that they may live for ever?

H. N. BARNUM.

Harpoon Orphanage,
Harpoon Aug. 22, '99

A MESSAGE

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FROM A FEW OF THE "WARDS OF CHRISTENDOM" TO THEIR MANY FRIENDS.

"WHERE do you suppose the money comes from that is spent for you?" I asked the little girls in the Mardin Orphanage a few days ago. "From above," said little "Peace." "From Beirut," said "Lady," it being the farthest away place she could think of. "From all over the world," I told them, "from America, Canada, England, France, Germany and Switzerland, from every country where there are people with loving hearts and wide sympathies." This seemed to impress them greatly, and they looked quite sober, all but the very little ones who have no idea of the size of the world or of the value of money.

"And these kind-hearted people," I continued, "are not satisfied just to send the money, but they take a personal interest in you and like to hear from you. What shall I say to them when I write to them in a few days?" "Our peace upon them." "May the Lord increase their abundance." "The Lord give them the kingdom." "The Lord order their households." "The Lord lengthen their age," they all shouted in concert. These may seem rather grown-up expressions for children to use, but they are familiar formulas of gratitude here in Turkey and are used even by the youngest beggars on the streets.

"And shall I tell them that you are diligent in your studies and obedient in the household and loving and kind to one another?" A few looked as if they could not lay claim to such high commendation, and others, with less tender consciences, perhaps, looked their consent. All agreed that they could show their gratitude to their benefactors by trying to do their best in school and in the household, and with one another, and all promised to try. However, it would be hard to discover wherein they differ from other children in other more favoured parts of the world. Little "Perfume" throws herself on the floor and screams when the matron won't let her have her own way and threatens to report her to "Mamma lady," as they call me. "Star" pouts at the table when the food doesn't suit her, and refuses to eat. "Cross" thinks it beneath her dignity to help with the menial work of the household. Little "Bessie" ran away one evening just at dusk with a brother a few weeks older and had to be hunted up and brought back. But such actions are growing gradually less and less frequent, and there is a great change since we first gathered the orphans a year and a half ago. If their patrons could have seen them then and again now, I am sure they would rejoice that their investment had yielded such rich returns.

Children who eighteen months ago did not know one letter from another can now read fairly well; can add and subtract small numbers; can repeat the ten commandments, a number of Psalms and other portions of the Bible; are learning to write, also to sew and mend and knit as well as to do household work. When they come to be wives and mothers, as they are almost certain to be in this country, where to remain unmarried is the greatest calamity that can befall a girl, who can doubt that the result of their stay in the Orphanage will show itself in the better management of their households and in the wiser bringing up of their children.

Some changes have taken place in the *personnel* of the Orphanage since the last report sent out about a year ago. The teacher, Miriam, broke down in health and was obliged to return to her home in Ayubah. Four of the orphans have been taken away by relatives who have become able to again assume their support. In their places we have taken four others, all homeless and friendless.

We are especially glad to be able to take care of these children this winter, for wheat and other foods are from three to four times their usual prices, and many poor people are suffering from actual want and hunger. It is gratifying to see the children well fed and clothed and warmed, and to know that, for the coming winter at least, they will not need to be either hungry or cold. The storeroom at the Orphanage is well stocked, and if you will visit it with me in imagination, I will show you what your money has provided for the nourishment of your little *protegées*.

You will find the stores in immense stone jars holding from twenty to thirty gallons. Here in this jar are grape leaves put down in salt. They are used to wrap up a mixture of rice and chopped meat which is then boiled. Next to it is a large jar of "dibs," which is the juice of grapes boiled down to a thick syrup. This is boiled together with flour and water and eaten as a sweet gravy with bread. Another jar is filled with olives and still another with pickled red peppers. But the larger number of jars are filled with different preparations of ground wheat. This is the "chief of their diet." In another room are smaller jars of salted meat, walnuts and raisins—plenty and cheap in this country; they eat them with bread for their Sunday luncheons. Hanging on the walls are bags of dried egg-plant and dried cucumbers. There is never but one dish cooked for a meal, and all must eat of it or be satisfied with bread alone, which is, of course, supplied at every meal. It would be impossible to consult the wishes and tastes of thirty, and one needs only to look at them to see that their appetites are fully satisfied. "May their shadows never grow less."

And while our hearts are glad for these we have taken in, they grow sad when we think of those outside, longing to come in too, and we cannot listen to their appeals because of lack of funds to provide room or provisions.

The Mardin Orphanage has never received any guarantee of future support from any society or individual, so that we are sure of only the funds in hand. Orphanages in other places have received promises of support for a certain number of orphans for a term of years. Will not some society or individual do as much for Mardin? We have now only twenty-seven girls; we would be so glad to increase the number to fifty. Will every one who reads this ask himself whether he could not spare from his income something for these "Wards of Christendom"? Twenty-five dollars will provide for one for a year. Will twenty-five dollars go farther anywhere else?

Written in behalf of the Girls' Department of the Mardin Orphanage.

Mardin, Turkey-in-Asia,
December 19th, 1898.

HELEN DEWEY THOM.

210179

Message from Marden Springs
Marden, Dec. 19, 99

Report of Relief for Van villages
350

FRIENDS' ARMENIAN RELIEF FUND.

FOURTH REPORT OF RELIEF FOR THE VAN VILLAGES.

In my last report, published as a supplement to The Friend, December 10th, 1897, I stated that the total number of oxen purchased and distributed among the villages was 1,205. Since then twenty more have been purchased, and if to these are added the twenty given Nestorian refugees through Dr. Cochran, the total number amounts to 1,245. It is a great satisfaction to report that a year's trial has proved the practical utility of the plan adopted of loaning cattle to the villagers of this province. It is worth while to observe that if the amount of money put into cattle had been given to the people outright, or even as grain, it would have barely sufficed to feed 6,000 people for six months; whereas by means of these cattle the chief staple of food is provided for about 20,000 people, covering a period of at least three years Another point to bear in mind is the fact that the Consular mark branded on each ox has inspired a wholesome fear both among those having use of the cattle and the Kurds, who would gladly appropriate them to their own purposes. There have been occasional cases of theft, a few oxen have been lost, and some have died; but on the whole the loss has been comparatively slight, whereas the benefit brought to thousands of helpless people at a crisis when utter ruin seemed imminent has been great, and is greatly appreciated by the entire population of the province.

As soon as the further purchase of oxen was no longer feasible, and the signs of an early winter began to be felt, we turned our attention to the immediate needs of the people. It soon became evident that the predicted distress was already beginning to be felt, especially in the more remote districts. At the end of November we purchased a quantity of grain in Shabdagh, and gave it out at once. Soon after this a piteous appeal reached us from Gargar, a small group of villages which were already beginning to be cut off from the centres by increasing storms on the lofty passes. Without a moment's delay two ships were filled

with grain and sent speeding across the lake to a point under the lee of the Gargar Mountains. They encountered a storm on the way, but arrived safely, and were met by hundreds of ragged and hungry men, women, and children, who shortly after, bent under their precious burdens of grain, were to be seen toiling up the slopes toward their mountain homes. Just after completing the arrangements for this shipment, I was prostrated by serious illness. I was therefore unable to distribute the relief in person, but the men sent described the wretched appearance of the people, and their gratitude, in such terms as to leave no doubt in my mind in regard to the timeliness of the aid sent.

In January Captain Elliot's appeal through Her Majesty's Ambassador in Constantinople brought 1,000 liras from the Westminster Fund. With this and the balance remaining from the cattle fund we continued to purchase grain slowly and to store it in the city. Our plan was to purchase what we could and keep the bulk of it, if possible, for seed. Constant appeals were coming in, but foreseeing the dearth of funds, and satisfying ourselves that the critical time was yet to come in March and April, we decided to turn all the money we had into grain, and then stand by ready for the first emergency. In February another 1,000 liras was received from the Westminster Fund. The grain was purchased so quietly that comparatively few knew that we had anything to give. However, in March the expected crisis came. As if by concerted agreement, hundreds of people, wan and sickly, began to pour into the city from all sides, and daily our doors were besieged. After Captain Elliot and I felt sure that the distress was genuine, he advised me to hold the grain no longer, but give it out wherever it was needed. In a few days I had several thousand grain tickets printed, and the necessary papers from the Government secured. Then four trustworthy men were despatched to the large Timar district. They had orders to give tickets to each family needing food, to report by letter from each village, and to keep the number receiving relief in Timar within the limit of 4,500 persons. The amount given to each person was a quarter of a *chap*, or about 32lbs. in weight Meanwhile the storehouses were put in shape, and an additional force of men hired to meet the coming rush. I went at once to Haigatsor, accompanied by Mr. Sbordone, dragoman at the British Vice-Consulate. There we gave out tickets, and inside of twelve days about 5,000 people from that district had their share of grain. Our work there was greatly facilitated by the willing assistance of the Mudir (a Turkish official), who took a great personal interest in our plans. Two men whom we sent to investigate conditions in Garchegan met a Kaimakam of a different temper. He arrested them together with their guard, imprisoned them for three weeks, made the Kurds bleed them of all the money they had, and then sent them back minus a horse who died of neglect. This trip cost the relief funds more than

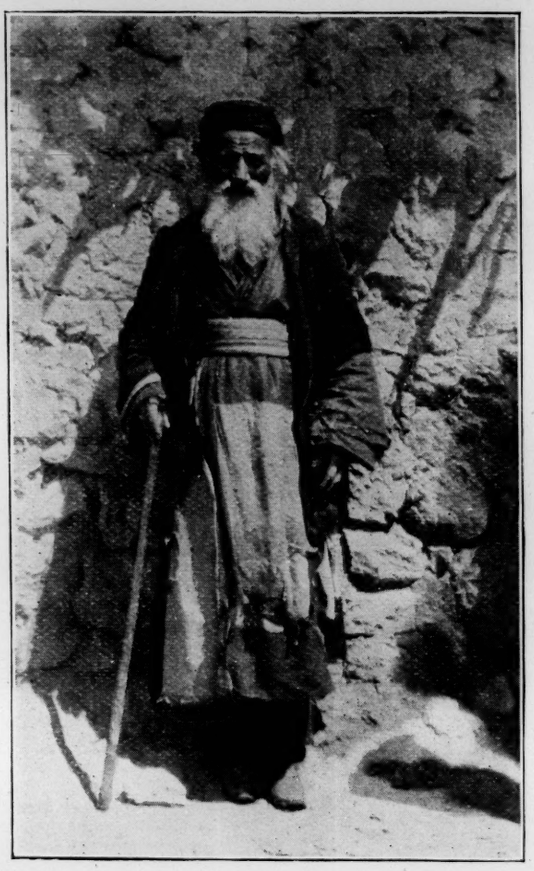
40 liras, and deprived the whole district of help we were ready to give, and all because a rascally official was free to take his own course. I regret to say that in spite of vigorous protests this man has not even been reproved.

Some of the smaller districts we were not able to reach, particularly on account of the event just described and the absence of Captain Elliot on a trip to Persia. But complete lists of the families in each village were made out and tickets were forwarded to the needy ones.

On April 4th I was able to start for Kavash, a small district lying to the south of the lake and close under the Gargar Mountains. Two ships were to follow me with a cargo of grain and cloth. The snow was just beginning to disappear from the plains, but we nevertheless encountered two heavy snowstorms, and as a consequence the ships were delayed several days. In the meantime the condition of each village was investigated and the necessary tickets given out. In no district had the signs of hunger been so clearly visible. I remember in one village I went into house after house and found only empty bins, and only in a few places a few handfuls of bran. Let those who can, imagine with what longing those hungry thousands looked over the water for the white sails which were to bring them food and warmth. At last, one evening at sunset, word came that the sails had been sighted and that the boats would soon arrive. Most of the villages are in sight of the lake, so that it was not long before everyone knew the good news. The next two days witnessed scenes which one seldom sees in this country. The quiet beach became the centre of life and bustle. Great crowds surged back and forth. Ordinarily dull faces were bright with anticipation. Each was eager for his or her turn, and when the bag was filled hurried away as if afraid someone might take it. Never have I seen a crowd of people in this country so genuinely happy. There were many among the women and children who were not even decently covered, and though at times cold gusts swept down from the hills, nothing would drive them from the ships which were to give them the promised food. One of the accompanying pictures will show just such a group of widowed women and orphaned girls.

The two bales of cloth proved entirely insufficient, so that after returning to the city we sent another shipment. On the last day I spent four hours giving out tickets for cloth to the women from one single village, where hardly an adult male was left alive. A few years ago almost all of these women were dressed in comfort if not in luxury. A stranger travelling through these parts is impressed only with the dirt and poverty-stricken appearance of everyone and everything, and he would find it

difficult to realise that some of those shabby peasants he sees were capitalists on a fairly good scale, and that the group of filthy huts huddled together among the manure heaps represent not infrequently what has been a considerable accumulation of wealth. It is for this reason that those unfamiliar with this country are unable to realise how great was the disaster which overtook this people two years ago.



After an absence of sixteen days I returned to Van. A few days later I started for the town of Shabdagh, where I planned to purchase goats-hair, and give it out to the people, who are all without exception,— men, women, and girls, — spinners or weavers of the beautiful cloth known as *shal*. Unfortunately, the material available in bulk was of an inferior quality and expensive. For this reason I was obliged to give money in proportion, with which each one found for himself what was needed.

On my return I closed up the accounts covering the total expenditure for grain and cattle, and have submitted the same to Captain Elliot and Dr. Raynolds, handing over to them also the balance of 441·05 liras. In addition to the cattle provided for 22,000 people, the books show that since last October we have purchased for food and seed 8,075½ *chaps* of grain (approximately 200 tons in weight), and have distributed this among 31,372 people. In addition to this, 182·66 liras have been given in cash to needy people whom we were unable to help otherwise.

In closing this report I am glad to say that the harvest prospects are fairly good, though as yet it is impossible to judge accurately. In any case, this much can be confidently said, that the help which has been so generously forwarded for the Van villagers from England, Germany, and the United States, has been the means of preventing untold suffering and of averting the worst of all calamities— a famine.

Since I am about to leave for the United States I wish to express again the sincere gratitude of the people to each one who has contributed to relieve their distress, and to add my own thanks for the courtesy and expressed confidence of those who entrusted me with the management of this responsible work. H. M. ALLEN.

Van, Turkey, July 4th, 1898.

The Treasurer and Honorary Secretary of the Friends' Armenian Relief Fund is E. W. Brooks, Duvals, Grays, Essex, who will be glad to receive and apply all contributions sent to him. Further copies of this supplement can be obtained of Headley Brothers, 14, Bishopsgate Without, E.C.

THE ORPHANS' PRINTING PRESS, LEOMINSTER.

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REPORT

OF

RELIEF AND ORPHANAGE WORK AT VAN

JANUARY TO APRIL, 1899

211855

THESE have been busy days for all of us who have been connected with the relief work in Van. The threatening clouds which were already hovering over us when the last report was sent out gathered blackness as the weeks passed on, and by February had settled down upon us in murky masses, obscuring all the horizon. We were forced to make known the situation, and we praised the Lord that He inclined the hearts of His stewards in many lands again to open their purses for the relief of our dire distress. As most of the funds have been wired to us from Constantinople, my information as to who the givers were is incomplete, and I will not here attempt a specific acknowledgment, but will say that, since the closing of my December account, £T.6983·18 has come to us for all purposes, thus making a rift in the overshadowing cloud, tiding the city population over the worst months, ameliorating the condition of the villages, and affording a considerable amount of seed for the spring sowing.

Now for a more circumstantial account of what has been done. I will begin with an account of the cloth distribution, of which the commencement in the city was reported in December. It proved that the destitution in the villages was almost past belief. Our examiners found hundreds of women and children, not merely unprotected from the cold, but in such a state of nakedness as to be unable to leave their houses for very shame. These examiners visited nearly every village in the vilayet where Armenians are found, and gave tickets proportioned to the need and our ability to supply it, and these ticket holders brought or sent them to our depôt here, or in the case of the most distant districts, to local centres temporarily established, where they received, not enough to make them very comfortable, but sufficient to cover their nakedness and partially protect them from the cold. Since this distribution was begun in the fall 391,254 arshons of the cotton cloth, which is manufactured by our industrial department (worth £T.2688), has been issued to 42,201 persons, residing in 356 villages, and in the city. To accomplish this, all the goods reported as in stock at the close of the last year have been given out, as well as the daily product of the looms up to the present time, though we have tried to stop the further distribution; but when these naked, shivering forms present themselves, or are reported by our examiners, how can we refuse to help while we have anything to give? We hope soon however to begin again to lay up the product of the looms for sale. It must be said, however, that business is so utterly prostrate throughout the whole province, that there is little sale of goods of any kind, and it does not look as if the need for free distribution of this cloth would soon cease. Even if all we manufacture must be given out free, it is still no small satisfaction to feel that one set of workers have been fed and clothed by their own labour, and with no loss of self respect, before it is thus granted.

The imperative need of giving more help in the city became very apparent with the coming of cold weather, when the streets began to swarm with hungry children and gaunt women, seeking a morsel of bread from door to door. We very soon increased the number of free rations to include all the hungry children, though the amount given was not sufficient to fill their stomachs without being supplemented by contributions from the houses. The persons above referred to were mostly refugees from the villages, but the condition of very many of the city people was also becoming desperate. Numbers were reporting the lack of even one square meal in the day, and it was evident that something must be done for them, but we felt it desirable that the assistance, as far as possible, should be in the form of work given out and paid for rather than as a gratuity, and so the scope of the industrial department was enlarged to include many not previously cared for, and the weekly expense for cotton issued and yarn bought back (*i.e.*, the half due to the spinners for their wages,) was carried up to more than £T.100. But with the price of bread from three to three and a half times its normal rate, the income from this work had, in many cases, to be supplemented by a dole of bread to enable them to live. The average number of free rations issued in the city since January 1st has been 998, the aggregate outlay for this work amounting to £T.332. There can be no doubt that hundreds in the city would have died of hunger but for the assistance thus afforded.

The condition of the villages began early in the year to press itself on our attention. The small portion of the very insufficient harvest, which the poor Armenian villagers were able to save for themselves after the Government and the Koords had taken what they chose, sufficed to keep the people for a few months, but then began to give out, now in this house, now in that, and this state of affairs was brought to our notice, but we had no funds in hand to attempt anything for their relief. About the 1st of February a suggestion reached me from the official head of the Armenian community that as they had a few hundred *lires* to distribute they would be glad to join forces with me in the work. Feeling that it would be a decided advantage to have the work sufficiently under one supervision to insure unity of method, and prevent the duplicating of aid to some while others were neglected, as is almost inevitable when different centres of distribution are established in the same place, I gladly assented to the proposal, though it increased somewhat my work, already sufficiently heavy. As I had matters in the city fairly well in hand, I proposed to them to send their funds to the villages, and was able to put £T.200. with their funds for this work, so that more than £T.1000. was distributed outside the city. We were also thus able to form a more correct estimate of the needs of the villages, and learned that thousands were already subsisting on such substitutes for food as they are accustomed to employ in famine times, viz., hay-seed, flax seed from which the oil is expressed, roots and herbs, with sometimes mere earth to fill the stomach and stop the sense of hunger. Despite all the trouble they were enduring however, the general appeal was for seed for the spring sowing, for which they had absolutely no provision. All realised that this point was vital to their continued existence, since old supplies are nearly exhausted, and the acreage sown in the fall was very small, though a good number of fields were ploughed. There were £T.400 remaining from the village relief fund, formerly administered by Mr Allen, which Capt. Maunsell, the British Vice-Consul, agreed ought to be used to furnish seed, and funds had begun to come in in response to our appeals, and we felt that our next work should be to arrange for getting as much seed as possible into the ground. We began to plan and lay in supplies on the basis of £T.1000., but before the distribution actually began, new receipts enabled us to raise the amount to £T.1500. and we started the work on that calculation near the end of March. Funds continued to come in, so that we saw that we could allow the limit to slip up to £T.2500. and a little more than even this sum will have been thus used before the last accounts are closed. We congratulate ourselves that the procuring and distributing such an amount of seed, reaching nearly every village in the vilayet where Armenians reside, practically in the space of less than three weeks, furnishes a satisfactory demonstration of the efficiency of the department, and I cannot be too thankful to my Armenian coadjutors for their faithful and successful services. In giving out this seed we felt it very desirable to make provision not merely for the class that possesses fields and oxen, and so is able to use the seed, but for that still larger and more needy class that has neither cattle nor fields. So instead of giving the seed as a free gift, we have taken security for the return of two measures in the fall for each measure now given, hoping thus to be able to provide in some fair degree for the most indigent portion of the population. A question which is now causing great anxiety is whether we are to have the rain which shall cause the seed sown to grow and produce the crop upon which depends the continued existence of these people, since, were the harvest this year to prove a failure, it would be hopeless to bring in from abroad the food which would keep the people alive, even if funds were forthcoming. We do not live in a land of railroads, and the condition of the provinces immediately about us is as bad as ours. We can only beseech the Lord to have mercy, and spare this afflicted land this final stroke.

We are now turning our attention again to the needs of the villages for food. The situation is very grave. Simultaneously with the seed distribution we gave out some grain for food, feeling that not only their needy condition, but the fact that those suffering from the pangs of hunger could hardly be expected to put good grain into the ground, demanded that the worst cases should be cared for. The accounts which our examiners bring from the villages are heartrending. I have recently stated that doubtless not less than 25,000 souls were without a particle of what in ordinary times would be called food, and that a "chop" of grain would be a very meagre supply for each individual until the harvest, and as a "chop" of grain would cost not less than half a *lire*, £T.12500 would be necessary to supply this need. That this estimate of the situation falls short of the reality rather than exceeds it, I am now convinced. The case of one village was brought to my notice a fortnight since, as being especially badly off, and there was much danger that the seed given would not be sown, so I ordered an immediate investigation, thinking to give five or ten "chops" for the most desperate cases, but inquiry showed that 1000 persons in that one village alone were suffering the pangs of hunger, and I felt obliged to make an immediate issue of forty "chops" for them. It is probable that to substitute 40,000 for 25,000 persons above would not be an over estimate. Of course we cannot expect that 20,000 *lires*, nor 12,000, will be sent to us, nor would it be right to ask for any such sum, but it seems scarcely possible to avoid a large loss of life, unless say four or five thousand more shall come from some source. It is self-evident that a very insufficient food supply, and great suffering and consequent loss of health are inevitable, until the harvest. The method we have determined upon, and which we have already practically started, is to establish local depôts in each district, employ one or two faithful and efficient agents to circulate among the villages about, and give tickets for small amounts of grain to the most desperate cases, which they can take to the depôt and secure their

grain. The suffering is so great that, do our best, there is great danger that efforts will be made to secure by force the supply that is not granted, indeed such demonstrations have already begun. I tremble to think of what a deficient harvest will mean to us. How can we endure to see thousands with whom we have no special acquaintance dying about us? But how many times worse will it be should we be unable to preserve the lives of these dear orphans, for whom we have assumed responsibility, and to whom we have become so much attached? We intreat the prayers of God's people that such a fearful calamity may be averted.

And now a few words about these same children. In my last report I told of plans for bringing the number in the orphanage up to 400. It did not take long to accomplish this, for as soon as it was known that there was a possibility of receiving more children, we were overwhelmed with applications. One thing was very noticeable about those taken, viz., that few of them showed the robust constitution which those possessed who were earlier received. We have had more deaths among these new recruits than among all the rest from the first. They seem to have little remaining stamina, and a slight sickness prostrates them at once. However, most of them are slowly regaining the ruddy hue and full cheeks of health amid the new and favourable surroundings. We have been sending out a few of the older boys this spring to resume an independent life in their own villages. About a dozen have already gone, and we have felt justified in dealing somewhat more generously with them than with the common crowd, giving them seed, for instance, without requiring a return, and in some instances loaning them cattle as well. As these dear boys go forth, each with a copy of God's precious Word in his hand, we look upon them with great hopefulness as enlighteners of their benighted people. Some who had, for various reasons, left somewhat prematurely, as they come back from time to time, for a day or two, give very encouraging evidence of continued and persistent efforts to live in their new environment, according to the principles we have sought to inculcate, honouring the Lord's Day, practising truthfulness and honesty in their daily intercourse with those about them, and maintaining a life of prayer and communion with the Saviour we hope they have learned to love. The value of the instruction here imparted, even for a short time, was especially impressed on my mind during the last few weeks by a visit of two boys from the same village, one of whom ran away after only a few weeks' residence here, while the other remained somewhat more than a year. When they first came neither had any ideas of religious truth, or knew how to read even. The first was still in nearly the same condition, and confesses that he continues to conform to the customs of the village in such things as lying, profanity, etc., while the other is evidently trying to live according to the principles he has been here taught. The contrast between the two boys was very marked, and was a notable demonstration of the benefits the orphanage furnishes. There are a number of the older boys who give great promise of becoming most useful to their people, either as teachers or preachers of the Gospel, and we look forward with great hopefulness to the time when they shall be ready to begin this work, of which the need is so great throughout the whole province.

I am delighted to report that Pastor Lohmann, President of "The German Aid Society for the Orient," has just informed us that he will furnish us the funds to receive another hundred children into the orphanage, and we have already begun the selection. I wish you could have seen two little girls whom we accepted a few moments since, bright and attractive, but one of them especially showing marks of insufficient food, and both with the merest remnant of shirts, and with what might have been a relic of their dead father's garment wrapped about their almost naked bodies. You would have rejoiced with us at the possibility of placing them in a comfortable environment. We plan to add a little to the buildings on the premises for the boys, and appropriate a house now used by boys, just outside the premises, to the new girls. This five hundred is an immense family for us to care for, especially while my wife and I are here alone, but having taken them in, we have but touched the fringe of the misery which these hard times are bringing so prominently to our attention.

Thus, kind friends, I place the situation before you, and promise, with the Lord's help, to use my best endeavours to so expend whatever funds you may intrust to my care, that they shall accomplish the most possible toward alleviating the misery amid which we live.

Respectfully submitted,

G. C. RAYNOLDS.

Rev. J. E. Meyhoffer, M.D.,

Report of Relief + Orphanage Work

January to April 1899.

VAN

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Copy of a letter from DR BELCK and DR LEHMANN to their friends, in Germany, in regard to the ORPHANAGE and RELIEF WORK at Van in care of DR and MRS RAYNOLDS.

"HAVING been for more than three months the guests of Dr and Mrs Raynolds, and having lived on the mission premises, it seems time to write to you somewhat more particularly of their work from personal observation.

"The Van massacres of 1896 rendered numerous women widows and thousands of children half or full orphans. The number of the latter has been much increased by the death of mothers, and by the unnatural conduct of many, who leave their children on the street in order to secure a second husband.

"Of the picture of misery which Van presented in 1896, one can even now form a vivid, though happily slightly softened idea. With the beginning of winter, which fortunately for the poor and also for the carrying on of our work has been unusually mild, the poor from the villages have flocked into the city, and the number of women and children begging in the streets and rapping at the doors has terribly increased.

"As then, in 1896, Dr Raynolds' compassionate heart conceived the idea of creating a home for the orphans, where the loss of father and mother could be made up to them and they be instructed in letters and handicraft, which would be a boon to them for their later independent life, so now the sight of present misery has given him the plan of widening the scope of the institution by increasing the number of orphans there cared for from 350 to 400, farther means having come to his hand at about the Christmas-tide.

"This, under existing circumstances, is an enormous enterprise, and requires much courage and quiet energy. Consider that the whole burden of responsibility and guidance rests upon the shoulders of Dr and Mrs Raynolds. They have alone to provide for and watch over the eating, clothing, and elementary as well as industrial education of the 350, soon to be 400, home orphans, as well as the partial care of as many more orphans outside, and the subsistence, mainly through work given, of over 7000 persons. Besides this Dr Raynolds has to carry the weight of the educational, evangelistic, and medical work of the mission. The legitimate *personnel* of the mission station included another family until recently, that of Dr Allen, in whose former house we are living, and two or three single ladies. But none of them have been here for several months, while the orphanage and city relief work have long been in the hands of Dr and Mrs Raynolds alone.

"The premises were quite adequate for the needs of the mission alone, but no mission is prepared to suddenly furnish room for the eating, sleeping, and intellectual and manual instruction of 400 children. Still, comparatively few new buildings have been necessary.

"On our several rounds of the premises Dr Raynolds took us to an arched room, where we found, amid the steam, a half-dozen women busily engaged in washing the clothes of the boys. At 4 p.m. these disappear, and their place is taken by a company of forty boys for their bath. On Friday and Saturday the room is entirely given up to the orphan girls, who wash their own clothes and take their bath. The reservoir that furnishes the hot water is placed directly over the large oven where the bread is baked for the whole orphanage and the large number fed outside. This oven is kept running during most of the 24 hours, and its escaping gases heat this reservoin, avoiding any additional expense for furnishing the enormous quantities of hot water required. This expedient, by which not less than £T.25 (about 80 Marks) are saved annually, is Dr Raynolds' own idea.

"On the other side of the yard we enter the long weaving shop, where are located eight hand-looms, on which 43 boys are learning this trade. The shuttles rattle uninterruptedly, but are scarcely able to keep up with the demand of the children for clothing material. This cloth is mainly manufactured from the yarn spun by the women in connection with the Industrial Bureau. The object of this bureau, from the time when Dr. Kimball first inaugurated it, long before the orphanage was started, has been to enable the poor widows to provide food for themselves and their children by their own labour, instead of receiving gratuitous assistance.

"A quantity of cotton is given to the spinner, from whom one half the weight is required in yarn, the remainder being her wage, which she may sell to the bureau, or outside, as she chooses. The city merchants work on the same principle, but require three-fourths the weight in yarn, thereby securing a profit. A small loss is thus sustained by the bureau, whereas the other departments secure some profit, as you will see by

reference to Dr Raynolds' financial report, which we inclose, and which one of us (W. B.) has audited, being much impressed with the evidence of ingenuity, economy, and conscientiousness in the administration of the funds sent here, a part of which thus a perform a double service by first furnishing work to 1800 people, and food to over 7000, and then clothing the naked.

"The clothes required for the children are entirely made up in the institution, the opportunity being thus secured of transforming a large number of boys into masters of the scissors and needle.

"As all parents know, children demand a large supply of foot-wear, an article nowhere of the cheapest. There are two shops for manufacturing shoes—one the native shoe (*goshig*), the other the European kind called *kondra*, both of which are worn by the orphans and teachers. Until recently the leather was bought outside, but last summer a tannery was added to the other departments, where now, under skilled workmen, the boys can also learn this trade. There is also a carpenter's shop which keeps the buildings and furniture in repair, and another department in charge of a man so universally ingenious that it furnishes stoves, copper vessels, hardware, etc., and does the soldering, and whitening copper vessels, as is needed, for the institution. As you see, the principle employed is that of combining mental and manual instruction, a principle which one of us (C.L.) first saw and admired in 1884, at Hampton Institute, in Virginia, where Negro and Indian children are thus taught. This is secured by having the boys give half of each day to the school, and half to the trade chosen, alternately, one half having school in the morning, and the other the trade, and *vice versâ*.

"The girls on their part are instructed in feminine handicraft, especially dressmaking and needlework. Mrs R. is very desirous that the girls should do their own cooking, and so be better prepared for household duties, but till now, for the sake of economy, the whole of the cooking has been done together by hired employees. At dinner time it is interesting to see the boys gather in orderly ranks and march into the dining room, take their seats and repeat the Lord's prayer in concert, and to note the care with which each table is waited upon by the head of the ten who compose it. You must know that, for the sake of discipline, the boys on the premises are divided into five companies of forty, each having a captain, called *garkabed* in Armenian, with his assistant, to watch over them. Each company is the subdivided into tens, with one of their number as *dasnabed* (chief of ten).

"The boys' and girls' schools of the mission include, besides the orphans, more than half as many day pupils from the city, the course consisting of three grades, primary, intermediate, and high school, and covering a period of eleven years. On completing the course the pupils receive a diploma, which is accepted by the Government as an authorisation to teach. We have visited several of the classes in Arithmetic, Geography, Armenian, English, etc., and have been impressed by the efficiency of the instruction, and the attention of the pupils. We also spent a recreation evening with the boys, and were pleased to see that they knew how to thoroughly enjoy themselves, by reproducing their village sports, and illustrating the dialects of different regions.

"As you see, Dr and Mrs Raynolds have accomplished great things during the two and a half years that have elapsed since the massacres, and if to-day hundreds of boys and girls are saved from misery, illness, death, or forced perversion to Islam, and are receiving a well-regulated mental and physical education, and if many thousands of Armenians, persecuted almost entirely on account of their religion, who would otherwise be near to starvation, enjoy to-day, though a modest, yet not a wholly inadequate subsistence, this is all due to the indefatigable exertions of our friends. Their success is largely due to their selecting and securing faithful and efficient helpers among the Armenians of both sexes. It is to be hoped that the boys and girls here instructed, many of whom came here entirely ignorant, returning to their villages as teachers and artisans, and as Christians true to their faith, may be an example for the emulation of their fellows, and help to elevate the mental and moral level of their whole people.

"Much has been achieved, but still more is needed. If twice as many orphans were taken in, and twice as many people assisted, the wants would still be far from being met. The means of the mission and the orphanage not permitting of much further extension, we can only most earnestly apply to you and all friends to help in ameliorating the misery here existing.

"Van, Jan. 7th, 1899."

WOMEN'S ARMENIAN RELIEF FUND.

Report of Relief and Orphanage Work at Van, January to April, 1899.

These have been busy days for all of us who have been connected with the relief work in Van. The threatening clouds which were already hovering over us when the last report was sent out, gathered blackness as the weeks passed on, and by February had settled down upon us in murky masses, obscuring all the horizon. We were forced to make known the situation, and we praise the Lord that He inclined the hearts of His stewards in many lands again to open their purses for the relief of our dire distress. As most of the funds have been wired to us from Constantinople, my information as to who the givers were is incomplete, and I will not here attempt a specific acknowledgment, but will say that since the closing of my December account, L.T.6983.18 has come to us for all purposes, thus making a rift in the overshadowing cloud, tiding the city population over the worst months, ameliorating the condition of the villages and affording a considerable amount of seed for the spring sowing.

Now for a more circumstantial account of what has been done. I will begin with an account of the cloth distribution of which the commencement in the city was reported in December. It proved that the destitution in the villages was almost past belief. Our examiners found hundreds of women and children not merely unprotected from the cold, but in such a state of nakedness as to be unable to leave their houses for very shame. These examiners visited nearly every village in the vilayet where Armenians are found and gave tickets proportioned to the need and our ability to supply it, and these ticket holders brought or sent them to our depot here, or in the case of the most distant districts, to local centres temporarily established, where they received, not enough to make them very comfortable, but sufficient to cover their nakedness and partially protect them from the cold. Since this distribution was begun in the fall, 391 254 arshons of the cotton cloth, which is manufactured by our industrial department, worth L.T.2,688, has been issued to 42,201 persons residing in 356 villages and in the city. To accomplish this, all the goods reported as in stock at the close of the last year have been given out, as well as the daily product of the looms up to the present time, though we have tried to stop the further distribution, but when those naked, shivering forms present themselves or are reported by our examiners, how can we refuse to help while we have anything to give? We hope soon, however, to begin again to lay up the product of the looms for sale. It must be said however, that business is so utterly prostrate throughout the whole province, that there is little sale of goods of any kind, and it does not look as if the need for free distribution of this cloth would soon cease. Even if all we manufacture must be given out free, it is still no small satisfaction to feel that one set of workers have been fed and clothed by their own labor and with no loss of self respect before it is thus granted.

The imperative need of giving more help in the city became very apparent with the coming of cold weather, when the streets began to swarm with hungry children and gaunt women seeking a morsel of bread from door to door. We very soon increased the number of free rations to include all the hungry children, though the amount given was not sufficient to fill their stomachs without being supplemented by contributions from the houses. The persons above referred to were mostly refugees from the villages, but the condition of very many of the city people was also becoming desperate. Numbers were reporting the lack of even one square meal in the day, and it was evident that something must be done for them, but we felt it desirable that the assistance as far as possible should be in the form of work given out and paid for, rather than as a gratuity, and so the scope of the industrial department was enlarged to include many not previously cared for, and the weekly expense for cotton issued and yarn bought back (*i.e.* the half due the spinners for their wages), was carried up to more than L.T.100. But with the price of bread from three to three and a half times its normal rate, the income from this work had in many cases to be supplemented by a dole of bread to enable them to live. The average number of free rations issued in the city since January 1st has been 998, the aggregate outlay for this work amounting to L.T.332. There can be no doubt that hundreds in the city would have died of hunger but for the assistance thus afforded.

The condition of the villages begun early in the year to press itself on our attention. The small portion of the very insufficient harvest, which the poor Armenian villagers were able to save for themselves after the Government and the Koords had taken what they chose, sufficed to keep the people for a few months, but then began to give out, now in this house, now in that, and this state of affairs was brought to our notice, but we had no funds in hand to attempt anything for their relief. About the 1st of February a suggestion reached me from the official head of the Armenian community, that as they had a few hundred lires to distribute, they would be glad to join forces with me in the work. Feeling that it would be a decided advantage to have the work sufficiently under one supervision to insure unity of method and prevent the duplicating of aid to some while others were neglected, as is almost inevitable when different centres of distribution are established in the same place, I gladly assented to the proposal though it increased somewhat my work, already sufficiently heavy. As I had matters in the city fairly well in hand, I proposed to them to send their funds to the villages and was able to put L.T.800 with their funds for this work, so that more than L.T.1,000 was distributed outside the city. We were also thus able to form a more correct estimate of the needs of the villages and learned that thousands were already subsisting on such substitutes for food as they are accustomed to employ in famine times, viz., hay seed, flax seed from which the oil is pressed, roots and herbs with sometimes mere earth to fill the stomach and stop the sense of hunger. Despite all the trouble they were enduring however, the general appeal was for seed for spring sowing, for which they had absolutely no provision. All realized that this point was vital to their continued existence, since old supplies are nearly exhausted and the acreage sown in the fall was very small, though a good number of fields were ploughed. There were L.T.400 remaining from the village relief fund, formerly administered by Mr. Allen, which Captain Maunsell, the British Vice-Consul agreed ought to be used to furnish seed, and funds had begun to come in in response to our appeals, and we felt that our next work should be to arrange for getting as much seed as possible into the ground. We began to plan and lay in supplies on the basis of L.T.1,000, but before the distribution actually began, new receipts enabled us to raise the amount to L.T.1,500, and we started the work on that calculation near the end of March. Funds continued to come in so that we saw we could allow the limit to slip up to L.T.2,500, and a little more than even this sum will have been thus used before the last accounts are closed. We congratulate ourselves that the procuring and distributing such an amount of seed, reaching nearly every village in the vilayet where Armenians reside, practically in the space of less than three weeks, furnishes a satisfactory demonstration of the efficiency of the department, and I cannot be too thankful to my Armenian coadjutors for their faithful and successful services. In giving out this seed, we felt it very desirable to make provision not merely for the class that possesses fields and oxen, and so is able to use this seed, but for that still larger and more needy class that has neither cattle nor fields. So instead of giving the seed as a free gift, we have taken security for the return of two measures in the fall for each measure now given, hoping thus to

be able to provide in some fair degree for the most indigent portion of the population. A question which is now causing great anxiety, is whether we are to have the rain which shall cause the seed sown to grow and produce the crop upon which depends the continued existence of these people, since, were the harvest this year to prove a failure, it would be hopeless to bring in from abroad the food which would keep the people alive, even if funds were forthcoming. We do not live in a land of railroads, and the condition of the provinces immediately about us is as bad as ours. We can only beseech the Lord to have mercy, and spare this afflicted land this final stroke.

We are now turning our attention again to the needs of the villages for food. The situation is very grave. Simultaneously with the seed distribution we gave out some grain for food, feeling that not only their needy condition, but the fact that those suffering from the pangs of hunger could hardly be expected to put good grain into the ground, demanded that the worst cases should be cared for. The accounts which our examiners bring from the villages are heart rending. I have recently stated that doubtless not less that 25,000 souls were without a particle of what in ordinary times would be called food, and that a "chop" of grain would be a very meagre supply for each individual until the harvest, as a "chop" of grain will cost not less than half a lire. L.T.12,500 would be necessary to supply this need. That this estimate of the situation falls short of the reality, rather than exceeds it, I am now convinced. The case of one village was brought to my notice a fortnight since as being especially badly off, and there was much danger that the seed given would not be sown. So I ordered an immediate investigation, thinking to give 5 or 10 "chops" for the most desperate cases, but inquiry showed that 1,000 persons in that one village alone were suffering the pangs of hunger, and I felt obliged to make an immediate issue of 40 "chops" for them. It is probable that to substitute 40,000 for 25,000 persons above would not be an over estimate. Of course we can not expect that 20,000 Lires, nor 12,000, will be sent to us, nor would it be right to ask for any such sum, but it seems scarcely possible to avoid a large loss of life, unless say four or five thousand more shall come from some source. It is self evident that a very insufficient food supply, and great suffering, and consequent loss of health, is inevitable until the harvest. The method we have determined upon, and which we have already practically started, is to establish local depôts in each district, employ one or two faithful and efficient agents to circulate among the villages about, and give tickets for small amounts of grain to the most desperate cases, which they can take to the depôt and secure their grain. The suffering is so great, that, do our best, there is great danger that efforts will be made to secure by force the supply that is not granted, indeed such demonstrations have already begun. I tremble to think of what a deficient harvest will mean to us. How can we endure to see thousands with whom we have no special acquaintance dying about us? But how many times worse will it be should we be unable to preserve the lives of these dear orphans for whom we have assumed responsibility, and to whom we have become so much attached? We intreat the prayers of God's people that such a fearful calamity may be averted.

And now a few words about these same children. In my last report I told of plans for bringing the number in the orphanage up to 400. It did not take long to accomplish this, for as soon as it was known that there was a possibility of receiving more children we were overwhelmed with applications. One thing was very noticeable about those taken, viz., that few of them showed the robust constitution which those possessed who were earlier received. We have had more deaths among these new recruits than among all the rest from the first. They seem to have little remaining stamina, and a slight sickness prostrates them at once. However, most of them are slowly regaining the ruddy hue and full cheeks of health amid the new and favorable surroundings. We have been sending out a few of the older boys this spring to resume an independent life in their own villages. About a dozen have already gone, and we have felt justified in dealing somewhat more generously with them than with the common crowd, giving them seed for instance, without requiring a return, and in some instances loaning them cattle as well. As these dear boys go forth, each with a copy of God's precious word in his hand, we look upon them with great hopefulness as enlighteners of their benighted people. Some who had for various reasons left rather prematurely as they come back from time to time, for a day or two, give very encouraging evidence of continued and persistent efforts to live in their new environment according to the principles we have sought to inculcate, honouring the Lord's day, practising truthfulness and honesty in their daily intercourse with those about them, and maintaining a life of prayer and communion with the Saviour we hope they have learned to love. The value of the instruction here imparted, even for a short time, was especially impressed on my mind during the last few weeks by a visit of two boys from the same village, one of whom ran away after only a few weeks' residence here, while the other remained somewhat more than a year. When they first came, neither had any ideas of religious truth or knew how to read even. The first is still in nearly the same condition and confesses that he continues to conform to the customs of the village in such things as lying, profanity, etc., while the other is evidently trying to live according to the principles he has been here taught. The contrast between the two boys was very marked, and was a notable demonstration of the benefits the orphanage furnishes. There are a number of the older boys who give great promise of becoming most useful to their people, either as teachers or preachers of the Gospel, and we look forward with great hopefulness to the time when they shall be ready to begin this work, of which the need is so great throughout the whole province.

I am delighted to report that Pastor Lehmann, President of "The German Aid Society for the Orient", has just informed us that he will furnish us with the funds to receive another hundred children into the orphanage and we have already begun the selection. I wish you could have seen two little girls whom we accepted a few moments since, bright and attractive, but one of them especially, showing marks of insufficient food, and both with the merest remnant of shirts, and with what might have been a relic of their dead father's garment wrapped about their almost naked bodies. You would have rejoiced with us at the possibility of placing them in a comfortable environment. We plan to add a little to the buildings on the premises for the boys, and appropriate a house now used by boys, just outside the premises, to the new girls. This five hundred is an immense family for us to care for, especially while my wife and I are here alone, but having taken them in we have but touched the fringe of the misery which these hard times are bringing so prominently to our attention.

Thus, kind friends, I place the situation before you, and promise, with the Lord's help, to use my best endeavors to so expend whatever funds you may intrust to my care, that they shall accomplish the most possible towards alleviating the misery amid which we live.

Respectfully submitted,

G. C. RAYNOLDS.

Armenian Relief for Armenians
Rec'd Dec. 6 1896

Subscriptions will be thankfully received by Mrs. COLE (Hon. Treasurer), 1, Trebovir Road, S.W., or by FRANCIS BUXTON, Esq., 50, Cornhill, E.C.

Dr. Reynolds Drainage
of Van.
1899

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JUL 7 1899

VAN ORPHANAGE.

Through the kindness of friends abroad, Dr. Raynolds has recently been enabled to take into the orphanage at Van 100 more orphans, from among the many about him, making a total of 500 orphans now under his roof. The work of selecting the 100, whose support has been provided for, from among the large number of applicants, was soon accomplished, and Dr. Raynolds writes that it was very painful to be compelled to turn away so many really destitute orphans after he had selected the full number that support had been provided for.

We give herewith an extract from his letter dated Van May 12 th, 1899. and also enclose a photograph showing the scene at his gate when he was obliged to say, « We are full, and must stop receiving children ».

« The work of the last few days has been delightful, as I accepted one after another, the poor, ragged, hungry waifs, mostly from the villages, very few of them even having mothers, and all now reduced, by the pressure of general hunger to the last straits, and brought them within the compound, got them washed and dressed in clean clothes, and introduced to a table where they could satisfy the cravings of hunger, as they have not done for so long. And this morning it was pleasant to see the company of boys, in their clean clothes, file up for inspection, and notice the bright smiles on every face, as they turned again and went to their class rooms, to begin school work, so new and untried for them. But today the experience has been very different. About twenty places must be kept open for those I have promised to receive from distant points where we have sent examiners, and but three or four places remained, and so instead of receiving, the work of today has been rejecting, and it has been work to make the heart ache to see hope giving place to fear on expectant faces, to note the quivering lip, to see the unbidden tear starting from the eyes, to resist the tearful pleadings of some of the dear children long here, for their brothers or sisters, or of others who urged that they were in danger of falling into the hands of the Moslems and being forced to pervert to that religion. And finally there must have been a hundred or two children, and almost as many of their mothers or friends, trying to gain admission to the premises, to whom we were forced to say « No more room. » The pressure for admission has never been so great, at any of the other times when we have been receiving children, and this demonstrates the absolutely desperate condition of the province at the present time.

We are able as yet, thanks to the kindness of Christian Friends in Europe and America, to continue the work of relief and are trying to prevent actual starvation, but do our best, and some deaths do take place, while the health of many is being permanently undermined, and it is by no means certain that we can tide the province over till the harvest, without a pretty large death rate. The news which our examiners bring us when they come in is depressing in the extreme. and certainly not less so to go about among some of the village houses, find the village innocent of all evidences of the flocks and herds that formerly constituted their wealth, the houses showing only a few heaps of rags in the place of the carpets and beds they formerly used, with a few earthern vessels in the place of the copper utensils they once owned, and worst of all, to find even these vessels nearly useless because there is nothing to cook in them. But for the bounty that has reached them, thousands must have died ere this, and unless this bounty is continued, thousands will yet succumb, ere the harvest is ready for the gathering. »

American Board of Commissioners for Foreign Missions.

Congregational House, 1 Somerset Street,

Boston, ...

Extracts from Dr. Raynolds' Letters

JUN 20 1899

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WOMEN'S ARMENIAN RELIEF FUND.

Extracts from Dr. Raynolds' Letters.

DEAR MRS. COLE,

VAN, *March 6th*, 1899.

I am very glad to acknowledge to-day the receipt of L.S.50 during the past week for the industrial work. We are trying to do as much of the city relief as possible through this department, as I wrote last week, and this has required the very great extension of it, so that last week alone its expense was about L.T.100. As yet we are giving out the product as fast as it comes in, because the demand is so pressing. We have been so busy in the doing of this work that we have not had time to report it, and I can now only say approximately that we have distributed since last fall some L.T.2,000 worth of manufactured goods, something like 25,000 persons having shared in the benefit. This is probably more than one-fourth of the present Armenian population of the vilayet. The benefit conferred has been simply immeasurable, and it has been pretty fairly appreciated by the recipients and by the Armenians as a whole. The co-operative work I am now doing with the Armenians, at their invitation, illustrates and proves the confidence they have in the methods we are using, and in us as the administrators of the bounty, this appreciation being greatly increased by the contrast between our impartial distribution, without any conditions in the line of religious matters, and that of the Catholics who give only on condition that the recipients shall become Catholics. They thought they had secured a pretty respectable fraction of the Armenian population in this way, but as the Government would not transfer their names in the wholesale but required each individual to make his own application, they find it more difficult than they expected, and the conflict is going on with the final result still in doubt.

VAN, *March 20th*, 1899.

Last post brought your kind favour of February 18th, and I thank you for all the kind sympathy it expresses, and which greatly cheers us in our loneliness. Am glad to know from whom the L.S.100 came for general relief, and will write Mr. Booth by this post if possible, and will try to make out the list you desire. We are so grateful for the generous response our appeals are meeting in different directions, and we shall be able to give out a good deal of seed corn, while giving enough, I hope, in the way of immediate food to ward off actual starvation. I am trying to give the seed in such a way that it will not only benefit the recipient and the country at large by increasing the product, but also the poor who have no means of sowing. To do this requires some supervision, and I am trying to find suitable men in different districts to whom we can entrust this supervision, granting them a little more than to others. For one distant district, from which we have a number of children in the orphanage, some of whom are large enough to go out if they could be helped a little, I am sending a good man to be our agent for the whole relief work of the district, with special charge to look after these boys, and the interests of others too small to go out yet, help them in their cultivation of land or in their trades, and be a sort of father to them in every way, materially and morally. I feel that it is quite right to treat these children a little more generously in the distribution than we shall be able to do the general mass, yet not so as to really injure the others. This plan seems to me the one that ought to be pursued for these children, and I do hope that there will be sufficient funds in the future also to continue the same policy, for on this very largely depends the final success of this great orphanage movement. To simply set them adrift when they have learned their trades with no help to start will be simple cruelty. With the plan I have mentioned carried out efficiently, and any half decent measure of protection, the whole condition of the Armenian population may be hopefully changed.

Rumours are reaching us that the Nestorians who emigrated to Persia after the massacre are now returning to their old homes and are in a very pitiable condition, but I have no very definite information as yet, and hardly know how I could manage to get help to them if I had it, though perhaps the Oroomiah missionaries might be able to render us assistance if there were funds to distribute there as they are in their field, though in Turkey.

Of course, this work of village distribution and superintendence adds very greatly to my work, but I cannot let it go undone if it is in my power to accomplish it.

The matter of determining who of the boys shall go forth this spring and what arrangements can be made for them also involves much time and thought. Some of them give great promise of going with real devotion to the cause of enlightening their people. For instance, I had a delightful talk last evening with one of the large boys who is to go to the region of which I spoke above, and was very greatly pleased with the spirit he manifested. Dear boy! May the Good Shepherd keep him safely amid the wolves and pitfalls that will surround him as he goes forth.

VAN, *March* 31*st*.

The L.S.100 for general relief was understood, and I think I must have so written before this. I trust also that the various letters I have sent have made plain the gravity of the situation. With what the Armenian Committee had L.T.1,000 have already been distributed among the villages for food, and we are now giving our strength to giving out seed. We are now distributing on the basis of L.T.2,000 for that purpose. We have directed our agents in the different regions to let us know when and where there is danger of actual starvation, that we may try to prevent that, but all agree that all that can possibly be put into the ground should be. A man has this moment gone from my room, who has come in from a district thirty miles away, to act as local superintendent for his district, and his account of the condition of the people is sad indeed. He represents that a large part of the people are living on famine food, *i.e.*, bran, flax-seed, roots, greens and such like, that some have actually died of hunger, and many more from exposure in their efforts to secure something. Yet despite all this, he repeats the cry of the people at large, "Give us seed." The Government has L.T.2,000, which it is giving out for seed, but on such conditions that many are unable or afraid to accept it, yet I presume it will all be given in some way. These T.L.4,000 may be say a fifth of what would have been the normal amount sown before the massacres, not enough you see to make the people rich, though hopefully enough to avert famine, and to do a little something toward putting the people on their feet to the extent of making a start.

It is true that the Industrial Bureau is more especially the department of your Committee, and your funds have largely supported it, but at the present time, for instance its scope is so enlarged that considerable from the general fund must be used to supplement it, while in any case it seems to me unwise to report that department separately. I have always tried to have the reports show what was done by that branch, and shall be glad to receive any suggestions as to making this more definite.

I see no record of having written you the last two posts, and must beg pardon. There was no letter to answer, and my time was so more than full. March 9th I received L.S.100 and March 14th another L.S.100 for general distribution. March 26th again I received L.S.80. For all these most hearty thanks. The first quarter of the New Year has just closed, and I might give a report now, which would include a statement of what was expended for cloth,

VAN, *April* 3*rd*, 1899.

but we are just in the midst of seed distribution, and it seems to me wiser to wait till I can include a final statement of that also.

Since writing the preceding sheet, another telegram has come from the Ottoman Bank announcing another L.S.100 from you, half for General Fund and half for the Industrial Bureau.

I see that I failed to answer your question about closure of Orphanages. Two or three of those in the Harpoot field have been closed, some of them belonging to the Germans and some to our missionaries. What the animus of it may be I cannot say with certainty. We first heard that the Germans had been imprudent in some way, and that one of theirs was closed for that reason. The papers indicate that special orders have been issued to those vilayets to follow up any slightest breach of the law on the part of the missionaries, and to close the orphanages as soon as possible. To what extent the jealousy of the Armenian Patriarch at Constantinople of Protestant influence may have had to do with this I cannot say. I am happy to say that as yet my own relations both with the Vali and the Armenians are most cordial.

I received a telegram yesterday asking if I could add a hundred orphans if funds were provided, and I cannot fail to see in this a Providential indication which I ought not to disregard, and accordingly replied in the affirmative. Should this materialise it will add considerably to my burdens, and emphasize the need for reinforcements, but I hope we can hold on till Autumn, when we expect associates to come from America. I do not know from what source this new contribution will come if it does come.

P.S.—I might say of the situation, that probably not less than 25,000 souls are now subsisting on famine food, *i.e.*, hay seed, flax seed, roots, etc. To afford to these people a half way comfortable support till harvest, a "Chop" of grain would be necessary for each, which would cost an aggregate of L12,000. Of course it would not be right to give out any such sum as this even if available, but a third or a quarter of this sum is almost essential to keep the people in such condition that they can do their work. With what came to the Captain, there is about L1,000 to use, which will hardly suffice to keep the breath of life in them.

With renewed thanks for all your kindness, I remain,

Yours most sincerely,

G. C. RAYNOLDS.

Subscriptions will be thankfully received by Mrs. COLE (Hon. Treasurer), 1, Trebovir Road, S.W., or by FRANCIS BUXTON, Esq., 50, Cornhill, E.C.

REC'D FEB 27 18
ANS'D
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VAN

Extract from Dr. Raynold's letter of January 12th, 1899

I should like very much to give some aid to the starving people in the villages, but the statement just received from your Relief Committee, that the funds are exhausted, precludes my doing anything at present, beyond what I have already begun. It is reported that at one village on the shore of Lake Van 22 persons have already died, some of them casting themselves into the lake, and others hanging themselves to escape their misery. If I could be sure of something coming in the future, I would send them some relief; and it may be a question whether some of what we are trying to keep for seed must not be given out to eat, though the need for seed is very pressing, and another year's supply is dependent on that.

Extract from Dr. Raynold's letter of January 21st, 1899.

I am sorry to say that the condition of the poor is getting worse and worse, a good many deaths are already reported, and the number is likely to increase as the weeks go on. Up till this week we have had but little snow and the temperature has been mild, but yesterday gave us about a foot of snow, and the mercury went below o this morning.

MAR 27 189

EXTRACT FROM A LETTER RECEIVED FROM REV. A. N. ANDRUS,

Dated Mardin February 6, 1899.

Your favor of Dec. 17. came after the receipt of the telegram announcing the assignment of L. T. 200. to our Com. here. We were very thankful indeed to your Com. for this aid without which I do not know what we should have done. Before that we received from a friend in England £. Stg. 100. but that has been used up and we are now working on your L. T. 200. we have been expecting that the greatest pinch would come during the first four months of the new year and so it is proving, as you may see from the following statement.

Jan. No. of souls in families entered for aid 517.
No. of souls in same actually aided 395. unaided 192.
Feb. No. of souls in families entered for aid 1534.
No. of souls in families actually aided 861. unaided 673.

Our distrubutions this year are made at the beginning of each month. and at the rate of 5 Piasters per head. This, with the present high prices prevailing, will purchase but 3 Constantinople okes of flour! we are spending in the city and surrounding villages about L. T. 100 per month, but, as you can see from the above statement we could put twice as much to a good use if we had it. This state of things will grow worse until the spring yields thistles and other herbs for the poor to gather, who, but for the unusual yield of acorns and yellow millet, must have perished of hunger in large numbers.

There are a great many refugees from about Mosul and Gezirah. We are keeping our supply of grain in hand until later as we know it will be more needed then.

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J. L. B.
Rec'd 3-18-99
Ans'd 4-4

EXTRACTS FROM LETTERS OF REV. DR. RAYNOLDS,

Dated Van, February 6, 1899.

"The condition of the villagers is becoming truly appalling, and causes us no little anxiety. Unless further funds come from some source, many will yet die of starvation. The Armenians, through the Patriarch and other sources, have some £600 to distribute, and have asked me to unite with them in the work, which though it adds to duties already sufficiently onerous, I am glad to do, for several reasons. It is desirable that there should be unity of action, or some will receive twice, while others will fail altogether. I am sure that my influence and that of my tried assistants will add to the efficiency of the work. And it is gratifying to know that they feel so good a degree of confidence in our work. It was my suggestion to send all their money to the villages. I promising to do my best to see that none in the city should die from hunger.

Van, February 13th, 1899

"Your telegram for £100 came at the same time with another gift of £100. It is an immense relief to me to feel that I have this much to use for the suffering ones about us. We are now issuing rations to all the hungry children, whether orphans or not, in the city, so far as they are brought to our notice; are granting spinning work to those who need it and are able to do it, and then giving assistance outside these lines, to the sick, and absolutely destitute, as it seems wise. Doubtless the distress will be most acute during March and April, because the supplies will be more entirely exhausted, while not even roots and greens will be yet available.

TELEGRAM FROM REV. DR. RAYNOLDS,

Dated Van, February 19, 1899.

PEET,—Constantinople.

Examiners report great suffering in villages. Probably twelve thousand (12000) souls without food. Number will greatly increase for three months. One penny a day for barley sufficient for one person.

[Signed] RAYNOLDS

FROM REV. F. W. MACALLUM,

Dated Marash, February 14, 1899.

"I send you herewith a translation of a letter just received today from Church Commitee in Zeitoon- all trustworthy men.

"We could not endure the sight of the misery we have seen in Zeitoon during these days, so were compelled to write to you. The streets of Zeitoon are full of hungry men from the surrounding villages. Their hunger is clearly seen in their faces. We reckon [and we do not exaggerate] that 1000 of the people of Zeitoon and 2500 people of the surrounding villages are without food. This condition is not permanent. A month from now these numbers will be doubled; two months later it will be still worse. We are afraid to think what this condition will be. Besides being hungry these men are idle. Our desire is, if possible, to give them work. We thought it our duty to inform you of these facts."

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4-3-99

EXTRACTS FROM A LETTER FROM REV. G. C. RAYNOLDS.

Dated Van, February 20, 1899.

"I sent you a telegram Saturday saying that our examiners show that the condition of the villages was already most critical. The letter I send you herewith will give a little fuller idea of the situation. You will know to whom these facts can best be communicated. Of the funds already sent me I have given £50 each to two regions, to which the Armenians were sending something, but shall hardly venture to give more outside the city, since I have undertaken to try and secure that people do not die of hunger in the city. We have put other children in the same rank with the orphans whom we are already feeding outside, making some 1000 children receiving free rations, and a good many sick and helpless are also receiving free rations, but as far as is possible we are helping the adults by giving work. The outgoes for cotton and yarn at the depot last Thursday reached £45, and probably all I have in hand will be needed for the city. The price of wheat has already reached 70 piasters the 'chop' here, and the price of bread goes up in proportion. I am sending to Bitlis to purchase up to 1000 'chops', there, if possible, since, should no funds come in to pay for it, it can be sold again. Unless large funds come in, the mortality in the villages must be very large, and next year's harvest can only be provided for by furnishing seed in large quantities, and even then there will be but a very inadequate supply of cattle to do the ploughing. THE PROSPECT IS VERY DARK. I know you will do what you can, and we pray the Lord to send the funds needed."

COPY OF LETTER INCLOSED WITH THE ABOVE.

"I am sorry to report that actual famine conditions are beginning to prevail among the villages. Our examiners who returned from Temar last Friday inform us that very many houses have entirely exhausted their supply of food, and are only subsisting on linseed bran, and such like, and we already hear of deaths from hunger from different directions. From the Temar region alone they report that there must be from 3000 to 4000 whose supplies are quite exhausted, and it is probable that in the vilayet the number may have already reached from 10,000 to 12,000, and this number is likely to be doubled at least before spring shall enable the people to go out and seek roots and herbs with which to support life. It was only on Friday that this situation of affairs was realized, and at the meeting of the Arm. Com, and our own, at the Arachnortaran, on Sat. it was voted to give information, by telegram, of the situation, and I sent a telegram that evening to Cons'ple. the Arachnort one to the Patriarch, and Capt. Maunsell is to send to the Embassy. To what extent we may hope that funds will come in to enable us to preserve life, we can form little idea. I hope I have enough in hand to prevent actual starvation among the people of the city, and I have ventured to add L.T. 50. each to what the Armenians are sending to Garjgan and Temar, but shall hardly venture on more until my funds are reinforced. In the city we are issuing free rations to all the needy children who are brought to our attention, about 1000, and to a number of sick, but help to adults is in the form of spinning, so far as possible. The expense for cotton and yarn at the depot, on Thurs. was about £. 45. I am making arrangements to furnish seed and cattle to a limited extent, to hopeful villagers, the produce to be divided equally, hoping thus to provide for a portion at least of the needs of the orphanage, while confering a great benefit on the villagers, but this will be but a very limited matter at the best. It is thus apparent that the situation here has become very critical."

G. C. RAYNOLDS

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4-21-99

EXTRACTS FROM LETTERS OF DR. RAYNOLDS,

Dated Van, Feb. 27th 1899.

Two telegrams from you the past week have afforded me great satisfaction, putting £T. 220. into my hands for the starving about us, and a corresponding amount of grain has been started toward the hungry ones. I have also assumed the responsibility of buying a considerably larger amount, as prices are going up, with the hope that further funds may come to enable me to give it out, but believing that, should this not be the case, it will be conferring a great blessing to sell it, in small quantities, to those who are just on the verge of hunger, at the price we gave for it.

The reports our examiners bring are most discouraging. While not very many deaths have actually taken place as yet, they say that a large number are merely existing on flaxseed, bran and such like, and that emaciated frames and sallow faces are bearing witness to the great suffering already endured. Yet even under these circumstances the people are willing to endure a great deal of present suffering in order to secure seed for the spring sowing. Many report their fields all ploughed but with nothing to sow, while others also tell of the need of cattle to do needed ploughing.

I am starting in on a new scheme, in a moderate and cautious way, i. e. going into partnership with some of the villagers in sowing, to provide the supply I need for my large family of orphans. Last year I was obliged to go into the market and purchase a large quantity, thus helping to push up the price while involving extra risk and expense in the getting. If now, instead of doing this, I can increase the acreage that is sown, I am conferring a double benefit. This adds another to the burdens now upon me, but will at least help to keep me out of mischief!

Van, March 6, 1899.

The post is not in, but yesterday brought your telegram sending another £T. 150 for relief and I want to send our heartiest thanks to the donors. I agreed with the Armenian members of our joint Com. that if they would send what they had to the villages, I would attempt to see that people did not die of hunger in the city. We are trying to fulfill this promise, as far as possible through the industrial bureau, and the outgoes last week in that department alone reached £T. 100, and as we are still distributing the product as fast as it comes in, this was all expense. As we are not yet through with this distribution of cloth, we have not made up the accounts, but I can say approximately that £T. 2000 have been thus distributed since last fall, and some 25,000 persons have shared in the benefit, or more than one quarter of the present Armenian population of the vilayet. The benefit conferred has been incalculable.

I have already given £T. 200 to the village fund, to be distributed at the same time with what the Armenians are sending, and by a joint commission.

Van, March 13, 1899.

We want to save all we can safely do, to distribute as seed for the spring sowing, and with what had remained from the Cattle fund, I think we can now venture to use £T. 1000 for that purpose, but two or three times that amount might most advantageously be used. I am hoping that it can be so used as to benefit not merely the possessors of fields and oxen, who of course, alone can do the sowing, but that by giving it on shares, the share returning to us can be distributed among the poor of the same village and so benefit them also. A great need is also of small sums with which to enable the orphans who are large enough to go out to begin life for themselves. We can not be grateful enough to the kind friends who are enabling us to do something in these necessary lines.

MAY 1, 1899
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EXTRACTS FROM DR. RAYNOLDS' LETTERS.

Dated Van March 22, 1899.

The last post brought your letter enclosing the gifts from a number of different sources for the relief work here. My time is so filled with the work of administering this relief that I have not much time to write about it, but it does not seem right to allow these generous gifts to go unacknowledged, and I will snatch a few moments to assure the kind friends that their gifts are appreciated, and most thankfully received.

After all that the Christian public has given for relief work in this country, and especially in Van, I felt the utmost reluctance to again appeal for general assistance, and held on to the hope that the people would manage to pull through, until the stern logic of painful facts compelled me to feel that the blood of these souls would be on my skirts, if I failed to make known the dire distress that was developing. Even then I hardly dared expect a response adequate to the need, but I am most thankful to say that the readiness of the public to give to these needy ones bears most gratifying witness that practical Christianity has not died out in the world.

Last autumn's unsatisfactory harvest and the small rainfall together caused the fall sowing to be very inadequate, and caused very grave apprehension for the coming year. The pangs of hunger have compelled the mass of the people to eat up the small provision they might have saved for sowing, and it was evident that, unless seed was provided by outside aid, it would be impossible to avert a famine next year. The people themselves keenly appreciate this state of affairs, and say to our agents, only give us enough now to keep us from actual starvation, we will gladly supplement what you give with the substitutes for food we are accustomed to use in famine times, so that the bulk of what you give may be for the new harvest. We are accordingly acting on this principle and are trying also to give all our help in such a way as to make it go as far as possible and to do as much as possible toward providing for the future. In the city, all applicants for aid who are found to be really needy, are supplied with work, if it is possible for them to do it, instead of giving them free aid. In this way we have so extended our industrial bureau's work, that the expense for cotton and thread alone has reached £. T. 100 per week, and comparatively little is given as charity, pure and simple. Since last fall, over £. T. 2,000 worth of cloth, the product of this department, has been distributed in the Province, reaching even the remotest villages, and benefiting more than 25,000 persons. This amount of money had already been once used as wages for the spinners, keeping many thousands alive, without in any way injuring their self respect, and then did more efficient work in clothing the naked, than if orininally given to them in the shape of money. So in giving seed, it is clear, of course, that only those who have land and oxen can sow, but this is not the class we want to benefit. So instead of granting the seed as a gift, we give it out on shares, with the intention of using the share that returns to us for the relief of those who have no fields nor oxen. This requires much more labor on our part and involves a little more expense for administration, because there must be a certain number of persons employed to supervise the work, but I feel sure that it is the wisest method, and while not all will make an honest return, yet, if anything like an ordinary harvest is secured this year there will be a considerable amount to distribute among those who have no other means of living, besides allowing the orphanage to enjoy some portion of the profit, if that shall seem best. I trust these statements will suffice to convince you that the need was imperative and that the funds will be used with the utmost care.

Two men were just now in my room; one the priest from a village 20 miles away, who tell of great suffering in the villages of that vicinity. The priest tells of hardly prevailing on a mother not to cast her child into the sea, since she had nothing with which to satisfy its hunger, and she thought it the most merciful thing to do. They testify that a number of deaths have occurred from hunger, before we were able to reach them with relief. The work of relief is going on just as rapidly as we can push it, and we hope to be able to prevent any extensive loss of life.

All accounts show that the condition of a very large share of the villagers may be considered that of the first stage of famine, that is to say they are subsisting on all sorts of things not usually eaten, and this sort of diet undermines the health, besides not affording the strength needed for hard work. We notice this weakening of the constitution in the children taken into the orphanage of late; they seem to have no stamina to resist disease. Several thus newly received have succumed to slight attacks of pneumonia, etc. in the most unexpected way, so that more deaths have occurred among the children of some size now, than during all the previous history of the orphanage.

To furnish even a moderate amount of food to all the hungry ones till harvest would require a much larger sum than we can hope to receive, and all we can hope to do is to funirsh a little grain to mix with other things and tide over the present distress. I presume it is a moderate estimate to say that 25,000 souls are without the ordinary articles of food at the present time. A "chop" of grain for each would be much less than adequate food till harvest, and this would cost at least £ 12,000. Of course we ought not to expect that anything approaching this amount should be sent. With what came last week to Capt. Maunsell, we have in hand something over £ 1,000 which we can use for food for the villagers. Perhaps this is about as accurately as I can state the present situation.

VAN ORPHANAGE.

Van March 25, 1899.

I should be glad to introduce to you the 400 dear children whom the Lord has sent to us to take care of, and who rescued from hunger and nakedness are now learning lessons, and trades which will fit them to procure their livelihood, and at the same time exert a most beneficent influence among their people.

In Van itself, at the present time, there are nearly or quite 100 orphans whose case is as needy as those inside, and among the villages there are many times as many. It is a constant grief to us to see the children growing up in ignorance and sin, when they too might be brought under the blessed influences we have been permitted to throw around the 400 inside.

What the future is to bring for these children it is imposible to forsee. Unless the political conditions improve, there seems to be no future for them or any one else. I believe the present Vali (Governor) to be sincerely desirous of bringing in a reign of safety and peace, but as long as the Hamidieh troops are unrestrained, he can accomplish but little, and the evidence of a desire thus to restrain them does not make itself evident yet. Even with the country in a safe condition, the children ought to have some moderate help towards setting up in life when they go out, for without such help, they cannot find means of beginning an independent existence. Those who have fields need oxen and seed, and those who have trades need tools and a little starting in the way of stock. Some of this might at least be given as a loan, without interest, to be repaid gradually and used for another set. The girls need simple marriage outfit, if they are to be married. If not, it seems most desirable to have a sort of home where they can safely stay and earn their own livelihood, and the establishing of such a home is one of my good wife's pet schemes. Her hope is that a fund of $300.00 (£60.) per annum can be raised to pay for the rent of a building accommodating 100 girls, warming of same, matrons salary and salary of man to act as janitor and purchasing agent. The girls then might earn their bread and clothing. All work here is so fearfully handicapped by our distance from the market- by foreign goods thrown in here at prices cheaper than we can manufacture them- by the awful poverty of the people etc. that it is next to impossible for girls to find any work that pays.

Orphans Home Van. Raynolds letters - March 22 + 25, '99

362
JAN 10 1900
JAN 20 1900

THREE HAPPY LITTLE ORPHANS

215473

We have plenty to eat and plenty to wear,
A nice place to sleep in and never a care;
But just now we're 'finking' Oh! where would we be
If it were not for kind friends way over the sea.

"PERFUME" (to the left)
"RACHEL" (to the right)
"GIFT" (in the center)

A LETTER TO EVERYBODY WHO HAS SENT HELP TO THE HELPLESS ORPHANS IN TURKEY

Dear kind friends,

AS I sit down to write to you this morning the first words that come to me are those of Solomon: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." You who have invested a part of your money in showing "pity upon the poor" have the best of security, the word of our Lord himself, that all you have given will be paid to you again. And not only will you receive back the principal but interest will be added, for Christ says "Whosoever shall give . . . unto one of these little ones . . . verily I say unto you, he shall in no wise lose his reward."

And so it seems to me that the more money we invest in this way the richer we shall be in the future; and if you could see the orphans and watch their development and progress, you would say that the principal reason for wishing your money paid back would be that you might invest it over again in the same way.

How much does it cost to clothe, warm, feed and educate an orphan girl for one year in the Mardin Orphanage? When I have answered this question I hope you will feel that your money has been wisely and economically spent.

Clothing a girl in Mardin does not mean at all what it does in England, Europe, or America. It does not mean hats or boots or gloves, it does not include ribbons or ruffles or trimming of any kind. Three garments, a shirt, bloomers reaching to the ankles, and a dress are all the garments worn. These are made of cloth woven in Mardin on hand looms, which costs from a penny to three pennies a yard. A folded square or kerchief costing two or three pennies takes the place of a hat, and low shoes of red leather costing about a shilling furnish covering for the feet. One pair lasts about a year. Besides these garments I have mentioned, an apron or two, a handkerchief, a towel and a comb comprises the whole outfit of each girl and costs about six shillings a year.

Fuel is a small item of expense, for our winters are very short and not severe. It is now nearly the middle of November and we have not yet needed a fire in the Orphanage. Wood is our only fuel and is brought to us by the donkey-load. A donkey carries about twenty sticks, none of them much larger than one's forearm. For a load we pay from three to six pennies.

The largest item is, of course, the food. But in a country where meat can be bought for a penny or two a pound, eggs four for a penny, flour thirty-five pounds for a shilling, and vegetables and fruit "for a song," feeding an orphan is not very expensive. Cakes, tarts and puddings they have never heard of: ice-cream has been heard of but never seen; sugar, butter and eggs are not on their bill of fare. Wheat is the staple food, and is used in many forms and cooked in a great many different ways. At each meal only one kind of food is served with bread. So we are able by strict economy to supply each orphan with an abundance of nourishing food for the trifling sum of 19 piastres a month or less than one shilling a week.

Books and schooling cost less than two piastres a piece each month.

So we find that to clothe, warm, feed, and educate an orphan girl one year in the Mardin Orphanage costs three Turkish pounds, or fifty-four shillings.

Whoever can, for one year, spare from his income one shilling a week, can support a friendless orphan in Mardin. How many will do it?

Sincerely yours,

Mardin, Turkey-in-Asia, November 12, 1899. HELEN DEWEY THOM.

Mardin, Nov. 12, 1899

REPORT OF THE MARDIN ORPHANAGE FOR 1899

217117

DOCUMENT 4.

The year has seen 93 orphans cared for by us.

The health bill has been an exceedingly good one, as only two have died—both from among the girls.

Three of the older boys were sent at the close of the school term to their villages to earn their own way, and two who visited their relatives at that time did not return at the opening of the term.

THE FIRST BATCH AND THEIR ESCORT

After some two and a half years of effort the Government allowed us to send to Jerusalem the 25 boys asked for by Mr Schneller, director of the Prussian Orphanage, but not until the direct influence of the German Emperor had been used in their behalf.

We are planning to bring in a new lot of boys and girls, so as to keep the number up to 100, as we have done since this work opened to us.

Mrs Thom has prepared a separate report on the department for girls.

The 36 boys remaining with us are distributed as follows:—

In the High School	8
" " Preparatory School	4
" " Special Day "	22
" " Kindergarten "	2
	36

We could wish we might have had a photographer to take the pictures of these boys as they entered the orphanage, and that *now* we could have their pictures taken so that you, who have furnished the means, might at least see the changed appearance and the growingly intelligent faces of the lads, and enjoy the *contrast* presented by the two pictures. But we have not the facilities for so satisfying you. We can, however, send you pictures of the two groups of our boys sent to Jerusalem, as they were taken at Aleppo en route, (the second group being in their travelling gear), and you can judge from these how the remaining 36 look! There can be no question but that this orphan work throughout the land is the *one redemptive feature* in the situation produced by the events of the fall of 1895. In *no better way*

THE SECOND BATCH AND THEIR ESCORT

can Christendom aid their country to recuperate than by continuing to maintain these orphanages at least five years longer, and afterwards establishing a few *permanent* orphanages at suitable centres.

During the year we have been prospecting with reference to setting some of the boys and girls to some form of industrial work, which shall be of practical value to them when they go out to make their own living. We have prepared some looms, and secured a small stock of hair and wool yarns for the manufacture of articles in daily use in the homes of village farmers. The approaching half-yearly examinations in the schools will help us to decide upon those with whom to begin upon this new feature in the work.

Dr. Thom kindly loaned the use of a house belonging to the hospital, free of rent, for this industrial work, and but a few repairs were required to make it answer.

We append a financial summary for the year, and for the details refer you to Document 4b. For general information about the orphans see Document 4a.

	FINANCIAL SUMMARY.	£T	Pias.	Dollars
1898.	December 31st, balance in hand	$149^{51}/_{100}$ =	16,147	657·83
1899.	Received from all sources	$478^{05}/_{100}$ =	51,629·20	2103·20
1899.	Total Funds	$627^{56}/_{100}$ =	67,776·20 =	2761·03
1899.	*Expenditure	$592^{65}/_{100}$ =	64,006·20 =	2607·66
1899.	Balance in hand, December 31st	$34^{91}/_{100}$	3,770 =	153·37

*Document 4b contains some *receipts* and *expenditures* in the Female Department not on my books; hence the apparent discrepancy.

On behalf of the Station,

A. N. ANDRUS,

Mardin, January 9th, 1900. *Superintendent.*

GENERAL INFORMATION ABOUT THE ORPHANS AT MARDIN

DOCUMENT 4a

		Boys	Girls	Total
1	No. of Orphans received in 1899	4	1	5
2	" " " who *left* " "	2	—	2
3	" " " sent out to support themselves—1899	3	—	3
4	" " " " to *Jerusalem*—1899	25	—	25
5	" " " who died during 1899	—	2	2
6	" " " cared for on the *Premises*—1899	62	31	93
7	" " " " " " " " December 31st, 1899	36	30	66
8	" " " aided outside of "	2	—	2
9	" " " being cared for at date December 31st, 1899	38	30	68

A. N. ANDRUS,

Mardin, January 9th, 1900. *Superintendent.*

DETAILED ACCOUNT OF EXPENDITURE FOR 1899

DOCUMENT 4b

(1) MALE DEPARTMENT.

A—ON THE PREMISES	PIASTERS	PIASTERS	PIASTERS
1 Clothing	3213·10	——	——
2 Shoes	1649·25	4862·35	——
3 Bedding	——	1100·10	——
4 Boarding Department	——	23390·	——
5 Fuel and Light	——	206·10	——
6 Bath, Barbering and Nursing Sick ...	——	486·20	——
7 Education	——	2865·20	——
8 Vacation Trip	——	496·30	——
9 Administration	——	2400·	——
10 Rents and Repairs	——	1365·20	——
11 Sundries	——	1123·10	——
12 Postages	——	20·05	——
13 Exchanges	——	18·25	——
14 Material for Industrial Work	——	989·35	——
15 Expenses on Orphans sent to Jerusalem	——	10,357·10	49,682·30
B—Outside—Board of Orphans—4—and clothing part		——	1,547·
	Total, Male Department		51,229·30

(2) FEMALE DEPARTMENT.

Details in *Monthly Reports*	13,592·35	
Aid to 3 Orphans in High School for Girls	756·	14,348·35
Total for both departments		65,578·25

A. N. ANDRUS,

Mardin, January 9th, 1900. *Superintendent.*

OUR LATEST ARRIVALS

On the morning of Sunday, September 24th, the overseer of the orphans reported to me that before sunrise this morning a muleteer deposited two orphans—brothers—at the gate of the orphanage, and went off without notifying any one! What should be done with them? They were the incarnation of disease and filth, and could not be taken right in among the clean and healthy lot of boys in the dormitory. We at once arranged with a widow to care for them until they should be cleaned up, and put under the care of Dr. Thom, till they were well enough to be received to the orphanage. They are Armenians aged respectively 10 and 8 years. Their native place is *Hazro.* Their mother died some 5 years ago, and their father in February, 1899. From that time their married sister took them to her home. At the time of harvest, however, her husband said he could no longer afford to keep the boys, and thrust them into the street. No one would take them up, they could not by begging get enough to live upon, and

they were too sickly to work, even had the younger been old enough for that. Driven out of Hazro by hunger, they drifted to *Diarbekir*, where they tried to live by begging from house to house. This they were too ill to do successfully, and were obliged to lie around in the yard of the Armenian Church, and beg of the worshippers who frequented it. But this the bishop could not long endure. Why he did not receive them into his own orphanage we do not know, but the probability is that he did not wish to run up doctors' bills on their account. A subscription was started for sending them to *Mardin*, where not only would they have a place in the orphanage, but also the treatment of their ailments by a competent physician without charge. Both are full of malaria and troubled with an excess of spleen—the older boy carrying about with him a spleen the size of a half peck measure. They were not in condition to be received into the orphanage until the 1st of last December, and even now the younger one is very anæmic. This incident is given to show that we cannot always make our *own choice* of those we receive to the advantages of the orphanage. Would it have been right *not* to have received these waifs? A somewhat similar case has just been sent up to us from *Jezireh*. He is of Chaldean origin. Surely you who support this blessed work will not fail of your share of the King's reward who said—

"Verily I say unto you, inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

A. N. ANDRUS,

Mardin, January 9th, 1900. *Superintendent.*

Bitlis, Harpoot & Mardin
for the year 1899.

AN UNUSUAL GUNSHOT-WOUND.

By D. M. B. THOM, M.D.,

of Mardin, Turkey-in-Asia.

To the Editor of THE PHILADELPHIA MEDICAL JOURNAL:—

LAST fall Ibrahim Pasha, the head of a tribe of Hamideh, ent a raiding party against some of the Shumar Arabs, to ring off what horses and camels they could find. The re-lt was a fight, in which a number were killed and wounded. ne of these latter came to me two weeks ago with an open nus, the source of which was the neck of the right humerus. He gave the following history: "I was in the thick of the ght, riding my horse, the halter-rope in my left hand, while y right hand was high above my head carrying the long rab spear, 10 to 15 feet long, when suddenly my arm topped, and I was no longer able to raise it again. I found was wounded, a bullet having entered my body through e supraspinous fossa of left scapula, making its exit through e neck of the right humerus, where it splintered the bone, aving undetached pieces that prevented the healing of the ound." Seven or eight months later he came to me for treat-ent, when I cut down, removing the partially detached icula, giving the wound a chance to heal up; but the power elevate the arm seems quite destroyed.

The query is, What route did that bullet take to avoid all e vital points that were in the way of its passage, from its int of entrance to its point of exit? as the only inconveni-ce produced by its passage was the wound of exit.

Bear in mind the position of the man's arm when the bul-made its passage, and give a solution of the peculiar phe-menon. I have tried to study it in all its bearings, but e failed to come to a satisfactory conclusion of the case.

Report of the Van Orphanage

FOR THE YEAR 1899

It is with feelings of devout gratitude to our beneficent Heavenly Father, the God of the widow and the fatherless, that we review the history of the year now closed. No political disturbances have been permitted to come nigh us, no severe epidemic of disease has caused us anxiety or alarm. We have been enabled to add to the number of our pupils, and to erect several new buildings for their accommodation. Though the associates for whose coming we had so ardently longed did not reach us, our own health and strength have been continued, and we have been able to keep the wheels revolving. Arrangements are nearly completed for bringing water into the premises, and many other occasions for the devout gratitude we feel might be noticed. But now to review more particularly the history of the year.

My last annual report showed the number of children in the institution as four hundred. This seemed a very large number, and we thought the limit had been reached, but on April 1st I received a telegram from Pastor Lohmann, of Germany, asking if I could provide for a hundred more children, if funds could be secured. It seemed as if our hands were already more than full, but with so many children perishing about us, could we refuse such a generous offer? We could not find it in our hearts to say No, but wired at once, "Yes, if funds provided for some years." Plans and arrangements for providing for the new comers were at once entered on, and on May 12th the

work of accepting candidates was practically completed, while a crowd of more than a hundred, equally destitute and promising, were still eagerly waiting outside the door, and had to be turned back to hunger and nakedness not only, but to ignorance and hopelessness of finding a Saviour. It was sad and heart-rending work thus to crush newly-awakened hope in their young hearts, and extinguish all apparent possibility for a happy future, either here or hereafter. Preparations for the new dormitories had been already begun, and now, at the close of the year, the children are enjoying their sunny, airy accommodation, using them in the daytime as schoolrooms, and at night for sleeping rooms. Several new workshops and storerooms have been included in the erections of the year, but in the latter direction there are still some needs remaining, which I hope to be able to provide for next summer. Nearly all the newly-received children are small—ten years being about the average age; and hence it is evident that they will need our care for several years to come. Several of the older children have gone out in various ways, but the pressure for receiving new applicants is so great, that we have felt obliged to fill all vacancies, and so the number is kept up to the full limit of five hundred, and even sometimes passes that number by a little. The class for whom we feel especially compelled to make exceptions consists of those who can only be saved from perversion to Islam by being placed in such an institution as this. Several most interesting cases of this kind have been recently brought to my attention, and two such morsels of humanity I have received, The last was, in the strict sense, not an orphan at all, but his stepmother has entered a Moslem harem, and this has made it necessary for the father to flee the country to save his life, and thus the way was left open for the boy to be taken to his mother, had he not been rescued by friends. In both these cases it was clearly impossible for the friends who had rescued the children longer to secure their safety, and when prominent Armenian officials have added their petitions that we would rescue the children, how could we refuse?

The reception the older boys accorded to these unfortunate little fellows is delightful to witness. The Captain of the company to which they are assigned assumes a most parental oversight over them, and the little fellows respond to the unwonted tenderness in a sweetly confiding way, beautiful to behold.

I am happy to report the condition of the orphans as, with very few exceptions, most satisfactory. Few cases occur which need serious discipline, and nearly all, from the youngest to the oldest, show themselves amenable to the influence of love and kindly reasoning. It is most cheering to see growing evidence that most of the older boys at least—with whom I am brought into more personal contact than with the girls—have secured a practical personal interest in the salvation of which they have newly learned since coming here, and are trying, with quite as much success as usually attends such efforts in more favoured lands, to live a Christian life.

The Christian Endeavour Society already has 83 names on its roll of membership, and applicants for admission are not accepted until we feel that there is pretty good evidence that they have begun a new life. Usually when new members come forward to sign the pledge, they give some reason for the step, in their own language, or by a quotation from Scripture or some hymn. The other Sunday evening, one of the new members was a sweet dispositioned boy, a universal favourite, and an exceptionally good singer, but whose stammering makes it difficult for him to speak, and I was much touched, when he handed to the leader a paper, on which was written the third stanza of "I want to be an Angel," "I know I'm weak and sinful, but Jesus will forgive," etc. Another of those received was one of the oldest boys, who had been for some time the efficient captain of one of the companies of forty, into which the boys are divided, and whose earnest Christian character has long been above suspicion. He stated that he had formerly felt that it was sufficient to become convinced,

but that a public profession was also desirable and useful, and he was glad thus publicly to avouch the Lord Jehovah to be his Lord. This boy's history is so interesting that I may be pardoned for giving a part of it here. In the late autumn of 1895, when that terrible wave of devastation swept over this land, the inhabitants of the secluded mountain village, where this boy's father was a well-to-do and influential man, were surrounded by Koords, who gave the people the choice of Islam or death. Reasoning, as so many others did, in those days which tried men's souls, that they could nominally accept the other religion, and when the storm was past return to the faith of their fathers, they gave their assent, and were spared; but before the winter snows had disappeared from the roads, in the spring, a mullah, with a band of attendants, visited them, and compelled the sealing of the bargain by which they had saved their lives. After this was done, it was no longer possible for them to remain there, save as Moslems, in preference to doing which, they secretly fled, leaving all their possessions in the hands of the Koords, and remained here in the city until fall, when a neighbouring Koord persuaded them that he could and would restore them to their homes and rights, and that as Christians. Trusting to his promise, they started towards their village in a body, but before reaching it they were set upon by a body of Koords, and nearly all were slain. This boy's father fell a victim, but his mother and himself were not killed, but fell into the hands of a prominent Koord, who for more than 24 hours treated them as a cat does a mouse, amusing himself by beating and tormenting them. Once the boy fell into the water, but was pulled out. His sufferings were so great that he begged his tormentor to kill him at once, and put him out of his misery, and finally reaching the top of a high rock, he purposely threw himself down, hoping to end the pain. But the Lord had something better in store for him. He fell on his back and tried to feign death, but his persecutor, seeing that his eyes trembled, drew his revolver to shoot him. Another man had arrived on the scene and advised him not to waste a cartridge on one

so nearly dead, and after a little the boy's sister came and bought from the Koord, with a few gold coins she had worn upon her head, the privilege of removing her brother's body, dead or alive. The lad improved the first opportunity to make his way to us, and now gives unusual evidence of being a sincere Christian, and I can but believe that the Lord has saved him for some important work for his people, though at present it would be hardly safe for him to venture outside the city. Except himself, and two companions now in the orphanage, and one small child now in the village, not one of those who were sealed to Islam is now alive.

I am sure our patrons will be glad to know that we are already gathering the first-fruits of our cultivation in the shape of village schools taught by boys who have gone out from the orphanage, some of whom have taken the full high-school course, and others have been with us for a limited time. There are now eleven boys, and I suppose one girl now actively engaged in teaching the children and spreading the light among the people. I think friends will like to know on what plan this work is being prosecuted. They may remember that when the orphanage work was begun, a promise was given the Patriarch that no effort would be made to persuade the children to give up their connection with the National Church, but only we would instruct them in the truth as found in the Bible, and endeavour to secure their acceptance of the free salvation which the Gospel reveals. This pledge we have faithfully and conscientiously kept in letter and spirit. The children have been allowed and required to attend the services of the old church every week, and have been permitted to receive instruction in the doctrine and ritual of that church. At the same time they have been faithfully taught the way of salvation as laid down in the Gospels, and affectionately urged, in the class-room and in personal conversation, to accept Jesus as their own friend and Saviour. It has been a surprise to see how quickly and eagerly even the very young children absorb these truths, so entirely

unknown in their previous life, and how many of them give good evidence of the change of heart which the Gospel requires. But a few days since I have had occasion to talk with two little fellows of perhaps twelve summers, both of them among the last hundred received this spring, and both from villages where they had heard nothing of these things before. They have asked permission to sign the C. E. pledge, and I was astonished to find what correct ideas they had imbibed of the way of salvation, and what good evidence they gave of a real heart love for the Saviour, while the testimony of their teachers is that their lives correspond to their professions. The course we have thus pursued has won the confidence of the Armenians, lay and clerical, and they have constantly given it their warm commendation. As the time has come for one and another to leave the school and return to their village homes, it has become an interesting question what advice to give them as to the course to pursue in religious matters. Our pledge was given for the time they were in the orphanage. Should we now advise them, if they approved of the Protestant teaching, to separate themselves from the old church and be known as Protestants? It seemed better to counsel them to continue themselves as loyal members of the Mother Church, attending its services, and participating in them so far as they are not opposed to the teachings of the Gospel, at the same time living a pure and true Christian life. Soon requests began to come in for these boys to act as teachers in these villages, and we have encouraged them to do this, the schools being considered not at all Protestant schools, but constantly under the supervision of the Armenian Ecclesiastics, while we at the same time render any aid in our power, material or moral, to help in the establishment of the schools. I am happy to say that the Head of the Armenian Community cordially approved of this plan, and showed every willingness to co-operate in such work, and it is now well understood that we are conducting these matters in hearty accord. I have appointed one of our faithful teachers

as general superintendent of the orphans who have gone forth from the school, making it his duty to circulate among the villages, visit them in their homes, render them any assistance in his power in temporal matters, and especially encourage them to stand firm to the principles they have adopted, and help them to let their light shine among the surrounding darkness. It has pleased the Head of the Armenians to appoint this same man to look after the fields and other property, which in almost every village belongs to the church, and so manage it that it shall become available for the support of schools. In this way this man's influence will be increased, and he will be able to help more definitely in spreading the knowledge of the truth among the villages generally. It is most encouraging to find this readiness for co-operation in this work, and it is very evident that much more can thus be hoped for in the way of extending the Redeemer's Kingdom, than by separate effort, which would be regarded as partisan and hostile to the National Church.

Now there are more than a hundred different villages represented among the inmates of the orphanage, and it is delightful to think what it would mean to have each one of these villages possess among its inhabitants even one truly Christian man. The Gospel leaven thus introduced may confidently be expected to change the whole condition of the country in a generation, if any decent measure of safety and good government can be secured for this people. Three of the eleven boys now teaching are graduates of our high-school course, every way qualified, mentally, for the most efficient work, and they, and others as well, are enthusiastically labouring to make known the truth of the Gospel. That their work is already beginning to tell is evidenced by letters which their pupils write us, and by the testimony of those conversant with their life. One of the three graduates is a lad of very exceptional promise—a jewel of the first water—who endeared himself, while here, to all who knew him in the school and outside, and he now has charge of the most advanced and influential village school in the province.

I feel sure that the kind patrons who have contributed so generously to our work in the past will be encouraged by these facts to continue to supply the funds which are essential to carrying on the orphanage, and I hope they will also feel inclined to establish a moderate fund for helping those who go forth to start an independent life, on their farms or at their trades, or to teach in schools in their villages, and so insure permanent fruit from the efforts put forth for the children while here.

Now let me direct attention to a few facts in connection with the financial statement herewith submitted. The expenses during the past year have been greatly increased by the fact that the price of all food supplies has been about double the normal schedule. Dividing the total cost of the food issued by the average number of children 450 gives $1\frac{1}{8}$ Ps. or $5\frac{1}{2}$ cents. as the daily cost per capita. The annual expense per capita for food, clothes, shoes and washing has been £T 5 ^{81} and adding to this 44 Ps. as the expense for fuel, lights, stationery, and wages of employés, and we have as the total of the daily expenses, per capita, for the year, £T 6 ^{25}. The aggregate expense for the above items has been £T 2880, 17, and if we add the cost of the new buildings, and of repairs on buildings and furniture, it brings the total running expense to £T3153, 90. The cost of the agricultural plant has been £T 369, 96, and if we add this to the previous figures, it makes £T 3523, 86, while the contributions designated for the orphanage have been £T 3714, 26. Our dairy balance-sheet, despite the extra cost of pasturage and fodder, occasioned by the unprecedented drought, shows a profit of £T 13, 20, while the supply of dairy products has been distinctly superior to what we could have secured in any other way. The balance-sheet of the agricultural plant shows outlay with practically no return, because this work was not begun in season to put in spring grain, but the amount of grain sown is sufficient, with an average yield, to furnish fully one-half of the grain needed for next year. Of course this investment is subject

to the usual vicissitudes of all agricultural work, and with such a season as the last might bring loss rather than profit; but this risk we must take, whether we depend on our own resources or go into the general market to purchase our supplies.

A large part of our reserve fund has been invested in grain, giving us nearly twice what the orphanage would need for the year. This was done in view of the great suffering sure to develop as the season advances, and in the hope that funds may come in to enable us to distribute this supply among the starving. But if this hope should not materialize, it can be sold, at cost price, in small quantities, to the class just above entire destitution, and thus prove an immense benefit to the community, with no loss to the orphanage.

The wonderful experiences of the past serve to strengthen our faith in the promises which the God of the widow and the fatherless has left for our comfort. At the time of copying this I can add that the last day of the year brought us the associates through whose efficient aid, in the future, we hope for yet richer fruitage than the past has afforded. We submit this report to our patrons in the confident hope that it will convince them that the funds they are sending us are a good investment, bringing them satisfactory dividends in lives rescued and brightened and made meet for service here and hereafter.

Most respectfully

G. C. RAYNOLDS

SUPPLEMENT TO THE REPORT OF THE VAN ORPHANAGE FOR 1899

The following items are reported as being of some interest in showing the articles used for food and their amounts, and the stock now on hand.

Items which go to make up the "Goods on hand in the Orphanage" Account.

Value of Tools in the different workshops ...	£T1 14, 00
Value of Goods in the different workshops and central storehouse	451, 62
Value of Goods in the food stores room ...	253, 46
Value of the sheep and goats	108, 77
Value of the grain now in storehouse ...	1943, 46
Bills receivable	5, 11
	£T 2880, 82

Items in "Other Food used in Orphanage," in Orphanage Cash Account.

592 okes of butter
576 ¾-okes of molasses
3863 ½-okes of wheat grits
508 ½-okes of dried fruit
544 ¼-okes of vinegar
1134 okes of potatoes
35 okes of oil
4753 okes of melons
730 ½-okes of peas
92 okes of kanjarak (a milky seed)
24 okes of plums
10555 ¾-okes of madzun (sour milk
1403 okes of apples
170495 walnuts (sold by count)
4432 eggs
8364 ¼-okes of meat
640 ½-okes of beans
1026 ¾-okes of cheese
869 ½-okes of onions
282 ½-okes of dried butter-milk
846 okes of beets
342 ½-okes of flour
569 ½-okes of raisins
762 ½-okes of grapes
451 okes of cherries
2028 ¾-okes of jhazhig (a sort of cheese)
230 okes of apricots
1368 okes of pears
129960 fish (sold by count)
3790 cucumbers
846 ½-okes of soap, used for washing dishes, &c.

Cost of wood for cooking, and wages of cooks and assistants, 14743 Ps.

An oke equals about two and two-thirds pounds.

79323 okes of bread were used during the year.

Approximate value of the bedding now in use, £T 350, 00.

G. C. RAYNOLDS.

REPORT OF RELIEF WORK AT VAN

FOR THE YEAR 1899.

My last annual report presented the needs of the people, in contrast with the small margin of means for helping them which then remained in our hands, and it is proper to begin this report with hearty thanks to the Christian public of Europe and America for the wonderfully generous way in which they responded to the appeals which we sent out, thus enabling us to do so much more than we had dared to hope in the direction of relieving the distress. I have already reported fully what had been done up to the 1st of April, but it may be well to make this report include the whole year, and so I will give a brief *resumé* of what I have previously reported. And first of the cloth distribution. 391,254 arshons, equals 293,439 yards (1 arshon equals 27 inches) having a value in the market of £T 2688 was distributed to 42,201 persons residing in 356 villages, a fact which gives some idea both of the need and of the extent of the field reached.

The account of the year for grain distribution shows that 7461 chops of wheat, 4800 of barley, and 775 of millet have been purchased, and as the chop equals about two-and-a-quarter bushels, this means that about 29,331 bushels of grain have been purchased, having a value of £T 6095, 29. Of this large quantity 13,756 bushels have been issued for food, at a cost of £T 2780, 14, and 15,575 bushels for seed, at a cost of £T 3338, 64. It will be remembered that the seed was issued on the condition that its value should be returned in the fall, that it might be distributed to the class still more needy than those to whom it was issued. Had the harvest been satisfactory, it would have been easy to collect this return, and the amount so gathered would have sufficed to relieve the most urgent needs. Until June the promise for the harvest was excellent, but then the rains ceased, and the snow-fall of the previous winter not having sufficed to fill up the springs, the rivers and water-courses

failed, and the crop was everywhere greatly deficient, and often did not return the seed sown. That the collections have not been entirely satisfactory, then, is rather the fault of circumstances than of the plan or of the people. Despite all drawbacks, however, 10,764 bushels have been collected, or about two-thirds the number of bushels, but as more barley was collected than wheat, the value was only £T1697, 56, or a little more than half the cost of what was given out. So far as this collection was in grain, it was stored in the villages where gathered, and has been, or will be, all issued again as food for the most needy, and this is all we have to give in the villages as yet. It is being issued with the utmost care only to the most utterly destitute cases, but will not suffice to carry them half through the winter. Still it is much that this grain, having once served its beneficent purpose, is again available, even to the extent of one-half, for preserving life. About a quarter of the return was commuted for money, and a portion of this goes to cover the expense of collection and distribution, and from the remainder I have felt justified in using a small sum for helping a number of village schools, which are taught by the boys who have gone forth from the orphanage, though a considerable portion of this would have fallen to the portion of the boys for their support, whether they had taught or not. It will be remembered that Mr Allen gave out a large number of cattle to the villages in 1897, which have helped wonderfully towards setting the people on their feet. These were given on the condition of the payment of a chop of wheat annually as rent, until some arrangement should be made to pass them over to the people. What was collected in 1898 was used towards the purchase of seed. This year it seemed wiser to Major Maunsell and myself to take what could be reasonably gathered, and then pass over the cattle to the parties in whose charge they were. The collection thus made amounts to £T142, 40, and it has seemed wise to keep this sum as the nucleus for a much needed fund for supplying the orphans with a small outfit

when they leave the institution, and I hope the donors of that cattle fund will not disapprove of this plan for again using the money which has once served such a useful purpose.

It remains to speak of the present condition of the people. It is perhaps unnecessary to repeat the story of how the harvest proved so insufficient. The drought was something quite unprecedented during the thirty years of our residence here, and I think in the memory of the traditional "oldest inhabitant." It was only the large acreage sown, in consequence of the seed we were able to give out, that has averted a complete famine. The seed returns which we are distributing are keeping a considerable number alive, but this supply will soon be exhausted, while the numbers whose last resource is gone will constantly increase, and there are yet full three months before the poor substitute of roots can be dug up to preserve life. I have just talked with our itinerant preacher, who has now returned from a tour among the villages, and he gives most sombre reports of the condition of the people. Already actual deaths from starvation are beginning to be reported, while deaths due in part to lack of food are becoming numerous, and both must certainly increase as the weeks go on. Those who possess fields are selling them to the Koords, or mortgaging the next year's crops at rates simply ruinous, to keep themselves alive to-day. In this way the Christian population is being rapidly thinned out, some of them starving, some managing secretly to flee the country, and some perverting to Islam, and it will not take very many years of this thing to practically exterminate the Armenian population of this province.

In the city the Industrial Bureau continues to carry forward its most beneficial work. The average number of women holding tickets which entitle them to secure cotton for spinning has been 1035, and during the first six months of the year there were five hundred weavers holding tickets making upwards of 6000 persons depending on this bureau, in whole or in part, for their daily bread. Besides this, 320 free rations have been

issued to parties, mostly orphan children, who are unable to work. During the summer, the number of ticket holders was cut down to the lowest limit which seemed practicable, and funds have not since come in in sufficient sums to permit us much to enlarge these limits, and funds now in sight wiil not enable us to continue, even on the present meagre basis, for very many months. The applicants for aid in both of these classes are becoming very numerous and importunate, and the man in charge of the depôt says it will be impossible for him long to continue there and resist the clamorous demands, and steel his heart to the numberless appeals which the appearance of the naked and hungry are making. Indeed, we all feel that existence is hardly endurable for ourselves when we must constantly endure the sight of so much suffering without the power to relieve it.

I fully realize that the generosity of the Christian public has been taxed for a very long time for these poor people, and that many other appeals are constantly presenting themselves to displace these long-suffering people; but I can but hope that the good Lord will direct some rills from the bounty of the world into Armenian channels even this year.

Of course the orphanage must and should hold the first place in our regards, and I feel confident that its claims will not be overborne, even in the great pressure that comes from so many sides, for these hundreds of children are absolutely on our hands, and work for them means not merely the saving of life, but the preparation of a mighty instrumentality for the elevation of the Armenian people. But unless the Armenian people are preserved, and that as Christians, the field for the exercise of this instrument will be lost.

Respectfully submitted,

G. C. RAYNOLDS.

FINANCIAL STATEMENT OF VAN RELIEF WORK

DEC., 1898 TO DEC., 1899.

(In Turkish money, 1 Lire equals 18 shillings and 6 pence, or 4 dollars 40 cents.)

TREASURER W. W. PEET, IN ACCOUNT WITH VAN RELIEF BUREAU

Dr	£T	Cr	£T
Balance overdrawn Dec., 1898	13, 22	Credits received during the year	13349, 80
Drafts charged till Oct., 1893	11536, 56	Balance overdrawn, Oct. Statement	627, 87
Other charges	640, 32		
Drafts outstanding ...	1787, 57		
	£T 13977, 67		£T 13977,67

Dr VAN RELIEF BUREAU—GENERAL CASH ACCOUNT Cr

	£T		£T
Cash in hand, Dec., 1898	504, 83	Passed to Relief Account *	9932, 40
Drafts charged till Oct....	11536, 56	Passed to Orphanage § ...	4969, 25
Drafts not charged till Oct.	1787, 57	Passed to Special Account	339, 49
Cash received per Major Maunsell	853, 11	Loans repaid	196, 99
Transferred from Village Relief	526, 40	Cash in hand	977, 34
Armenian Com. funds distributed	550, 00		
Given by Drs Belck and Lehmann	55, 50		
Premiums received on Drafts	12, 88		
Received for Sales, Loans, &c.	588, 62		
	£T 16415, 47		£T 16415, 47

Dr * CASH ACCOUNT FOR "RELIEF ACCOUNT" Cr

	£T		£T
Cash from Old Account ...	215, 16	Passed to Industrial Bureau†	4007, 79
Cash drawn from General Treasury	9932, 40	Used for Grain	6691, 86
Cash from Sales... ...	4570, 23	Used for Free Aid ...	2873, 50
		Loss on changing money ..	57, 70
		Loans	38, 52
		Used for Shadakh Work ...	274, 21
		Used for Village Schools ...	17, 61
		Returned to General Treasury	460, 00
			14421, 19
		Cash in hand	296, 60
	£T 14717, 79		£T 14717, 79

FINANCIAL STATEMENT OF VAN RELIEF WORK

(CONTINUED)

§ ORPHANAGE CASH ACCOUNT

Dr	£T	Cr	£T
Balance Cash and Goods, Dec., 1898	1920, 11	79,323 okes bread used ...	1022, 75
Cash drawn during year ...	4969, 25	Other Food used	800, 93
		Expense for Clothing ...	625, 32
		Expense for Shoes ...	127, 20
		Expense of Laundry ...	99, 25
		Expense for Fuel & Lights	23, 37
		Expense for Books and Stationery	23, 97
		Wages of Employés ...	157, 36
		Expended for Building and Repair	197, 83
		Expense for Agricultural Work	410, 25
		Debts repaid	124, 49
		Loss on Workshops ...	4, 97
		Expense of Dormitories from first	390, 85
			4008, 54
		Goods and Cash on hand...	2880, 82
	£T 6889, 36		£T 6889, 36

ORPHANAGE BANK ACCOUNT

Dr	£T	Cr	£T
Expended during the year	4969, 25	Credit undrawn, Dec., 1898	1273, 28
Balance undrawn, Dec., 1899	15, 25	Credit designated for Orphanage	3714, 22
	£T 4984, 50		£T 4984, 50

† INDUSTRIAL BUREAU BALANCE SHEET

Dr	£T	Cr	£T
Balance from Old Account	2143, 48	Received for Sales ...	3893, 31
Cash drawn for Cotton ...	2300, 53	Salaries and Rent... ...	247, 96
Cash drawn for Yarn ...	1461, 73	Value of Goods on hand ...	1028, 36
Cash drawn for Salaries ...	245, 53	Loss from extra pay to spinners	981, 64
	£T 6151, 27		£T 6151, 27

FINANCIAL STATEMENT OF VAN RELIEF WORK

(CONTINUED)

GENERAL BALANCE SHEET

Dr	£T	Cr	£T
Cash in hand from Old Account...	719, 99	Paid out from General Treasury	16078, 45
Cash received during year	16550, 96	Ditto additional from Sub-Treasury	4488, 79
Receipts for Sales... ...	4570, 23	Cash in hand, £T977, 34 and £296, 60	1173, 94
	£T 21841,18		£T 21841,18

	£T		£T
Cash in hand	1273, 94	Bank Account overdrawn	627, 87
Goods on hand at Depôt ...	1028, 36	Goods on hand and balance	4555, 25
Ditto at Orphanage ...	2880, 82		
	£T 5183, 12		£T 5183, 12

Respectfully submitted,

G. C. RAYNOLDS

Examined and found correct,

(Signed) VITAL OJALVO (Erzroom)

U.S. Vice-Consul

LIST OF DONORS
TO VAN RELIEF AND ORPHANAGE WORK

DURING THE YEAR 1899.

	Relief	Orphanage
Women's Armenian Relief Committee, Mrs Madelaine Cole, Hon. Tres.	£T 2007, 73	203, 20
Friends of Armenia, Mr H. M. Ferguson, Hon. Sec.	1342, 00	715, 00
Bible Lands' Miss. Aid Soc., Rev. W. A. Essery, Hon. Sec.	77, 00	170, 60
Through Prof. and Mrs J. Rendel Harris, Cambridge	990, 00	21, 45
Dr Ludwig Mond, London	109, 65	
Lady Elizabeth Lee Anderson, Dublin ...	324, 50	

LIST OF DONORS (continued)

	Relief	Orphanage
Jas. G. Clarke & Co., "Christian World," London	58, 86	
Scottish Armenian Re. Com. Edinburgh Br.	154, 00	
"F. J. S."	1100, 00	
Prof. Tozer, Oxford	22, 00	
Miss Josephine Marshall	15, 40	
Rev. D. Mullen, Dublin	176, 26	
Miss Emily Martin		5, 50
Miss E. Mayfield	5, 00	
Evangelical Alliance	55, 00	
Mr John Bellows...	78	
Mrs J. L. Trotter		2, 20
Per Major Maunsell	853, 11	
Per Committee at Constantinople ...	1239, 44	
Total from England ...	£T 8530, 73	1117, 95

FROM GERMANY AND THE CONTINENT

Pastor F. Hoffett, Colmar, Alsace ...	£T	809, 13
Pastor Lohman, Schildesche		588, 53
Pastor F. Zanlin, Strassburg	7, 56	
Mr Otto Breck, Stuttgart	43, 50	
Mrs C. du B. Raymond		6, 16
Miss M. Weber, Mulhouse		43, 55
Dr Christ, Basle		8, 73
Pastor Brockes		10, 70
Mr Augustus Birchel, Colmar	54, 50	
Mr A. Bonnard, Lausanne	99, 00	
Miss von Weling	21, 50	164, 05
Prof. Godet, Neuchatel	248, 77	
Mr Leopold Favre, Geneva	524, 32	
Miss E. von Brunn	1, 00	
Mr Th. Iseline	82, 43	
Mr W. Bausle	27, 50	
Mr Louis Sautre, Prist	52, 30	
Mr E. Stuckey, Berne	43, 60	
Mrs and Miss Roberts, Florence, Italy ...	14, 35	
Baroness N. Uxhull, Russia	58, 00	
Drs Belck and Lehman, Berlin		55, 50
Total from Germany and the Continent	£T 1278, 33	1686, 35

LIST OF DONORS (continued)

FROM AMERICA

	Relief	Orphanage
Congregationalist Fund ... ... £T		600, 00
National Armenian Committee, N. Y. City	115, 11	55, 00
Mr Klopsche, "Christian Herald," N. Y. City	84, 47	
Pautucket Ch., Lowell, Mass.		6, 82
Mrs W. H. Bigelow, W. Brattleboro, Vt.		5, 68
Mrs Kellogg and Miss Goodwin, Washington, D.C.		21, 45
Rev. W. P. Alcott, Boxford, Mass. ...		1, 14
Bacon Memorial, Norwich, Ct.		6, 82
Cong. S. S., Longmeadow, Mass. ...		9, 09
Asylum Hill Ch., Hartford, Ct.		6, 82
Messrs G. M. & E. F. Carrington ...		2, 28
Mrs C. B. Stockwell, Port Huron, Mich....		5, 68
Friends in Oberlin, O.		2, 27
Mr J. W. Davis, Boston, Mass.	22, 00	
Rev. E. E. Strong, D.D. and Mrs Means...		11, 36
—th Ave. Pres. Ch., Chicago, Ill. ...		5, 68
Dutch Church, Poughkeepsie		2, 73
1st Ch., Newton Centre, Mass.		1, 16
Rev. Robert P. Wilder		1, 14
Mr James L. King, N.Y. City		3, 41
Miss Worcester and Mrs Clarke, Auburndale, Mass.		7, 95
Hadam, Ct., per Rev. E. E. Lewis ...		6, 82
Mrs C. H. Bissell, Florence, Col. ...		1, 14
Miss Clara Barton		20, 79
Pres. Ch., Sherbrook, Nova Scotia ...		24, 30
Kowaiohai, Leney Girls	1, 36	
Armenians at Providence, R. I.		5, 95
Armenians at Stirling, N. J.	2, 95	
Armenians at Patterson, N. J.	3, 41	
Armenians at New York City	21, 13	
Rev. E. E. Chakoutian		3, 41
American Missionaries in Natal		7, 94
Mrs Wood, Amherst, Mass.	2, 27	
Total from America ... ...£T	252, 70	826, 83

LIST OF DONORS (continued)

FROM TURKEY

	Relief	Orphanage
Rev. H. S. Barnum, D.D.	£T2, 84	
Mrs Maude Constantine, Smyrna ...	5, 50	
Rev. G. F. Herrick, D.D....	1, 00	
Evangelical Church, Hasskeugh, Bulgaria	1, 63	
Evangelical Church at Varna	11, 50	
American College, Scutari, £T3, 00, Scutari Church	4, 30	
Mrs O. J. Hardin, Beirut, £T2, 27, Per E. G. Freyer, Beirut	8, 72	
Collection at Mr Grubb's Service, Constantinople	4, 17	
Armenian Friends at Harpoot, £T2, 00, Do. Marsovan, £T3, 00	5, 00	
Miss S. C. Hyde, Adabazar		1, 00
Pera Church	4, 50	
Total from Turkey	£T 49, 16	1, 00

RESIDENCE UNKNOWN

	Relief	Orphanage
Mrs Ashover	£T	2, 73
Mr A. G. Rechey		1, 19
Mr John Bellows	55	
Miss F. A. B. Douglass	5, 50	
Uncertain...	5, 06	
Total	£T11, 11	3, 92

SUMMARY

Total received from England ...	£T 8530, 73	1117, 95
Received from Germany and the Continent	1278, 73	1686, 35
Received from America...	252, 70	826, 83
Received from Turkey	49, 16	1, 00
Residence unknown	11, 11	3, 92
Total	£T10122, 43	3636, 05

JOHN BELLOWS, GLOUCESTER 216447